BRAHMA VIDYĀ RAHASYAM

(A Scientific Exposition of Brahmavāda according to Vedic Tradition)

A.S. Ramanathan

Seventy-five years old Dr. A.S. Ramanathan is a scientist by career. He retired as Deputy Director-General of Meterology from the India Meteorogical Department. He has to his credit a number of research papers, published both in India and abroad.



Dr. Ramanathan is well versed in Ancient Sanskrit literature and has good knowledge of Vedic tradition. Some years back, he came across the works of Madhusūdhan Ojha and his disciple Motilal Shastri on Vedic literature and was deeply attracted towards them. He came to Jaipur several times and devoted lot of time to study their writings. He was so much impressed by the expositions of Ojha that he went to the extent of saying that no other Ācārya has done such a scholarly and scientific analysis of our culture in the past as Ojha has done. He considers Ojha as an Avatar of Veda Vyāsa.

For the past few years, Dr. Ramanathan has been writing on Ojha's works, making special stress on his contributions to the scientific understanding of Vedic Culture. According to him, Ojha was the first scholar to pave the way for organised research studies in our Ancient Sanskrit literature.

This is the sixth publication of the author. Earlier he has published five books namely 1. Weather Science in Ancient India. 2. What is Veda? 3. Vedic Concept of Soma. 4. Vedic Concept of Ātman 5. Ātmagatividyā.

These days Dr. Ramanathan is working on "A Scientific Presentation of the Advaita Concept according to Vedic Tradition." He is also editing with introduction and notes Ojha's commentary on Brahmasūtras and his work entitled 'Saṃśayataducchedavāda.'

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BRAHMA VIDYĀ RAHASYAM

(A Scientific Exposition of Brahmavāda according to Vedic Tradition)

Together with
The Presentation of Three works of
Vidyāvācaspati Madhūsudan Ojha

On

BRAHMA VIJNĀNAM

Part-II

1. Sams'aya-taducchedavādah

Critically edited with Notes and Introduction

by

A.S. Ramanathan

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३. संशय-तदुच्छेदवादः

काण्डत्रयात्मक संशयतदुच्छेदवादः

परिचयात्मक विषय-सूची

''मूलं कृष्णः पूर्णः प्रत्यय-पुरुषौ च यज्ञ इत्यादौ।
संशय-मिथ्या-मध्ये, विशिष्ट ईश्वर इमावन्ते'' ॥१॥

''एता दशोपनिषदः संशयतद्भङ्गवाद इत्युक्तः।
विज्ञानोपक्रमणे संशय उच्छिद्यते तत्र'' ॥२॥

१-विज्ञानोपक्रमाधिकार : षट्पर्वा प्रथमः काण्ड :-

१ - मूलोपनिषत्	–	ब्रह्मकर्म्मोपनिषत्
२ - कृष्णोपनिषत्	–	कृष्णत्रिसत्योपनिषत्
३ - पूर्णोपनिषत्	–	पूर्णाद्विसत्योपनिषत्
४ - प्रत्ययोपनिषत्	–	प्रत्ययैकसत्योपनिषत्
५ - पुरुषोपनिषत्	–	प्राणैकसत्योपनिषत्
६ - यज्ञोपनिषत्	–	यज्ञैकसत्योपनिषत्

२-संशयाधिकारो द्विपर्वा मध्यमः काण्ड :-

७ - संशयोपनिषत्	–	संन्दिग्धसर्वोपनिषत्
८ - मिथ्योपनिषत्	–	सर्वोसत्योपनिषत्

३-संशयोच्छेदाधिकारो द्विपर्वा उत्तमः काण्ड :-

९ - विशिष्टोपनिषत्	–	विशिष्टत्रिसत्योपनिषत्
१०- ईश्वरोपनिषत्	–	ईश्वरैकसत्योपनिषत्



संशयतदुच्छेदवादः

१. विज्ञानोपक्रमाधिकारः षट्पर्वा प्रथमकाण्डः

विषय - सूची



संशयतदुच्छेदवादः
संशयाधिकारो द्विपर्वा द्वितीयः काण्डः

विषय – सूची

संख्या	विषयः	पृष्ठ संख्या

- ❄❄❄ -

संशयतदुच्छेदवादः

संशयोच्छेदाधिकारो नाम द्विपर्वा उत्तमः काण्डः

विषय - सूची

॥ इति संशयोच्छेदाधिकारनामद्विपर्वात्मक-तृतीयकाण्डस्य

विषयसूची समुपरता ॥

- ❄❄❄ -

ओम श्रीगुरुभ्यो नमः

अथ ब्रह्मविज्ञानशास्त्रे

संशय-तदुच्छेदवादः

तत्र

विज्ञानोपक्रमाधिकारो नाम षट्पर्वा प्रथमः काण्डः ।

तत्रादौ मूलोपनिषत् ॥

आभु-अभ्वमिति जगतो द्वे मूले ।

यदस्ति किञ्चित् तदिदं प्रतीमोऽविचालि शश्वत्स्थमनाद्यनन्तम् ।
प्रतिक्षणान्यान्यविकारसृष्टिप्रवाहवत् तद् द्विविरुद्धभावम् ॥१॥

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया चाखण्डवत्याऽनिशं ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥

संशयतदुच्छेदवादः is another extraordinary work of Madhusūdan Ojha in the Brahmavijñāna series. It consists of three Kāndas. The first one is named by Ojha as विज्ञानोपक्रमाधिकारः. In this Kāṇda Brahmavidyā with all its aspects, as available in Vedic literature has been presented by Ojha. In the second Kāṇda, the objections that have been raised by those who have their own reservations on the various conclusions arrived at by Vedic sages on various topics pertaining to Brahmavidya have been collected and presented by Ojha.

In the third Kāṇda, which is the most important one in this work, Ojha clears the doubts raised in the second Kāṇda and establishes firmly the various conclusions of the Brahmavādins of the Vedic period. Ojha's outstanding scholarship and his remarkable skill in the exposition of Vedic thought makes this work a unique and unparalleled contribution to organised research in Vedic literature. Now we pass on to the text of Kānda I.

I. Mūlopaniṣat

1. Ābhu and Abhva are the two root causes of this Jagat.

1-4. We have already seen in the Siddhāntavāda of Ojha, that the origin of the Jagat is traceable to two entities Ābhu and Abhva. Ojha names this fact as Mūlopaniṣat here. In the book on Bhagavadgīta, the word Upanīṣat has already been explained in detail by Ojha. Here also the word is used in the same sense.

When we observe the world around us, we witness two mutually opposing phenomena. We see buildings, forests, trees, animals, men etc. This is what constitutes the Asti Prapanca. But when we see more carefully we see that the things go on constantly changing but there is apparently an unchanging

विरुद्धभावद्वयसंनिवेशात् संभाव्यते विश्वमिदं द्विमूलम् ।
आभ्वभ्वसंज्ञे स्त इमे च मूले द्रष्ट्राभु दृश्यं तु मतं तदभ्वम् ॥२॥
यद् द्रष्टृ तज्ज्ञानमिति प्रसिद्धं ज्ञाने प्रतीतो विषयस्तु कर्म्म ।
ज्ञानं प्रकाशोऽस्त्यविचालिभावस्तत्रान्यदन्यद् भवदस्ति कर्म्म ॥३॥
दिग्देशकालैरमितं तु यत् तज्ज्ञानं हि तद् द्रष्टृ तदाभु विद्यात् ।
दिग्देशकालैः प्रमितं त्वसद्वत् तत्कर्म्म तद् दृश्यमिदं तदभ्वम् ॥४॥

background in which all these changes takes place. Take for example a river. We see it existing all the time and water is moving downstream all the time. But the fact is at any point of the river, water from upstream constantly replaces the water flowing down, though the flow as such exists all the time. We see a building all the time and people live there all the time. But the building is undergoing many changes and the inmates also go on changing all the time. Devadatta was a child, he grew up as a boy, then a youth and now he is a middle aged man. After some years he will definitely become an old man. But all the time he remains the same Devadatta. The wind blows constantly against a stable background in space.

From the above observations we conclude that there are two mutually opposite principles which operate on the things we see around us. One is Sthiti and the other Gati and this constitutes our Asti Prapanca. It is logical to infer that these two principles (viz an unchanging principle and constantly changing principle), constitute the root causes in the creation of this Viśva. In Vedic language the former is called Ābhu and the latter Abhva. Ābhu gets its name because it pervades everywhere (आसमन्ताद्भवति). Since it exists all the time it is called Amṛta. It is this tatva that blossoms into the observed universe and that is why it is called Brahman (ब्रह्मणाद् ब्रह्म). Since there is no time when it is not there it is also called Satya.

Abhva is known as mṛtyu, karma, bala etc. because it constantly undergoes changes. What we see as thick, thin, long, short, what we call by names, pot, picture, building etc. all the changing forms of things involving karma, all of them come under the category of Abhva (अभूत्वा भाति). They are ephemeral and therefore constitute mṛtyu or karma. While Abhu is called Rasa (amṛta) Abhva is called bala (mṛtyu).

What we call Ābhu is nothing but the seer (द्रष्टा). and Abhva constitutes what is seen (दृश्य). While what is seen constitutes many things, the seer is only one. It is this द्रष्टा that goes under the name Jñāna and what is seen is Karma. The entire Viśva consists of only Jñāna and Kriyā (Karma). Jñāna is Ābhu and Karma is Abhva. Jñāna is an everlasting principle. It is nitya and it is amṛta. Jñāna is nothing but enlightenment. It is Jyotis. It opposes darkness, ignorance.

Jyotis is of two kinds viz. bhūtajyotis and jñānajyotis. Bhūtajyotis is of four kinds. They are Sūryajyotis, Candrajyotis, Agnijyotis and Vāgjyotis. Jñānajyotis which is one only is also known as Ātmājyotis. Every human being is blessed with all these five kinds of jyotis. That is why the saying goes 'पञ्चज्योतिरयंपुरुषः' When Janaka asked Yājñavalkya 'किंज्योतिरयं पुरुषः'? Yajñavalkya replied, 'पञ्चज्योतिरयं पुरुषः'. The fact is that though bhūtajyotis removes darkness, it is jñānajyotis which enables us to know what it is when bhūtajyotis is absent. In other words it enables us to understand what darkness is. The existence of bhūtajyotis is of no avail to us unless our jñānajyotis enables us to be aware of their existence and then their use. That is why the Upaniṣad says,

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ (मुण्ड उप. 2.2.10)

This jñāna is in the form of light (enlightenment). It has a stable existence and in the screen it creates

आनन्दः- चेतना-सत्तेत्याभुरूपाणि ॥१॥
कर्म्म-रूपं-नामेत्यभ्वरूपाणि ॥२॥

आनन्द आदावथ चेतनान्या सत्ता तृतीयेति तदाभुरूपम् ।
यत्कर्म्म यद्रूपमथास्य नामेत्येतत्त्रयं त्वभ्वमिति ब्रुवन्ति ॥५॥
आभ्वेव तु ब्रह्म न चेदमभ्वं ब्रह्मेति केचित् प्रलपन्ति तन्न ।
प्रत्यक्षमभ्वं जगतः स्वरूपं ब्रह्मैव तन्नाम यदस्ति किञ्चित् ॥६॥

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many things like buildings, animals, trees,, forests, men, birds etc. go on coming and then disappear. It is the witness to the everchanging Karma that goes on in this Viśva but it remains steady and single and all the tings which it witnesses are unsteady and manifold. While Jñāna is Ātmā or Ābhu, the changing Karma is called Abhva. In other words Draṣtā or the seer is Ābhu and Abhva is dṛśya. Ābhu is nitya and limitless and is one only. But Abhva has infinite forms but subjected to limitations and is ephemeral.

All the things we see around us are the result of kriyā. They have different sizes. We see things as small as a mustard and as big as mountains. But our jñāna extends much beyond them. No limit by way of dik, deśa or kāla can be set to our jñāna. It can be bigger than the biggest, and smaller than the smallest. It is there all the time and therefore it is nitya. It is Abhu or Rasa and it pervades everything.

On the other hand the things around us like tree building etc. are subjected to limits. They are there. So they have Sattā. But their Sattā is subject to time. They are there for some time. Afterwards they disappear and again they appear. This is characteristic of every Karma, which is bala and therefore which is classed as Asat. However when we see them they appear to be Sat.

Therefore we conclude that Ābhu is Jñāna. Rasa, Brahman and Amṛta. Abhva is bala, karma, and mṛtyu. These two mutually opposing entities constitutes the root cause of this Viśva. Amṛta and Mṛtyu coexist and percolate into each other. Though both are present Sattā is only one and that is Ābhu and therefore Advaitavāda is never challenged. This coexistence of Amṛta and Mṛtyu is beautifully described in Satapatha Brāhmaṇa.

"अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् । मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति । तस्मान्मृत्युर्न म्रियते ॥ (श.ब्रा. 10.5.2.4)

2. Ānanda, Cetanā and Sattā constitute Ābhu's forms.
Karma, Rūpa and Nāma constitute Abhva's forms.

5-6. Ojha then passes on to describe the three forms of Ābhu and the forms of Abhva.

We sais Ābhu is Rasa. When Mayābala affects Ābhu Brahman, the unlimited Rasa is subjected to limitations and in this condition it splits into three parts. One part becomes this Viśva and is called 'सृष्टब्रह्म'. Another part percolates into this सृष्टब्रह्म (तत्सृष्ट्वा तदेवानुप्राविशत् । - उप)" and is called प्रविष्टब्रह्म. सृष्टब्रह्म may be called the body of Viśva and प्रविष्टब्रह्म is its Ātmā. This Praviṣta Brahman is called Avyaya Brahman. The third part is unaffected by Mayābala and is therefore beyond any description. It is called प्रविविक्तब्रह्म. We can also call it परात्पर. As far as we are concerned here we can say Viśvātmā or Avyaya Brahman is Ābhu and Viśva is Abhva.

This Ābhu again has three components which are called Sattā, Cetanā and Ānanda. Viśva is Abhva which consists of three components viz. Nāma (name) Rūpa (form) and Karma.

Many scholars assert that Ābhu alone is Brahman and not Abhva. Nāma, Rūpa and Karma are nothing but Māyā and therefore Mithyā (untrue) according to them. But the fact is that all these three also

आनन्द-निरुक्तिः ।

यात्यन्यदेशं त्वजहत् स्वदेशं विजायते किन्तु न हीयते तत् ।
यदक्षितं स्त्रष्टृ यदेति सुस्थं तस्मात् तदानन्दपदं वदामः ॥७॥
आत्मायमानन्द इहास्ति देहे दूरस्थितं वस्तु विगाहते सः ।
तत्रैष पश्येच्च न चैष पश्येन्मनो बहिः प्रैति न हीयतेऽन्तः ॥८॥

चेतना-निरुक्तिः ।

आनन्द एव प्रथमं स्वरूपं तच्चीयते यत् परितस्तदेति ।
स्वस्मिन् स्थितस्यास्ति गतिर्विदूरे सा चेतना तच्चयनं हि तस्य ॥९॥
विजायते रूपमिदं यदस्माद् बहिर्गतादात्मन एव नाना ।
विज्ञायतेऽर्थः स इतीत्थमाहू रूपं हि विज्ञानमिदं द्वितीयम् ॥१०॥

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constitute Brahman. When the Taittirīyas say सर्वं "खल्विदं ब्रह्म । ब्रह्मैवेदं सर्वम् ।", it is wrong to say that Abhva is mithyā. While Ābhu is Rasa and is classed as Sat, Abhva which consists of Nāma, Rūpa and Karma come under the class of Asat since they have only sattā supported by Ābhu and they change constantly. Therefore Ānanda, Cetanā, Sattā, Nāma, Rūpa and Karma are all Brahman (सदसतोः सहावस्थानं ब्रह्म । अर्धं ह वै प्रजापतेः (ब्रह्मणः) आत्मनो मर्त्यमासीदर्धममृतम् - श.ब्रा).

7-8. The draṣṭā is nothing but the Ātman functioning in us. It is this Ātman that is Ānanda. What is Ānanda? It is Ā+nand i.e. on all sides growing. While it grows it does not leave its original seat. This property of reaching very great distance without leaving its seat is the unique quality of Ātman. It is in the form of Manas and resides in the hṛdaya region and spreads to every part of the body and also reaches to very great distant places outside. Many contents of the body like flesh, blood, marrow etc. go on continuously getting wasted and reformed. These changes however do not affect the Ātman inside which remains the same all the time. We can therefore rightly call it Ānanda.

9-10. The next form of Ātmā (Ābhu) is Cetanā. We have seen that Ātman which is Ānanda (Jñāna) spreads in all directions. As it increases, the luminous region (Jñānaprakāśamandala) around the centre increases and this increase is called citi. Because Ānanda having a centre builds up its region on all sides, it is called Citi of Ānanda or Cetanā (चीयते अनया सा चेतना). For example in the sun, the bright disc represents Ānanda. Its brightness spreads on all sides. It is this spread that is called Cetanā. This Cetanā is part of Ānanda and therefore both Cetanā and Ānanda are the same thing.

When a thing lies outside, it is Cetanā that may be conceived as rays making contact with the thing outside and gets a picture on itself. This picture of the thing results in our knowledge of the thing. It should be noted that it is different from what is lying outside. For example the weight of the body and other inner details of the body are not carried by Cetanā. This process of our understanding through the mental picture produced by Cetanā is called Vijñāna. Cetanā means the spreading of Ātmajyoti (i.e. light associated with Ātman) and Vijñāna means the formation of a picture of an outside thing on Cetanā. Cetanā and Vijñāna are thus part and parcel of Ātman which is Ānanda and therefore the second form of Abhu (Ātman) is Vijñāna. Because when Cetanā spreads outside in the form of rays, it takes the forms of various things which lie outside, it is also called Vijñāna. (विविधं ज्ञानं विज्ञानम्). Thus Cetanā or Vijñāna is the second form of Ābhu (Ātman).

सत्ता-निरुक्तिः ।

विज्ञानमेतद् भवति द्विखण्डं यद् द्रष्टृ तस्मिंश्च विभाति दृश्यम् ।
यद् द्रष्टृ विज्ञानमदोऽथ तस्मिन् दृश्यं तु सत्तां प्रवदामि नाम्ना ॥११॥

अभ्वत्रय-निरुक्तिः ।

द्विधा विभक्तं च तदत्र दृश्यं दिग्देशकालातिगतं च किञ्चित् ।
दिग्देशकालाश्रयमन्यदन्यत् तत्राविकारं सविकारमन्यत् ॥१२॥
सत्तेयमत्रैकरसं यदीक्षे यत्त्वीक्ष्यते भिन्नरसं तदभ्वम् ।
यत्कर्म यन्नाम यदस्य रूपं तदभ्वमाभुन्युपपत्तिमेति ॥१३॥

अभ्वत्रयाभुत्रयाभ्यामैकभाव्यम् ।

यदाभु तद् द्रष्टृ यदभ्वमेतद् दृश्यं तदेतत् सदसत् सदेव ।
यद्भाति तद्भास्ति यदस्ति तद्भात्येकोऽयमानन्द इदं जगत्तत् ॥१४॥

11. Vijñāna which is another form of Ābhu which is Ānanda, is by nature indescribable. It is some sort of Rasa which has always the same form. But when it gets out through the sense organ and comes into contact with any thing in the outside world it immediately identifies itself with the form of the thing, a picture of which is put up in the mental screen. Though we may say it is the work of Ātman it is Vijñāna which does the job and its greatest merit is that it does not get spent in anyway in such activity and remains the same all the time. Here actually two things are involved, one is Vijñāna and the other Vijñeya. That is, one is Draṣṭā and the other is Dṛśya. The Draṣṭā is Ātman and Dṛśya is what is visible to us through its picture in our mental screen. The thing that we see is called sattā. Vijñāna has thus two facets. One is formless and limitless and the other is limited in space and location and has a definite form. The former is called Vijñāna and the latter is called Sattā.

All the things we see are witnessed by us both in the individual level as well as in the collective level. While at the individual level they are experienced in dissected parts, at the collective level i.e. in the outer world they are seen in infinite varieties pervading everything. In the all pervasive level, it is difficult to distinguish individual things and therefore Sattā also becomes all pervasive in that state. This is a very important point to be remembered.

12-13. Now we pass on to Abhva triad. We said that Vijñāna is of two parts. One of them which is Dṛśya is called Sattā. The Dṛśya can be divided into two parts. One is limited by dik, deśa and kāla and another is which is limitless and is beyond the control of dik, deśa and kāla. It is nitya and amṛta svarūpa. That part of Sattā which is all pervasive and amṛta is called Sattā belonging to Ābhu and that part of it which is subjected to limitations of dik, deśa ane kāla is called Abhva. The former is changeless and the latter is subject to changes.

This Abhva has its existence on Ābhu. That is bala is always supported by Rasa which is amṛta. Nāma, Rūpa and Karma which are the three parts of Abhva have their support on Sattā which is all pervasive and which is one form of Ābhu. Manas, prāṇa, vāk, nāma, rūpa and karma, all these go under the name Sattā. The former three form its amṛta part and the latter three, martya part.

14. Now Ojha considers both Ābhu triad and Abhva triad together.

आनन्द-निरुक्तिः ।

यात्यन्यदेशं त्वजहत् स्वदेशं विजायते किन्तु न हीयते तत् ।
यदक्षितं स्रष्टृ यदेति सुस्थं तस्मात् तदानन्दपदं वदामः ॥७॥
आत्मायमानन्द इहास्ति देहे दूरस्थितं वस्तु विगाहते सः ।
तत्रैष पश्येच्च न चैष पश्येन्मनो बहिः प्रैति न हीयतेऽन्तः ॥८॥

चेतना-निरुक्तिः ।

आनन्द एव प्रथमं स्वरूपं तच्चीयते यत् परितस्तदेति ।
स्वस्मिन् स्थितस्यास्ति गतिर्विदूरे सा चेतना तच्चयनं हि तस्य ॥९॥
विजायते रूपमिदं यदस्माद् बहिर्गतादात्मन एव नाना ।
विज्ञायतेऽर्थः स इतीत्थमाहू रूपं हि विज्ञानमिदं द्वितीयम् ॥१०॥

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constitute Brahman. When the Taittirīyas say सर्वं "खल्विदं ब्रह्मं । ब्रह्मैवेदं सर्वम् ।", it is wrong to say that Abhva is mithyā. While Ābhu is Rasa and is classed as Sat, Abhva which consists of Nāma, Rūpa and Karma come under the class of Asat since they have only sattā supported by Ābhu and they change constantly. Therefore Ānanda, Cetanā, Sattā, Nāma, Rūpa and Karma are all Brahman (सदसतोः सहावस्थानं ब्रह्म । अर्धं ह वै प्रजापतेः (ब्रह्मणः) आत्मनो मर्त्यमासीदर्धममृतम् - श.ब्रा).

7-8. The draṣṭā is nothing but the Ātman functioning in us. It is this Ātman that is Ānanda. What is Ānanda? It is Ā+nand i.e. on all sides growing. While it grows it does not leave its original seat. This property of reaching very great distance without leaving its seat is the unique quality of Ātman. It is in the form of Manas and resides in the hṛdaya region and spreads to every part of the body and also reaches to very great distant places outside. Many contents of the body like flesh, blood, marrow etc. go on continuously getting wasted and reformed. These changes however do not affect the Ātman inside which remains the same all the time. We can therefore rightly call it Ānanda.

9-10. The next form of Ātmā (Ābhu) is Cetanā. We have seen that Ātman which is Ānanda (Jñāna) spreads in all directions. As it increases, the luminous region (Jñānaprakāśamandala) around the centre increases and this increase is called citi. Because Ānanda having a centre builds up its region on all sides, it is called Citi of Ānanda or Cetanā (चीयते अनया सा चेतना). For example in the sun, the bright disc represents Ānanda. Its brightness spreads on all sides. It is this spread that is called Cetanā. This Cetanā is part of Ānanda and therefore both Cetanā and Ānanda are the same thing.

When a thing lies outside, it is Cetanā that may be conceived as rays making contact with the thing outside and gets a picture on itself. This picture of the thing results in our knowledge of the thing. It should be noted that it is different from what is lying outside. For example the weight of the body and other inner details of the body are not carried by Cetanā. This process of our understanding through the mental picture produced by Cetanā is called Vijñāna. Cetanā means the spreading of Ātmajyoti (i.e. light associated with Ātman) and Vijñāna means the formation of a picture of an outside thing on Cetanā. Cetanā and Vijñāna are thus part and parcel of Ātman which is Ānanda and therefore the second form of Abhu (Ātman) is Vijñāna. Because when Cetanā spreads outside in the form of rays, it takes the forms of various things which lie outside, it is also called Vijñāna. (विविधं ज्ञानं विज्ञानम्). Thus Cetanā or Vijñāna is the second form of Ābhu (Ātman).

सत्ता-निरुक्तिः ।

विज्ञानमेतद् भवति द्विखण्डं यद् द्रष्टृ तस्मिंश्च विभाति दृश्यम् ।
यद् द्रष्टृ विज्ञानमदोऽथ तस्मिन् दृश्यं तु सत्तां प्रवदामि नाम्ना ॥११॥

अभ्वत्रय-निरुक्तिः ।

द्विधा विभक्तं च तदत्र दृश्यं दिग्देशकालातिगतं च किञ्चित् ।
दिग्देशकालाश्रयमन्यदन्यत् तत्राविकारं सविकारमन्यत् ॥१२॥

सत्तेयमत्रैकरसं यदीक्षे यत्त्वीक्ष्यते भिन्नरसं तदभ्वम् ।
यत्कर्म यन्नाम यदस्य रूपं तदभ्वमाभुन्युपपत्तिमेति ॥१३॥

अभ्वत्रयाभुत्रयाभ्यामैकभाव्यम् ।

यदाभु तद् द्रष्टृ यदभ्वमेतद् दृश्यं तदेतत् सदसत् सदेव ।
यद्भाति तद्भास्ति यदस्ति तद्भात्येकोऽयमानन्द इदं जगत्तत् ॥१४॥

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14. Now Ojha considers both Ābhu triad and Abhva triad together.

मतविभागः ।

इदं पुरा दर्शनमेकमासीन्मतत्रय तत्र बभूव काले ।
अभ्वादनित्यात् पृथगाभु नित्यं तच्चाहमस्मीति परे न्यषीदन् ॥१५॥
नित्यं तदाभ्वस्ति च नित्यमभ्वं तत्राभु तद् ज्ञानरसं तथाहुः ।
अभ्वं तु तत् कर्म बलं च केचित् प्राहुर्न चान्येन विनाऽन्यदस्ति ॥१६॥
सर्वं तदभ्वं सकलं ह्यनित्यं न चाभु किञ्चित् पृथगस्ति नित्यम् ।
सत्ता च विज्ञानमिदं ह्यनित्यं नानन्द आत्मास्त्यहमस्म्यनित्यम् ॥१७॥

We have said Ābhu is Draṣṭā. All the three forms of Ābhu become one and we can call it Draṣṭā. In the same way all the three forms of Abhva can together be called Dṛśya. Ābhu is Sat and Abhva is Asat. If we can consider the three components of Ābhu and the three components of Abhva under one name Sadasat and that is what Viśva is. In that case the difference between Draṣṭā and Dṛśya is dropped. What is Asti (present) we get knowledge of it. That is why the Śruti asks 'अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते?' What is Asti is what makes known to us. That is it results in Jñāna. It is this Jñāna that is called उपलब्धि. What is visible goes under the name bhāti. Bhāti is Jñāna and Asti is Jñeya. When we say अस्ति घटः (The pot is there) it is Jñāna. When we say ज्ञायते घटः (I see the pot there) the stress is in Sattā. In the former case Jñāna is dependent on Sattā. In the latter case Sattā is dependent on Jñāna. Both always go together.

This Jagat is nothing but Ānanda. We see it. We experience it and enjoy it. It is identical with Ātmā. Ātmā is nothing but Ānanda. This Jagat also is nothing but Ānanda. That is why the Śruti says,

"आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्ति" इति ॥ (तै.उप)

15-18. Ojha then describes the three distinct schools of thought which came into existence later, on this subject.

In the beginning there was only one school of thought viz. Ābhu and Abhva always remain together and for all practical purposes we can consider them as one only. ("तुच्छेनाभ्वपिहितं यदासीत्"। "सतो बन्धुमसति निरविन्दन्"। सदसतोः सहावस्थानमेवेदं सर्वम्). Subsequently three distinct schools came into existence. They are:

1. Ābhu and Abhva refer to two different things. Ābhu is Brahman and refers to Ātman functioning both inside every one of us and also outside. Ābhu is immortal and is Brahman. It is the same as the Ahamtatva functioning in us (अहं ब्रह्मास्मि) and is immortal and unchanging. Abhva is Asat, martya and everchanging. Ābhu is Satya and Abhva is mithyā (untrue).

2. Ābhu and Abhva both have existence (Sattā). Ābhu is Rasa and Abhva is bala and they always go together. One cannot exist without the other. But bala derives its Sattā only from Rasa and therefore Sattā is one only. Hence Advaita theory is never challenged. This is the Vedic school.

3. Abhva is the only real thing and there is no such thing called Ābhu in the Jagat which is eternal or unchanging. Sattā, Vijñāna, Ānanda, Ātmā Aham have all only temporary existence and go on changing. This is the view of Buddhists, Jains and Cārvākas (athiests).

Later these schools came into conflict with each other and gave rise to many doubts and criticisms. The protagonists of these schools came up with replies to these criticisms also.

इति न्यषीदंस्तु परे तदेषां मिथो विवादात् त्रिमतं प्रवृत्तम् ।
ततः परे संशयवादमाहुः परे तदुच्छेदवचांसि चाहुः ॥१८॥

॥ इति मूलोपनिषत् (प्रथमं पर्व) ॥

In this book Ojha presents these views and doubts and finally presents the views of Vedic school in a masterly way. In the process, he establishes the Advaita concept of the Vedic sages.

The first Parva of Kāṇda one, dealing with Mūlopaniṣat ends here.



अथ कृष्णत्रिसत्योपनिषत् ॥

१. सच्चिदानन्दखण्डः ।

१. अस्तिभातिरसास्त्रिसत्यम् ।

सत्ता चिदानन्द इति त्रिसत्यं, सत्तैव विश्वं नु चिदेव विश्वम् ।
विश्वं तथाऽऽनन्द इतो न किञ्चित् परं त्रयं चैतदभिन्नरूपम् ॥१॥
यदस्ति किञ्चिद् यदि तत्परीक्षे पश्याम्यसंख्यानिह भिन्नभावान् ।
रूढान्निगूढान् पुनरेषु वीक्षे सर्वावलम्बानिव तानिमांस्त्रीन् ॥२॥
भावेऽप्यभावेऽपि यदस्ति नास्तीत्येवं भवत्यव्यभिचारतो धीः ।
यदस्ति यद्भाति रसः स भाव्यस्तेष्वेषु सर्वं प्रतितिष्ठतीदम् ॥३॥

II. Kṛṣṇatrisatyopanisat

1. Satcidānanda Khanda

1. Asti-Bhāti-Rasa - The Satya triad

Ojha now outlines the valuable contributions of Yajurvedins of Taittirīya Śākha to the Satcidananda concept. He aptly names this as Kṛṣnatriśatyopanisat. Firstly he deals with the trinity Asti-Bhāti-Rasa.

1-3. Whatever we see around us can be characterised by three statements. They are 1. It is there (अस्ति). 2. It is visible to me (भाति). 3. I know it. These are not only indicative of the presence of the object as well as my knowledge about it but also there is a pleasant feeling that comes in us that we know it. This is called Rasa. Many times we are eager to know about a thing, we are eager to see a thing and when we know it or when we have seen it we get a pleasant feeling of peace within us because our wish has been fulfilled. This is Rasa that has the form of Ānanda. In that way everything we see and understand in this world is a source of Ānanda. The Taittirīya Upanisad says,

"रसो ह्येव सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति" (तै.उप. २.७)

What is present and what becomes known to me gives the Ānanda when I know it. Before knowing it, there is a desire in me to know it and when once I know it I get some sort of peace. The satisfaction of the desire to know results in our acquiring Rasa (Upalabdhi) and Rasa is nothing but Ānanda.

There is nothing beyond the three entities viz. Sattā, Cetanā and Ānanda in this world which constitute the three Satyas. That is why Ojha says this Viśva is Sattā. It is Cetanā and it is Ānanda. This means that the triad Sattā, Cetanā and Rasa which applies to Brahman or Ātman applies equally to the Viśva. Moreover the statements "सर्वं खल्विदं ब्रह्म' 'ब्रह्मैवेदं सर्वम्' तत्सृष्ट्वा तदेवानुप्राविशत् all these go to show that the Jagat is as much Brahman as Ātman or Prajāpati. Also the three forms of Brahman viz. Sattā, Cetanā and Ānanda are not really different from each other.

Again when we see the things, we see an infinite variety in them. Every single thing again shows a variety of details. But all these have one thing in common namely all these have their support in the three Satyas which we have mentioned above.

We have already said that beyond asti, bhati and rasa, there is nothing else in what we witness in this world. When it is there we say it is there. When it is not there we say it is not there. In the former case it is Asti that is present. In the latter case it is Nāsti that is present (i.e. अभावः अस्ति). It is this अस्ति that

२. सत्ताप्रत्ययसमीक्रियाभिः परीक्षा ।

सच्चाप्यसच्चापि यदत्र किञ्चिन्निरुच्यते न व्यतिरिच्य सत्ताम् ।
अस्तीति सर्वत्र समास्ति बुद्धिः सत्ताखिलानां विभुराश्रयस्तत् ॥४॥

सच्चाप्यसच्चापि यदत्र किञ्चिद्भवेन्न तत् प्रत्ययमन्तरेण ।
विज्ञायते तेन तदस्ति सर्वं विभ्वाश्रयो ज्ञानमतोऽखिलानाम् ॥५॥

प्रीणन्ति वा यानि च विद्विषन्ति मिथोऽन्वितैस्तैरखिलार्थसिद्धिः ।
अन्योन्यमेतेषु सदोपकार्योपकारकत्वं सततान्वितेषु ॥६॥

उद्रिक्तमग्नेर्बलमूनितं जलादुद्रिक्तमम्भोबलमूनमग्नितः ।
स्थितिं पृथिव्या गतिमेति वायुतो भवेद्विरुद्धद्वियुतेः समीक्रिया ॥७॥

समीक्रिया शान्तिरयं प्रसादः सर्वं हि सर्वेण समत्वमाप्तम् ।
अक्षुब्धरूपं परिपूर्णशान्तं तमेवमानन्दमहं वदामि ॥८॥

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is called Upalabdhi ("अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते"?). Also what is Asti is Bhāti. Thus Asti, Bhāti and Rasa characterise everything here and constitutes the three Satyas Sattā, Cetanā and Ānanda which are not different from each other and which provide the basic support to everything.

2. Ābhu viewed in the light of Sattā Pratyaya and Samīkriyā

4-8. What is Asti is called Sat. What is characterised by abhāva (nāsti) is called Asat. Sat is called Ābhu and Asat is called Abhva. What is constantly changing in this world go under the name Asat. This entire Viśva is called Sadasat. In other words, the root cause of this Viśva is both Sat and Asat. In this case Asat means what is not manifested initially but is manifested later by the process of Bṛhmaṇa (blossoming). It is Satta the ever present entity that is all pervading and all the changing things derive support from it which we call Ābhu.

Ojha then passes on to explain the word Pratyaya and establishes the all pervasive character of Ābhu in its terms.

Pratyaya is nothing but Jñāna. When we see a thing we get knowledge of its presence and then we say that it is there (Asti). When it is not there we know first that it is not there and then we say, Nāsti. Therefore Pratyaya or Jñāna establishes Sat or Asat or Asti or Nāsti. We can therefore say that Pratyaya is the support of everything that we see. It is Jñāna that enables us to declare that Ābhu is all pervasive and is the basic support of everything.

All things which are used by us can be broadly categorised into two kinds. One group is which does good to us and therefore we like them. Another group which we think is harmful to us is hated by us. But it is also a fact that what is good at one time under some conditions becomes bad at some other time under some other conditions. This change of roles in these things is a part of Nature. This is what Ojha says.

Extreme conditions always cause discomfort. When we touch cold ice or hot iron they cause discomfort. But in warm water coldness and hotness are balanced and this is what is called समीक्रिया which means comfort or peace. The blowing of wind on the earth is comfortable to us when it blows in opposite directions.

Ojha calls Samīkriyā as peace where things which have opposing influence are present and there is a

३. शक्तिविकाशालम्बनैः परीक्षा ।

आनन्द इत्थं परमात्र शान्तिर्ज्ञानं तु योऽयं परमो विकासः ।
अस्त्यस्तिलोकव्यवहारहेतुः सत्तापि साक्षादिव कश्चिदर्थः ॥९॥

अप्यत्र सत्तां विदुरर्थकारितां क्रियैव सत्तापि च शक्तयः क्रियाः ।
बलं हि शक्तिर्बलमेव ताः क्रियाः सत्ता ततः संकलिता हि शक्तयः ॥१०॥

मूलं च तूलं द्विविधा हि शक्तयो मूलं बलं तूलमिमां क्रियां विदुः ।
क्रिया क्षणस्था च विनाशिनी च सा तन्मूलमद्याप्यविनाशि विश्वगम् ॥११॥

ज्ञानं च शक्तिर्न तु सा क्रियात्मिका विकासरूपैव न सार्थकारिणी ।
तस्मान्न सत्ताऽपि तु सा पृथग्विधा सत्ता तदन्तर्निहिता न सा पृथक् ॥१२॥

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state of balance. When peace prevails in full measure (पूर्णशान्ति), the state is called Ānanda which is the all pervasive character of Ābhu. It is on this peaceful background of Ābhu all the changing disturbances dance.

3. Ābhu viewed in terms of Śakti, Vikāśa and Ālambana.

9-14. Ānanda is the real form of Brahman or Ābhu. It is a state of perfect peace. When Jñāna increases peace automatically prevails. Jñāna is light (enlightenment). It is Vikāsa of the highest order. Ānanda and Jñāna are the same. The third thing regarding Ābhu is Sattā i.e. it exists (Asti). It is Satya when we deal with worldly matters we often use the word Asti. In fact the entire activities of the world go on, on the basis of this Asti concept which is directly experienced by us. All the time we are only confirming the Sattā of Ābhu.

How do Dārśanikas define Sattā? Some say Upalabdhi is Sattā. Bauddhas say "अर्थक्रियाकारित्वं सत्". The Jains define it as "उत्पादव्ययध्रौव्यं सत्". i.e. existence characterised by production and depletion. Actually all these definitions are right in their own way. Anything that exists here is the collective presence of ज्ञान, क्रिया, and अर्थ and that is Sattā. Or the coexistence of manas prāṇa and vāk is Sattā. When we say Upalabdhi is Sattā it means gaining knowledge of a thing before acquiring it. The stress is on Jñāna. To stress the kriyā part of a thing we say 'Arthakriyākāritvam is Sat.' The stress is on matter when we say 'Utpādavyayadhrauvyam Sat' indicating the quality of blocking space (dhāmacchada).

But actually according to Ojha Sattā is nothing but collection of Kriyas (क्रियाणां समष्टिः). What is Kriya? It is nothing but Śakti or bala. Sattā is only Sankalitaśakti. That is mobilised Śakti is Sattā.

Śakti is of two kinds. One is mūlaśakti. It is called bala. When it becomes tūla (manifested) it is called Śakti. In Siddhāntavāda Ojha says,

"सुप्तं बलं जागरिता तु शक्तिः क्रिया तदीयः परिणाम इत्थम् । प्रोच्यन्त एकस्य बलस्य नूनं भिन्नैः पदैस्तिस्त्र इमा अवस्थाः ॥"

Kriyā is ephemeral and short lived. But the root cause of Kriyā is hidden inside this Viśva and is everlasting (nitya).

This nitya vastu which is the root cause of Kriyā is amṛta and jñānasvarūpa. It is Ābhu which we have been talking about. The mūla śakti pervades the Viśva and it is tūlaśakti that has transformed itself into this Viśva. Whereas mūla is nitya, tūla is ephemeral and is subject to changes. Therefore, mulaśakti is of jñāna form and not of kriyā form. Its Ātmā is Ābhu (Rasa). In this Rasa it is interwoven and remains

सत्ताऽपि ताः संकलिता हि शक्तयो यत्राहिता यस्य भवन्ति लक्षणम् ।
आलम्बनं शान्तमनन्तमद्वयं तमाहुरानन्दमयं प्रतीयते ॥१३॥

आनन्द एवास्त्यखिलोऽयमर्थो यमत्र पश्यामि यमत्र वेद्मि ।
तमेकमन्यान्यविधाभिरीक्षे तास्ता विधाः शक्तिसमूहरूपाः ॥१४॥

४. कुर्वद्रूपतोपलब्धिभूमभिः परीक्षा ।

अर्थान् प्रकुर्वन्ति बलानि सत्ता, येऽर्थाः प्रकाशा इह सोपलब्धिः ।
भूमा रसः पूर्णमिदं समस्तं यतः स आनन्द इति प्रतीमः ॥१५॥

५. सत्यत्रयान्योन्याविनाभावः ।

त्रिष्वेव पर्य्याप्तमिदं समग्रं नातश्चतुर्थं किमपीह लोके ।
प्रत्यर्थमेषामपृथक्त्वमीक्षे नैकं विनाऽन्येन कदापि सिद्ध्येत् ॥१६॥

अस्तीति तद्वेत्त्यथ वेत्त्यतोऽस्ति यो विद्यते वेत्ति च यं रसः सः ।
अर्थः प्रियो नोऽस्ति सदार्थलिप्सा ज्ञानं प्रियं नोऽस्ति सदा बुभुत्सा ॥१७॥

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as an inseparable component.

It is because of Mūlaśakti the whole Viśva comes into existence and survives on it. As long as it is mūla śakti it does not have Sattā separately. Its sattā is inside Rasa. But when it becomes tūlaśakti or Kriyā it gets its Sattā. In other words Mūlaśakti is Jñānasvarūpa and its sattā is hidden in this Jñāna. What is kriyarūpa is called tūlaśakti and is supported by Ānanda (Rasa) which is limitless and one without a second.

4. Ābhu viewed in terms of Kurvadrūpa, Upalabdhi and Bhūma.

15. Brahman which is Ānanda can be described, understood and experienced only through tūlaśaktis which are nothing but collection of kriyās. Rasa which is Ānanda cannot be directly understood. It can be understood only through its manifestation as various things (Artha) in this Viśva. These constitute Upalabdhi that is, things through which we gain knowledge. All these are supported by Rasa which is all pervasive and fills all these things of the Viśva and therefore can rightly be called Bhūma (Vyāpaka) and Ānanda.

5. The components of Satya triad always remain together

16-18. This Viśva is filled with Sattā Cetanā and Ānanda. Or to put it more precisely this Viśva is nothing but the above three and there is nothing else which we can see here. All these three always remain together and we cannot see any one separately. Sattā and Jñāna always go together. Whatever exists and whose presence we know, that knower is Rasa. This Rasa is different from Jñāna and Asti (sattā). It is Ānanda. Though it appears different from Jñāna and Sattā, it is not really so.

Our Ātmā is of Satcidananda form and we always aspire to acquire things which make us happy. This desire to acquire always goes with Sattā. Therefore Sattā and Ānanda go together. Similarly we have a desire to know a thing. Desire to acquire jñāna can be about good or bad things. Therefore this desire to know may be of a high or low order. Therefore Jñāna is always dear to us, and brings up happiness. Jñāna also therefore goes always with Ānanda just like Sattā and Ānanda go together.

बोध्यं सुखं वस्तु सदस्ति बोध्यं बोध्यं च बोधादपृथक् प्रबुद्धम् ।
ज्ञानं सुखं चास्ति हि वस्तु सत्तत् तस्मात् पृथङ् नातितरामिमानि ॥१८॥

६. सामान्य-विशेषौ ।

ज्ञानं द्विधास्तीति च नास्ति चेति ताभ्यां पृथक्त्वव्यवहारसिद्धिः ।
यावन्न नास्तीत्यवयाति तावन्न व्यक्तिता नो पृथगस्तिता धीः ॥१९॥
अत्यन्तसूक्ष्मा पृथगस्तिताधीर्विशेष उक्तः क्रमशस्तु सा धीः ।
प्रवर्द्धते व्यक्तिबहुत्वतस्तां जातिं च सामान्यमिदं वदन्ति ॥२०॥
सामान्यभिन्नाः परमा विशेषाः सामान्यमन्त्यं त्वविशेषमेकम् ।
मध्यास्तु सामान्यविशेषरूपाः सर्वाश्च ताः प्रत्ययरूपसत्ताः ॥२१॥
या चात्र सामान्यविशेषवत्ता सत्तातिरिक्तानतिरिक्तभूता ।
विभाति विज्ञानमिदं समन्तादालेशमापूर्णमनु प्रविष्टम् ॥२२॥
आनन्दनामानमतीव गूढं सत्ता यथालम्बत एवमेतत् ।
ज्ञानं च सामान्यविशेषरूपं प्रलम्बते तं सदसद्विवेकात् ॥२३॥
इत्थं न जानामि कियानिहांशः सत्ता कियज्ज्ञानमथो कियान् वा ।
आनन्द एकं तु विमूढभेदं प्रत्येमि तत्सच्चिदियं स मोदः ॥२४॥

What is dear to us is what gives us happiness. It is Rasa. The thing to be known (jñeya) is not different from Jñāna, because Asti always goes with jñāyate or Upalabdhi. That is why Ojha says bodhya and bodha always go together. We can therefore conclude that Jñāna is nothing but happiness. The thing to be known (Vastu) is inseparable from Asti and therefore Sattā. Therefore Jñāna Rasa, Asti, Sattā are all inseparable.

6. Categorisation into ordinary and special

19-21. Jñāna is of two kinds. One has the form of Asti and the other form is Nāsti. It is on the basis of these two we are able to discuss all matters about every individual thing. As long as Asti is not accompanied by Nāsti, the individuality of the thing does not arise. Therefore Jñāna has to be necessarily of two kinds viz. Asti and Nāsti.

The Jñāna confined to extremely subtle aspects of a thing is called Viśeṣa Jñāna. When it is generalised to the extreme and pertains to many things it is called Samānya jñāna. If we take the extremes of these two phenomena, we describe them अणोरणीयान् and महतो महीयान् in Vedic language. In between we have knowledge of many things which come under the category of both ordinary (Samānya) and special. What is the common nature of these? The answer is Sattā and we have knowledge of it. In other words jñānasvarūpinī sattā is their common feature. Everything we see is characterised by Pratyaya rūpa sattā.

22-24. Another important thing which we should note here is that it is Vijñāna that percolates all the things that exhibits itself as Sāmānya and Viśeṣa jñāna. Everything shines with this Vijñāna which has both Sāmānya and Viśeṣa aspects.

Though we have characterised Sattā as Kriyāsamaṣti this sattā has to have support and this support is called Ānanda. In the same way Sāmānya and Viśeṣajñāna also are supported by Ānanda. That is, our

७. त्रयाणामयुतसिद्धिः ।

भात्यास्तिरेवं खलु भातिरस्त्या ताभ्यां रसस्ते च रसेन सिद्धे ।
तेषां न पूर्वत्वपरत्वसिद्धिर्गत्यां तथा योगविभागसंस्थाः ॥२५॥

सैवोपलब्धिर्यदिहास्ति, यद्वोपलभ्यते यत् तदिहास्ति सत्ता ।
यद्भातिसिद्धाऽस्तिरथास्तिसिद्धा भाती रसस्तूभयसिद्ध एषः ॥२६॥

न भातिपूर्वास्तिरथास्तिपूर्वा न भातिराभ्यां न विनाकृतो वा ।
रसोऽपि शक्येत मतं तदेकमव्याकृतं व्याक्रियते त्रिधा यत् ॥२७॥

८. त्रयाणामैकात्म्यम् ।

स्वस्मिन्न जानाति यदर्थसत्तामज्ञानतो दुःखमुदेति तर्हि ।
तद्वैपरीत्यादिह वेत्ति यावत् तावत् सुखी तत्सुखमर्थबोधः ॥२८॥

Astibuddhi is deeply rooted in Ānanda.

This entire prapanca is Satcidānandamaya. This is what I know. But I do not know how much is contributed by Sattā, how much is contributed by Jñāna. All that I know is Ānanda percolates the entire prapanca. It is Sat, it is Cit (cetanā) and it is extreme bliss.

7. Tādātmyabhāva of Saccidānanda triad

Sat, Cit, and Ānanda are three things having different names. They always go together and none of them remains separated from the others. Each of them has become part of Ābhu and has attained tādātmyabhāva with it. Therefore they can never be separated just like our organs cannot be separated from us. This Tādātmyabhāva is called ayutasiddhi. How have they attained tādātmyabhāva with Ābhu. Ojha explains it in the following three verses.

25-27. Sattā is represented by the word Asti and Jñāna is represented by the word Bhāti and Rasa is the word for Ānanda. Suppose there is a pot we are aware that it is there and therefore we say Asti (ज्ञायते अतः अस्ति). However it is the presence of the pot that makes us aware of it. That is, to acquire jñāna of a thing it has to exist. That is why we can say अस्तीति ज्ञायते । This Asti and Bhāti result in Ānanda which is Rasa. That is, the Sattā of Rasa requires the fulfilment of two things viz Asti and Bhāti. Therefore each of these three becomes the condition for the existence of the other two. Which comes first, which comes later cannot be understood by us. In our movement we cannot decide which first and which later, with regard to yoga and vibhāga. That is, when we move we leave one place and get into another place in every step. We cannot say which step (whether right or left) got into the new place first or which step got out of the old place first. Upalabdhi is Jñāna. What is Asti is also Bhāti. Upalabdhi and Sattā are the same. Only thing is it has become two as Asti and bhāti. The Kathopaniṣad says

"नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥"

and stresses the fact that Upalabdhi is not different from Asti. The Upalabdhi of a pot is linked to the Sattā of the pot. What shines only establishes the Astitva. Rasa is established by Asti and Bhāti. All these attain tādātmya in Ābhu. Though they are only one thing, it is māyābala that shows them as three different things. They are so well interwoven into Ābhu that their separation never arises though they are

प्रत्येति शून्यां तु यदात्मशक्तिं दुःखं तु दारिद्र्यमिदं तदाह ।
अशून्यता ज्ञानमिहात्मशक्तेः सुखाय तस्मात् सुखमर्थसत्ता ॥२९॥

समुच्चिताः शक्तय एव सत्ता सा ज्ञायमाना हि सुखाय यस्मात् ।
त एव तस्मात् त्रय एष आत्मा जगच्च तस्मात् त्रयमेतदस्ति ॥३०॥

ज्ञानं पृथग् ज्ञानकुलात् तयोर्वा सत्ता पृथक् पश्यति यावदित्थम् ।
तावज्जगद् यत्र तु सच्चितोः स्यादेकत्वमानन्दगतं स आत्मा ॥३१॥

सत्तां विदन्नात्मनि याति हर्षं तत्रास्तिता संविदि सोऽपि हर्षे ।
एकत्वमागत्य भवत्यपीता रूपत्रयी सा जगतोऽयमात्मा ॥३२॥

recognised by us as three distinct entities.

8. Aikātmya of Sattā, Cetanā and Ānanda

Having explained that the three components of Ābhu not only always go together but also there is tādātmya in them, now Ojha goes one step further and says that these three components are actually one only viz. Ābhu and all the three components are its transformations (vivartas) "वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्" (छा.उप). Just like the various ornaments made of gold are identifiable as gold only and the various earthern vessels though different in shape are actually earth only, in the same way Sattā Cetanā and Ānanda are actually Ābhu only. It is not तादात्म्य but ऐकात्म्य. This is real Advaita on which so many unnecessary controversies have been raised. It is the realisation of this that results in the removal of all doubts (छिद्यन्ते सर्वसंशयाः) This is the sum and substance of this section.

28-30. The first verse deals with the cause of duhkha and sukha experienced by us. Whenever we get something which we desire to possess, we experience Ānanda and as long as we think that the desired object is out of our reach we experience duhkha. Even when we know, that we are going to get it we get Ānanda. For example we come to know that we have won a prize even through a communication, we experience Ānanda. But as long as we do not know we are getting a prize we experience duhkha. This duhkha disappears as soon as we know that we are getting it. In other words absence of knowledge of arthasattā gives duhkha and when once we get the knowledge of it we are happy and the duhkha disappears. Sukha is therefore nothing but arthabodha.

In the next verse Ojha explains how awareness to the presence of Ātmaśakti gives rise to happiness and absence of awareness to Ātmaśakti gives misery. Śakti is nothing but manifested bala and when the balas become active they result in Kriyā. When Ātmaśakti increases it results in happiness (Ānanda) when we become aware of it. All the vastus are nothing but an assembly of kriyās (kriyāsamaṣti) and that we have named as sattā. When we become aware of this Arthasattā it brings us happiness. This Ātmā gets a possessive feeling of this Artha (vitta) and feels happy (यावद्वित्तं तावदात्मा). Therefore Sattā, Cetanā and Ānanda constitute Ātmā's svarūpa. They are so intimately interwoven in it that we cannot think of Ātmā without them. In the same way this Jagat also is nothing but this triad.

31-32. Ojha then explains the difference between Ātmā and Jagat. The Upaniṣad says "तत् सृष्ट्वा तदेवानुप्राविशत्". Brahman created this Jagat and entered into it. This Praviṣta Brahman is of two kinds. One is Samaṣti collectively present and the other is Vyaṣti i.e. individually present. This samaṣti is nothing but Īśvara and the other vyaṣti is Jīva. This sṛṣta brahman constitutes the Jagat and Brahman having created it, pervades it. (बृहत् तस्थौ भुवनेष्वन्तः).

Since the Praviṣta Brahman is of Satcidāananda form, the sṛṣta Brahman also is of Satcidānanda

द्विधाऽयमानन्द इहास्ति पाप्माऽप्रसङ्गतो या परमास्ति शान्तिः ।
स एव मुख्योऽथ रसप्रवेशान्मृत्यावुदेति क्षणिकः प्रसादः ॥३३॥
आनन्द एवामृतमस्ति यस्मात् संसृज्य तस्माद् रसमेष मृत्युः ।
यावन्तमात्मानमुपैति तावानानन्द आत्मा विभवेषु तेषु ॥३४॥
शरीरमादौ वनिता तनूजः क्षेत्रं हिरण्यं पशवो गृहाणि ।
अन्नानि दासा महिमात्मनोऽयं यत्रैष आत्मा विभवेद् विजानन्॥३५॥
यावद् विजानाति ममेदमेवं वित्तं स तावानहमस्मि चेति ।
सा तावती तृप्तिरमुष्य तस्माद् विज्ञानमानन्द इति प्रसिद्धिः ॥३६॥

form. Awareness to the astitva of various things in the Viśva gives us Ānanda. After all what is sattā? It is nothing but coexistence of Manas, prāna and vāk. Ātmā i.e. Avyayātmā is ānandamaya and develops five kalas and these are its five kośas.

When we know "सर्वं खल्विदं ब्रह्म", "ब्रह्मैवेदं सर्वम्" why do we differentiate between Ātmā and Jagat? It is because ज्ञान, ज्ञेय and ज्ञाता are the three things in this Viśva and they appear separate in this Viśva. But in the Ātmā they are together and inseparable. When the Ātmā becomes aware of the Sattā, happiness (Ānanda) results. That means Sattā resides in jñāna. This Jñāna results in Ānanda. The inseparable coexistence of Sattā, Cetanā and Ānanda is responsible for the Ekatvapratiti (seeing unity). When we deal with Jagat we differentiate them and see them individually and that gives rise to Bhinnapratīti (seeing the individual things). In other words Ekatvapratīti is the form of Ātmā and Bhinnatva pratīti is the form of Jagat. When we see Brahman/Ātman in the Jagat this Bhinnatvapratīti disappears. Jñāna, Jñeya and Jñāta all become one. When we see Jñāna as an individual thing and Sattā as a different individual thing, we see Jagat. Individuality is the characteristic feature of the Jagat. But when Sat and Cit (Jñāna) become one and merge with Ānanda then it is Ātmā and all differences disappear.

Sattā and Jñāna, though different are intimately dependent on each other. When we become aware of Sattā we get Ānanda. Sattā resides in Jñāna and Jñāna resides in Sattā. Sattā resides in Ānanda also. Sattā is nothing but kriyāsamaṣṭi and the ālambana or support for kriyā is Ānanda. When the three rūpas viz Jñāna, Jñeya and Jñātā, which constitute the Jagat become one, it is the Ātmā of Jagat.

33. Ānanda is of two kinds. One is when the balas are completely absent. There is total peace and is accompanied by Ānanda. This is called Śāntānanda. This is the principal type. This is nothing but Rasa and Ānanda is the form of this Rasa.

34. The second one is purely earthly and experienced when shortlived material prosperity tickles us. It is called Samṛddhānanda. This takes place when the mṛtyu in the śarīra enters Rasa. The former type is the most important which gives us highest peace. It is Rasa. It is Amṛta. All the material things which are full of bala get this Rasa in various degrees and therefore they become Rasabalasvarūpa. In other words Ātmā which is amṛta is Ānandasvarupa. All the other things around us which are the objects of our enjoyment are Rasabalasvarūpa.

35-36. When Ātmā's arthasattā increases, its base increases. It becomes its mahimā which goes on increasing as it acquires more and more. First it acquires śarīra which is built up internally. Then it acquires strī, then putra (son) and then vitta (wealth). Ātmā revels on them and is quite aware of its extent (यावद्वित्तं तावदात्मा). It becomes rich with all these and takes pride in calling them as its own possessions. This awareness of Ātmā to arthasattā makes it happy and therefore Jñāna is Ānanda. Since understanding its surroundings and possessions constitutes Vijñāna we say that Vijñāna constitutes Ānanda.

विज्ञानमानन्दमितीष्यते वा विज्ञानमानन्द इतीष्यते वा ।
न संशयोऽत्र क्रियतामयं यत् क्षरेऽक्षरे चापि परं निगूढम् ॥३७॥
विज्ञानमानन्दमितीष्यतेऽवरं विज्ञानमानन्द इतीष्यते परम् ।
ज्योतिस्तु विज्ञानमिदं परं ध्रुवं रसेन भूम्ना न विभिद्यते क्वचित् ॥३८॥

९. दुःखानुभवहेतुः ।

यतः स आत्मा विभवत्यमीभिर्देहप्रजास्त्रीपशुमेदिनीभिः ।
संपद्यते तेन महानयं यत् स्वं वैभवं तन्महिमा च संपत् ॥३९॥
यतो ममत्वं क्रमते तदेषु तेनात्मनोऽहंकृतिरेषु दृष्टा ।
तेषां तदेकस्य च हानितोऽयमात्माऽल्पवद् भाति तदस्य दुःखम् ॥४०॥
तस्मात् तदेकैककलाविनाशक्रमेण यावत् क्रमते विनाशः ।
आत्मार्तिमायाति सतान्तरेणोदरे विभूत्याः स्वमहिम्नि तावत् ॥४१॥
सार्तिः परा या मृतिरस्य जन्तोस्ततोऽन्यथाऽऽनन्दकलासमृद्धिः ।
मृत्युर्न चेत् तर्हि मताऽस्य सत्ता सत्तैव साऽऽनन्द इतीष्यते तत् ॥४२॥

37. This Ātmā which is here Praviṣṭa Brahman is Vijñāna-Ānandasvarūpa. This Jagat also is Vijñāna-Ānandasvarūpa. Therefore we can say 'विज्ञानमानन्दं ब्रह्म'. But both Akṣara Ātmā and Kṣara Ātmā also reside in this Brahman and therefore we can also say विज्ञानमानन्दः and therefore there is no case for doubts about these two statements.

38. In the concluding verse of this section Ojha says we can also say that 'विज्ञानमानन्दं ब्रह्म' in the case of Kṣara Brahman which is Sṛṣṭabrahman and 'विज्ञानमानन्दः' in the case of Akṣarabrahman which is Praviṣṭabrahman. He also says Vijñāna is nothing but jyotis and it pervades everything (bhūma). In other words Sat Cid Ānanda fills this Jagat and there is nothing else here.

9. Why does Ātmā experience duhkha ?

39. If you say Ātmā is Satcidānandasvarūpa, why then should it experience duhkha? This is a very valid question. Ojha answers it here.

We have already said that the base of Ātmā increases when it acquires material wealth like wife, son, land, cattle etc. On account of these he becomes rich and he is now mahān and all his external acquirements constitute his mahimā.

40-41. With all the above acquirements he develops an attitude of 'mamatva' ('these are mine' attitude). He says 'this is my son, this is my wife' etc. and takes extreme personal interest in them. Because of this attachment if by chance anyone of them is removed from him, he becomes grief stricken. His Ātmā which was earlier mahān suddenly becomes alpa (small). We therefore conclude that the attitude of 'mamatva' on the possessions is the root cause of grief. Rasa gets into bala and gets caught up in grief and Ātmā becomes duhkhī. In other words the entrance of things foreign to Ātmā (vijātīyavastu) into the Ātmā which is Rasamaya and Ānandamaya causes grief. Loss of bāhya (external) kalas of Ātmā means entrance of mṛtyu into the Ātmā and this makes the Ātmā dukhī and alpa. That is, it goes on shrinking as mṛtyu. The above represents the decaying process of Ātmā.

42. Now let us examine the opposite case where Ātmā goes on increasing its Rasabalas. Everytime

१०. एकत्वे भिन्नप्रतिपत्तिहेतुः ।

आनन्दविज्ञानरसप्रतिष्ठास्वेकत्वमित्थं यदुदाहरन्ति ।
तच्चाविनाभाववशेन बोध्यं न चान्यदन्येन विना कृतं स्यात् ॥४३॥

ज्योतिः प्रतिष्ठा विधृतिश्च भिन्नाः शक्यं न वक्तुं न विचिन्तितुं वा ।
किं स्यादभातं कथमप्रतिष्ठं भायान्न भायादधृतं न च स्यात् ॥४४॥

एकैव सत्ता प्रथते यदेषां तस्मात् त्रयं तत् पुनरेकमिष्टम् ।
विज्ञानमेषां त्रिविधं पृथक् स्यात् तस्मात् त्रिधा व्याक्रियते तदेकम् ॥४५॥

सत्ता प्रभिन्ना प्रतिपत्तिभेदतः सत्ताप्रभेदादपि धीः प्रभिद्यते ।
रसस्तु भिद्येत तयोः प्रभेदतस्तथा च सामान्यविशेषसंभवः ॥४६॥

रसे प्रतिष्ठवशतः पृथक्त्वं क्वचित्तु विज्ञानवशात् पृथक्त्वम् ।
क्वचित्पुनः स्यादुभयोः पृथक्त्वाद् रसे पृथक्त्वं तदिदं निरूह्यम् ॥४७॥

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its kala increases there is entry of Rasa into bala and since Rasa is nothing but Ānanda, the Ātmā goes on becoming samṛddha. When once it overcomes mṛtyu, the destruction is stopped and Sattā condition comes into existence when once Ātmā becomes aware of this Sattā, it gets back its Ānanda state which is Rasa state. That is why the Upaniṣad says,

रसों वै सः रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । (तै.उप)

10. Why do we see the three kalās of Ātmā individually?

43-44. We have said in the last section that though Sattā, Cetanā and Ānanda are three entities they are actually one and same and they are present in Ābhu in an inseparable way. But the fact remains that all the three are Satyas. Asti, Bhāti and Rasa are all in use and there is nothing wrong in the truth of each one of them. This is Trisatyavāda. In Ekatvavāda what is important to keep in mind is that they always go together and they are together built inseparably in Ābhu. The other way of naming these three entities is Jyotis, Pratiṣthā and Vidhṛti. Jyotis is ज्ञान that throws light on all and it does not require to be illuminated by anything else (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं बिभाति-उप). The next tatva is Sattā. It is this Sattā that is called Pratiṣtha. It is Asti that is called Sattā. This Ātmā is established on itself. It has svapratiṣthā. Parapratiṣtha depends on others for its Pratiṣthā. We write on paper. The letters written on it have Para Pratiṣthā. They require the paper for their Pratiṣthā. What is Asti? It is nothing but a collection of Kriyās. But these require a support which is niṣkriya (without action). That is Rasa or Vidhṛti or Ananda. Asti, Bhāti and Rasa (Ānanda) always go together. How can a thing be seen without Pratiṣthā? How can it shine and become an object of our Pratyaya without Pratiṣthā? How can it have Pratiṣthā without Vidhṛti? Therefore Jyotis Vidhṛti and Pratiṣthā always go together and any one of them cannot exist without the others.

45. In the next verse Ojha says that one single integrated principle is analysed in three ways. It is possible to conceive this single principle viz. Ābhu as Sattā, Cetanā and Ānanda and yet they represent the same thing.

46-47. Why then do these three exhibit apparent differences? Because when we refer to Sattā or Cetanā, we find infinite varieties of each of them. As a result, Rasa also undergoes many differences in its association with them. Some of them belong to Sāmānya category and others go under Viseṣa category. That is, differences in Jñāna and Sattā create Rasa differences. Sometimes Jñāna alone differs but Sattā

उष्णीषवासोवरतन्तुतूलमृद्विज्ञानभेदेऽपि न सत्तया पृथक् ।
सत्तास्वनन्तास्वपि गौरितीष्यते यदेकमेतत् प्रतिपत्त्यपेक्षया ॥४८॥

११. सत्ताचेतनानन्दानां भेदाभेदसिद्धान्तः ।

तेनात्र धर्म्मा अमृता इमे त्रयो भिन्ना अभिन्नाश्च परस्पराश्रयाः ।
रूपं यदेकं परमुच्यतेऽमृतं तत्रैष मृत्युर्बहुधैत्य नृत्यति ॥४९॥

१२. त्रयाणां वैरूप्यम् ।

यद्यप्यमीषामिद मित्थमैक्यं प्रतीयते किन्तु तथापि तानि ।
भिन्नानि रूपाणि यतः स्वरूपं तेषां पृथक्त्वेन मिथो विभाति ॥५०॥
भात्यैव सिद्धानि बहूनि विद्यो दिक्कालसंख्यानुविधानि नास्त्या ।
अस्त्यैव सिद्धानि बहूनि लोके न भान्ति भिन्नाण्डविधानि यानि ॥५१॥
यत्रास्तिरत्रापि रसोऽथ भातिर्यत्रास्ति तत्रापि रसोऽस्ति तस्मात् ।
ताभ्यां तृतीयोऽस्ति रसः पृथग्वन्न सर्वथैषां तत ऐक्यमाहुः ॥५२॥

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is the same. Therefore Rasa differences do exist sometimes because of Sattā differences and sometimes because of Jñāna differences.

48. When we see a turban, we are not only aware of the Sattā of the turban but also the Sattā of many things like thread, cotton, the cotton plant and the ground (earth) which has given rise to it. As a result differences in Rasa arises. But when once we realise that it is earth which has given rise to all these, then Sattā becomes only one and Rasa also loses all differences and becomes only one. That is why the saying goes,

मृत्पिण्डमेकं बहुभाण्डरूपं सुवर्णमेकं बहुभूषणात्मकम् ।
गोक्षीरमेकं बहुधेनुजातमेकः परात्मा बहुदेहवर्ती ॥

11. Satta Cetanā and Ānanda are different and yet one only.

49. Sattā, Chetanā and Ānanda are amṛta dharmas and they are different and yet they are interdependent and woven into a single entity. It is on this amṛta base which we call Para (Rasa) mṛtyus (balas) appear and dance as it were.

12. Differences in Sattā, Cetanā and Ānanda

50-51. We have been all along saying Sattā, Cetanā and Ānanda are the same and they represent one entity Ābhu. But what is wrong in saying that these are three distinct rūpas and shine as three distinct entities? In other words Ojha says that there is nothing wrong if somebody says that they constitute three Satyas, since each of them exhibit satyatva. But what is important is that these three Satyas are inseparable and are present in one entity called Ābhu.

We know that there is nothing else here which does not come under Asti, bhāti and Rasa. But there are conditions under which Sattā and Bhāti do not go together. There are many things which shine but they have no Sattā. On the other hand there are many things which have Sattā but do not shine. For example dik deśa, kāla, sankhyā etc. shine (i.e. we understand them) but they do not have Sattā. But

तथापि यत्रैक्यमिवास्फुटानामुन्मुग्धरूपत्ववशादमीषाम् ।
आत्मा स उक्तोऽथ परिस्फुटत्वे तान्येव सर्वाणि जगन्ति सन्ति ॥५३॥

१३. सच्चिदानन्दस्यात्मत्वजगत्त्वे ।

सन्नभ्य पिण्डोऽस्य करप्रसारः साहस्त्र आनन्द उतैष एव ।
अन्यात्मघातेन विवर्तमानश्चिदित्थमेतत्त्रिवृदेव सर्वम् ॥५४॥
अर्चिर्वदात्मा परितोऽस्य रश्मिस्त्वानन्द आहन्यत एष यस्मिन् ।
ततः परावर्तितदीधितिश्चित् तत्सद् यदाहन्ति स चान्य आत्मा ॥५५॥

there are many Brahmāndas which exist but do not shine (we do not have access to them through our jñanendriyas).

52-53. Rasa is present wherever Asti is there. It is also there wherever bhāti is there. In other words Rasa is present both in Astisiddha vastus and bhatisiddha vastus. We cannot therefore prevent anybody from concluding that Rasa is different from both the above things and therefore one could not say all the three are the same. In other words त्रिसत्यवाद cannot be straightaway condemned and say Ekatā alone is true all the time. As long as they are dormant in Ātma (Brahman) Ekatā holds good. But when they come out as three distinct things as Asti, bhati and Rasa as we see in Jagat, there is nothing wrong in individually recognising them. (आत्मापेक्षया सच्चिदानन्दब्रह्मणः एकत्वं सिद्धं भवति । विश्वापेक्षया तदेव अनेकत्वं प्रकटयति).

13. Ātmā is Satcidānanda and Viśva also is Satcidānanda.

54. We have already seen that Prajāpati is Ātmā. This Prajāpati is essentially of two kinds viz. Nabhya Prajāpati and Sarva Prajāpati. Nabhya Prajāpati is the dormant state of Prajāpati in which state all his potentialities are concentrated at the centre which we call Nābhi. We can conceive of a pinda a lump concentrated at the centre. This is what exhibits the Astitva of Prajāpati. This Kendra (centre) represents the Sattā part of Satchidānanda Brahman. It is this Nabhya Prajāpati who is responsible for the creation of Viśva in his manifested condition. The Śruti says

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थौ भुवनानि विश्वा । (य.सं)

In every vastu that we see around there are three parts viz. Ātmā, Pada and Punahpada. Ātmā remains at the centre and it is this that gives Sattā to the piṇda. The piṇda itself constitutes its śarīra and it is called pada. From the piṇda rays emanate and spread to the outer space. These are called Punahpada. To put it in another way, on the Nabhya Prajāpati, Vedas operate. The central piṇda constitutes Rik, the rays form a raśmimaṇdala round the piṇda in the form of circles and this is Sāmamaṇdala. This spreading of Sāmamaṇdala constitutes the Ānanda part of Satcidanānda Brahman. This spreading is described by Ojha as करप्रसारः in the verse. This spreading of rays from the Ātmā collects the rays spreading from another body outside and this collection of rays forms layers on its own mandala. This is what is called Citi. It is actually Citi of jñanamandala round the central Ātmā. Therefore the Ātmā in the centre represents Sat. The spreading of rays from the Ātmā (करप्रसारः) represents Ānanda and the rays reaching its raśmimandala from another Ātmā which can be described as the reflection or scattering of the rays back into its own maṇdala caused by another Ātmā is Cit or Cetanā. It can be called Vijñāna also. In this way we can call every Ātmā (Prajāpati) as Trivṛt.

55. There is another way of describing the process. The nabhya (kendra) piṇda constitutes Ātmā.

आनन्द उक्तोऽशुरयं प्रसारणाद् बहिःसतोऽर्थांश्चिनुते स आत्मनि ।
तस्मात्परावर्तित एष चिद्भवेत् सन्नन्य आत्माखिलशक्तिसंचयः ॥५६॥
आनन्द आत्मा, परितोऽशवश्चिच्चिदेव संस्पृश्य परं तथावत् ।
रूपं दधातीति सदाहुरेतत् तदाहुरन्तर्जगदात्मनोऽस्य ॥५७॥
इत्थं मतानि त्रिविधानि सन्तु त्रेधापि तादात्म्यवशादमीषाम् ।
भेदोऽप्यभेदोऽपि न बाध्यतेऽर्थः क्लृप्ता ह्यखण्डात्मनि सन्ति खण्डाः ॥५८॥
एकैक इत्थं त्रिवृदेष आत्मा सोऽणुर्कहत्स्थः स पुनर्महत्स्थः ।
आत्माऽऽत्मनीत्येवमशेष एषोऽस्त्यात्मैव नान्यज्जगदस्ति किञ्चित् ॥५९॥
आनन्दविज्ञानयुगं सतोऽस्यात्मनोऽन्तरङ्गं न विना ततः सन् ।
अथास्य साहस्रमताः समस्ता अङ्गानि बाह्यानि भवन्ति सन्तः ॥६०॥

From this Ātmā, rays spread in all directions just like rays emanate from the bright disc of the sun in all directions. These rays constitute Ānanda. These rays reach another Ātmā which is outside. This outside vastu is nothing but a collection of nāma rūpa and karma and therefore this vastu which returns back the rays either by the process of reflection or by the process of scattering constitutes Sattā. Asti is nothing but nāma rūpa and karma and these reflected rays reaching the raśmimandala of Ātmā constitutes Cit. We get to know about that vastu only when the reflected rays from the vastu forms a picture in the raśmimandala of our Ātmā. While this process of understanding the vastu is called Cetana or Cit. The vastu constitutes Sattā which is another Ātmā. The order of these three entities now changes to Ānanda, Cit and Sattā.

56. In the next verse Ojha elaborates the same thing Amśu (rays) represents Ānanda. It is this that reaches another Ātmā, gets back and builds up information on the Ātmā's raśmimandala. That is why it is called Cit. The outside Ātmā from which information is collected is Sat and this which is Sat is a collection of Śaktis.

57. Now Ojha passes on to a third way of understanding the Satcidānanda concept. Here Ojha brings in the concept of Antarjagat and bahirjagat which have been explained in our earlier books. Here Ojha says kendrapiṇda is the Ātmā from which rays spread in all directions. These are ānanda raśmis. This mandala can also be called Ātmā's jñānamandala or Antarjagat of Ātmā. It is on this mental screen viṣayas from outside world are built. Therefore this process of piling up of information in the jñānamandala is called Citi. The Antarjagat which is part of Ātmā is Sat. That is, here Sat is what is built in the mental screen and not the outside vastu.

58-59. In this way there are three schools of thought on the Satcidānanda concept. But Ojha says these differences hardly affect the fact that Ātmā is Satcidānanda because all these are parts one Akhandātmā and in that way all the three matas endorse the same thing viz. Ātmā is Satcidānandamaya.

We can have many khandātmās. The fact is all of them exhibit the trivṛt bhāva and therefore all of them are Satcidānandasvarūpa. Each Ātmā is inside another bigger Ātmā and finally we have one Akhandātma and there is nothing like Jagat which is separate from it.

60. We said Ānanda, Vijñāna and Sattā constitute the true form of Ātmā, Ānanda and Vijñāna are the inner contents (antarangabhāva) of Ātmā which is Sattāsvarūpa. Without them Ātmā can never be called Sat. In other words Astitatva of Ātmā hinges on Ānanda and Vijñāna. These two are inner parts of Ātmā. All the others, whatever may be their number constitute its outer parts.

आत्मा द्विधाऽङ्गोपहितोऽस्ति योऽङ्गी योऽङ्गी च सर्वाङ्गविशिष्टरूपः ।
इत्थं द्विधा लौकिकदृष्टिभेदाद्विश्वं स आत्मैव तदात्मजं वा ॥६१॥

स सच्चिदानन्दमयोऽयमात्मा तत्सच्चिदानन्दमयं जगद्वा ।
आत्मैव विश्वं जगदेव वात्मा नानात्मभेदा अथवैक आत्मा ॥६२॥

१४. कर्मणः सत्तायामन्तर्भावः ।

सत्तापृथक्त्वेन पृथक् स बोधो बोधस्तथानन्दपृथक्त्वहेतुः ।
पूर्णा तु सत्ता यदि चैकरूपाऽस्त्यानन्दपूर्णः स हि बोधपूर्णः ॥६३॥

क्षोभात्मकं कर्म ततो विशेषा एकं त्वनेकं प्रतिभाति तेभ्यः ।
कर्माणि यत्रैतदकर्म चात्मा स्वेनाविशिष्टस्तत एष पूर्णः ॥६४॥

बलं यदुन्मुग्धमिहैकरूपं मूलं तदात्मा तत एव सर्वम् ।
जगद्बभूव क्रमशस्त्रयाणां तेषां पृथक् स्फोटनकर्मणैव ॥६५॥

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61. Ātmā is of two kinds. One is without angas (avayavas) and on whom avayavas are put (angopahita Angī). We can call it pure Angī. The other one is Ātmā in whom all the angas are present. We can call him Sarvānga Viśistasvarūpa Angī. This latter type gives rise to the concept of Viśva which is born out of Ātmā. We can therefore call these as pure Ātmā and Viśvopahita Ātmā.

62. Ojha closes this section with a beautiful verse which is worth getting by heart. The meaning of it is very clear.

स सच्चिदानन्दमयोऽयमात्मा तत्सच्चिदानन्दमयं जगद्वा ।
आत्मैव विश्वं जगदेव वात्मा नानात्मभेदा अथवैक आत्मा ॥

14. Karma is inside Sattā

63. When we see many individual things in this world we attach astitva to each of them. Because they have individual sattā, we understand them individually and therefore jñāna also gets dissected in terms of the individual things. Jñāna results in Ānanda or Rasa and the Rasa also gets invididualised because of the perception of inviduality. But now if we remove the individualisation in Sattā and see all of them into a single pūrṇa sattā and automatically our bodha (understanding) also becomes pūrṇa and as a result Ānanda or Rasa also is pūrṇa. All the three entities break off their limitations and attain the state of all pervasiveness (vyapakatā).

64. This Viśva is made up of Amṛta and mṛtyu, or Ābhu and Abhva or Rasa and bala. While Rasa by nature is limitless, it is bala which dissects it, envelops it, and then piles upon it and produces all the things which we witness here. In this process Rasa remains as a basic support and it is Karma that does every thing and goes on changing. Rasa which is dragged into creation is called Ātmā and Ātmā also is amṛta and detached and provides only the base for karma which goes on appearing and disappearing. Ātmā remains all the time pūrṇa and is not directly involved in the karma.

65. In the next verse Ojha says bala cannot do anything without Rasa. In that sense we can say that it is Ābhu which it Satcidananda that is responsible for the coming into existence of Jagat. Bala in its original state is called mūla bala, the same thing when it gets manifested it is called tūla or kriyābala. The mūla bala has its origin in Rasa only and we may say that creation oriented Ābhu that is at the back

यत्कर्मरूपं तु विदुश्चतुर्थं बलानि तूलानि तु शक्तयस्ताः ।
समुच्चिताः शक्तय एव सत्ता तस्मान्न तत्कर्म पृथक् पदार्थः ॥६६॥
एकं यदानन्दमयं स्वरूपं नानेति कृत्वा प्रतिभाति तत्र ।
अन्तर्व्यवच्छेदकरी तु शक्तिर्विशेषमाकारमिहादधाति ॥६७॥

१५. आनन्दविज्ञानसत्तानां कृष्णशुक्लद्वैविध्यम् ।

विज्ञानमानन्द इयं च सत्ता प्रत्येकमेतद् द्विविधं निरुक्तम् ।
पश्यन्ति लोका यदिदं तु शुक्लं निण्यं* न पश्यन्ति तदस्ति कृष्णम् ॥६८॥
आनन्द एष द्विविधोस्ति तावच्छान्तः समृद्धश्च, रसो य एकः ।
शान्तः स, यो भिन्नरसो विभिन्नैरर्थैः कृतात्मा स मितः समृद्धः ॥६९॥
स्यान्निर्विकल्पं सविकल्पमित्थं द्विधैव विज्ञानमिदं यदर्थैः ।
आकारितं तत् सविकल्पमाहुः स्यान्निर्विकल्पं विषयागृहीतम् ॥७०॥

* निण्यमिति वैदिकभाषाशब्दोऽन्तर्हितार्थः ।

of the creation of Jagat. While bala certainly gets transformed into Jagat, getting deeper into it we have to say it is the bursting (sphotana) of the three components of Ābhu viz. Sat, Cid and Ānanda that is responsible for the coming into existence of Jagat.

66. Is Karma different from Sattā Cetana and Ānanda? We should recall here that we have said already that the collection of kriyas constitutes Sattā. Therefore we are not justified in saying that Karma is different from Sattā. Tūla balas constitute Śaktis and collection of Śaktis constitutes Sattā. In other words bala is Kriyā and Kriyā constitutes sattā and therefore Karma is not a fourth entity but it has already been included in one of the three entities as Sattā.

67. While closing this section, Ojha says in the last verse Rasa is the main immortal entity which exhibits two states Sattā and Ānanda. It is māyābala which dissects the limitless Rasa into limited sections and produces the various forms of things that we see around us.

15. Ānanda, Vijñāna and Sattā triad is of two kinds viz. Śukla and Kṛṣṇa.

68. Ānanda, Vijñāna and Sattā experienced and understood by ordinary men is said to be of Śukla type. These people do not have any experience of Kṛṣṇa rūpa (aprakāśarūpa) of these. This is what Ojha says. The word 'niṇya' is of Vedic origin and means lying inside (antarhita) or hidden.

69. We already know that Ānanda is of two types. One is called Samṛddhānanda and the other Śāntānanda Samṛddhananda is Rasa limited by the presence of worldly matters which produce joy which is short lived. It is viśayāvacchinna mita Rasa. Śāntānanda is the natural state of Ātmā and is completely free from Viṣayas and therefore it represents limitless presence of Rasa. When Viṣayas are removed only Rasa remains and because it is all pervasive we cannot experience it. Only the knower remains and there is nothing else to know him. That is why the Upaniṣad says,

"विज्ञातारं वा अरे केन विजानीयात्" (बृ.उप.)

That is why we call it Kṛṣṇa type. What is the meaning of Kṛṣṇa? It means, something which could not be recognised because it is aprakāśa. For example before creation takes place there is nothing but

सत्ता तु सामान्यमियं द्विधा स्याद् या निर्विशेषा सविशेषका या ।
प्रत्यर्थभिन्ना सविशेषका स्यात् सामान्यमन्त्यं त्विह निर्विशेषम् ॥७१॥

समृद्धमेते सविकल्पमेते पश्यन्ति लोकाः सविशेषमेते ।
तान्येव रूपाण्यभिमन्य, लोकातीतानि नान्यानि विमर्शयन्ति ॥७२॥

विज्ञास्तु लोकाभिमतानि तानि ब्रुवन्ति तात्कालिकयोगजानि ।
वैकारिकत्वाच्च विनश्वरत्वान्नात्मस्वरूपाणि भवन्ति तानि ॥७३॥

रसस्य किञ्चिद्विषयावगाहि ज्ञानस्य योगो ध्रियतेऽत्र यावत् ।
तावत् स आनन्द उदेति, पश्चाद् योगे विनष्टे स विनाशमेति ॥७४॥

द्रष्टा हि दृश्येन समेत्य सद्यो दृश्याकृतिं यात्यनुरज्यमानाम् ।
तदस्ति विज्ञानमथो वियुक्ते दृश्येऽपि सांस्कारिकमस्ति भानम् ॥७५॥

सत्तापि सामान्यमनेकशक्तिप्रपञ्चरूपं बहुनिष्ठमेकम् ।
योगं बहूनामनपेक्ष्य नूनं नोदेति सामान्यमिति प्रपद्ये ॥७६॥

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darkness. We cannot recognise the Rasa which alone is present in the all pervasive state. It is this śānta state that is referred to here as Śāntānanda. (cf. "आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः" ॥ Manusmṛti).

70. Just like Ānanda is of two types, Jñāna is of two types Nirvikalpaka (not accessible to sense organs) and Savikalpaka (acquired through senses). Savikalpaka jñāna is of four types.

Jñāna which is collected from Viṣayas is Savikalpajñāna and Nirvikalpajñāna is which is acquired during Samādhi and therefore is what is beyond the ordinary mind. Savikalpakajñāna is limited knowledge collected by experience. It is called Śukla. Jñāna which is beyond human experience is of limitless form and therefore it is called Kṛṣṇajñāna. It is beyond the Viṣayas.

71. Sattā also is of two kinds, saviśeṣa and nirviśeṣa. Sattā of individual things like pot picture, cloth etc are named and therefore they come under Viśeṣa sattā. But when we go to mūla sattā of these things, it is called Sāmānya Sattā or Nirviśeṣa Sattā. It is vyāpaka Sattā and we cannot experience it. While the former is called Śuklasattā, Nirviśeṣa Sattā is called Kṛṣṇasattā.

72-73. Ordinary people consider Samṛddhānanda as real Ānanda, Savikalpakajñāna as real jñāna and saviśeṣa Sattā as real Sattā. But they never bother about Śāntānanda, Nirvikalpaka jñāna or Nirviśeṣasattā. That is, they know only the Śukla kind and do not bother about the Kṛṣṇa kind. On the other hand wise men say Śukla type is ephemeral constantly changing and short lived because they are all connected with indriyas and not connected with Ātmā. They are not Ātmasvarūpas.

74. In the next verse Ojha explains the same thing. Ānanda is connected with Viṣayajñāna. Ātmā is Rasasvarūpa and as long as this Rasa has contact with Viṣayajñāna, there is Ānanda when this contact of Rasa with Viṣayajñāna is broken. Ānanda also disappears. This is the case of Samṛddhānanda. It cannot be called part of Ātmā.

75. Ātmā is draṣṭā and whatever lies outside is dṛśya. Draṣta and dṛśya come together and draṣta takes the form of dṛśya after merging with it. This is called Vijñāna. But even when the object is removed from the scene, the knowledge of the thing remains in our mind as Vāsanā and we are capable of recalling the form of the body in our mind and say that we know the object. This is called bhāna which is produced as the result of the samskāra produced in the Ātmā after the Vijñāna process is over (See Chapter III of

यं कामिनीं काञ्चनमाप्य लोका आनन्दमत्रानुभवन्ति सोऽयम् ।
आनन्दमात्रानुभवोऽस्ति, न त्वानन्दोऽस्ति, सोऽन्योऽनुभवात् पदार्थः ॥७७॥

विज्ञानमेतद् विषयानुरक्तं विज्ञायते नो विषयातिरिक्तम् ।
स्वरूपतो ज्ञानमिदं न वीक्षे ज्ञाने गृहीतान् विषयान् समीक्षे ॥७८॥

अस्तीति बुद्धिर्न तु बुद्धिरस्तिः सत्ताश्रयोऽर्थो न स एव सत्ता ।
तस्मादिमे केवलतर्कगम्यास्त्रयोऽपि लोकातिगताः पदार्थाः ॥७९॥

पश्यन्ति लोका इतरे यथार्थानुपेक्षयन्ते तु मनस्विनस्तान् ।
यथा तु पश्यन्ति मनीषिणोऽर्थास्ते प्राकृतानां न दृशं गताः स्युः ॥८०॥

१६. भूमाणिमानौ ।

अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तदात्मरूपाण्यनु चार्थमर्थं भूम्नाप्यणिम्नापि च वृत्तिमागुः ॥८१॥

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our book Vedic concept of Ātman).

76. Now we shall consider Sattā. We said bala is of two kinds viz. Mūla and Tūla. Whatever exists like, pot table mountain tree etc. constitutes Asti Prapanca. Asti and Sattā are synonymous words. It is nothing but a collection of Śaktis or balas or kriyās. Mūla bala is Viśvātīta. It is the immortal Ātmā of mortal Viśva, which is a collection of Tūla bala. When a number of things are assembled and represent the coming together of many balas, we see it as a single Sattā which we may call it Sāmānya Sattā. Therefore to sum up, we say Samṛddhānanda, Savikalpaka jñāna and Saviśeṣa Sattā are all short lived and ephemeral and are different from Ātmā which is nitya.

77. In the next verse Ojha says real Ānanda which is the natural form of Ātmā is different from Viṣayānanda which we experience when we acquire material things (अनुभवादन्यः पदार्थः).

78. In the case of Jñāna, which is the natural form of Ātmā it is not what we acquire by seeing outside things. We cannot see Jñāna. We sit on Jñāna and see the Viṣayas. Therefore Savikalpaka jñāna is not Ātmā. Similarly Viṣaya and Sattā are different entities. For example a pot does not constitute Sattā. Astitva of pot constitutes Sattā.

79-80. Closing this section Ojha says Asti buddhi does not constitute buddhi. Things have support on Sattā and they are not themselves Sattā. Therefore what ordinary people think as Sattā, Cetanā, Ānanda are different from real Sattā, Cetanā Ānanda which are the facets of Ātmā. What we think is only the Śukla form which is ephemeral and subject to changes. The Kṛṣna form which is Satya and nitya and which is hidden is known only to those who have superhuman vision. That is why Gītā says

या निशा सर्वभूतानां तस्यां जगर्ति संयमी ।
यस्याँ जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ (भगी. 2/69).

16. Bhūmā and Animā

81. The Taittiriyopaniṣad says तत् सृष्ट्वा तदेवानुप्राविशत् । That is having created the Viśva Brahman entered it as its Ātmā. This is called Praviṣtabrahman. In this Viśva there is nothing which does not have Ātmā. In very small things as well as in very big things Ātmā functions. Only thing is Ātmā is capable of adjusting its size according to the vastu. The same Ātmā because of place of occupation is small or big.

सन्तीह भौमास्तदिहास्ति भूमिर्ये तैजसाः सन्ति तदस्ति तेजः ।
भूम्यस्ति तेजोऽस्ति तदस्ति भूतं भूतानि देवाश्च जगत् तदस्ति ॥८२॥
जगन्ति सन्तीह बहूनि भिन्नान्येकोऽयमात्मा स परात्परोऽस्ति ।
सैकैव सत्ता स तथैक आत्मा तस्मादभिन्नं द्वयमेतदाहुः ॥८३॥
सामान्यमेकं बहुभिर्विशेषैः प्रतीयते तत् क्रमवर्द्धितं स्यात् ।
अन्त्यं तु सामान्यमवैमि सत्तां तज्ज्ञानमेवं विभु सोऽयमात्मा ॥८४॥
आनन्द एवास्ति बलस्य योनिरानन्दतः कर्म तु चेष्टितं यत् ।
यावद्भयं यावदिहास्ति शोकस्तावद्बलं नश्यति नूनमस्मिन् ॥८५॥
दुःखप्रतीतेः परमा तु काष्ठा मृत्युस्ततो जीवनमस्ति सौख्यम् ।
सानन्दमात्रा कृमिकीटपक्ष्यादिष्वेधते शक्तिमनु प्रवृद्धाम् ॥८६॥
नृभ्यो नृपाणां नृपतः स्वराजां तेभ्योऽपि विद्वत्तमयोगिनां च ।
तेभ्यः सुराणां क्रमशः प्रवृद्धा याऽनन्दसत्ता परमेश्वरः सः ॥८७॥

It is small in an ant and big in an elephant. It can therefore take a size smaller that that of an atom and can be bigger than the biggest. It resides in all beings. That is what the Upaniṣad says. In other words the Ātmā which functions inside the Viśva takes different forms but it is only one.

82. Though all the earthly things are made of earth only and therefore one only. All the Agni category things are one Agni only. In this Jagat bhūtas, Devas are all there but the form of Jagat is one only.

83. One may say there are many Jagats many Brahmāndas but all these have one Ātmā only namely Parātpara. He is everything and there is only one Satya all the others are transformed forms of that one Ātmā only. There is no dispute about Advaita. Satta is only one and Ātmā also is one only.

84. Sattā is one only. It appears in many things. Therefore we go to the mūla sattā which we may be called Sāmānya Sattā. When this Samānya Sattā is present in many things and gives them Sattā it is called Viśeṣa Sattā. It is samānya Sattā, which is one only and is present in many things as Anoranīyān, Mahatomahīyān Ātmā which is Sat and which is Jñāna.

85. Actually Ātmā's real form is Ānanda only. The rays that emanate from it represent Jñāna and Sattā. They are therefore Ānanda's other forms. Abhva which is balasvarūpa is supported by Ānanda only. It is Rasa that constitutes the Pratiṣthā for bala. Mūla bala is called bala and Tula bala is called Kriyā. This Kriyā has the support of Rasa. As long as there is Ānanda Kriyā goes on. When the Ānanda ceases, to be present man dies. Fear and misery cause depletion of balas.

86. The presence of bala or Śakti in the Śarīra considerably decreases when fear and dukha affect the mind and the man dies soon. Bala increases because of Ānanda and decreases because of fear and dukha. Death is nothing but the cessation of Ānanda in the system. That is why the Upaniṣad says आनन्देन जातानि जीवन्ति । Death results when duhkha reaches its peak.

This Ānanda matrā increases as we go from worms, insects, to birds. Rasamatrā increases as bala increases.

87. In the next verse, Ojha puts the following Upaniṣad statement in his own words and says and the highest limit to Ānanda Sattā is Parameśvara himself (i.e. Īśvara of all Īśvaras).

भूमाऽणिमा स्यादणिमा च भूमा पृथग्बलोऽयं बलमस्ति यस्मिन् ।
स एक एवास्त्यणिमा स भूमा रसः स आनन्द इति प्रतीयात् ॥८८॥

१७. आनन्दस्योत्पत्तिस्थितिहेतुत्वम् ।

स्त्रीपुंसयोर्यत्र न हर्षसंभवस्तदा न गर्भस्थितिरिष्यते क्वचित् ।
गर्भच्युतिः स्याच्च विषादसंस्रवादानन्दतः सर्वमिदं प्रजायते ॥८९॥

न जीवने यस्य तु हर्षसंभवश्चिरं न जीवेत् स इहार्तिसंप्लुतः ।
प्रतिक्षणं जीवति हर्षमात्रया स सर्वतोऽन्नादिह तृप्तिमश्नुते ॥९०॥

यदोषधीर्वारि यदग्निवायू वाचं बलं ज्ञानमिहान्नमत्ति ।
स सर्वतस्तृप्तिमुपेत्य शश्वद्धर्षं स गृह्णाति स हर्ष आत्मा ॥९१॥

एतेषु वा सप्तविधेषु भोग्येष्वन्नेषु नानन्दरसो यदि स्यात् ।
आनन्द आत्मा विभवेन्न तेषु महांश्च न स्यान्न च तृप्तिमेयात् ॥९२॥

प्राण्यादिहान्यादपि कः क्षणं वा नानन्दमाकाशमिदं यदि स्यात् ।
शृणोति यत् पश्यति वेत्ति यद्वा धृतिं तदाप्नोति सुखं तदिष्टम् ॥९३॥

आहारतो वाथ विहारतो वा सा निर्वृतिर्यत्र रमेत लोके ।
सर्वत्र लोके रमते हि लोकस्तस्मात् स आनन्द इहास्ति भूमा ॥९४॥

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात् साधु युवाध्यापकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येवं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । --------- ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः"॥ (तै.उ. 2/8).

88. When we are concerned with balas, Bhūmā and Animā go on changing and what was Bhūmā becomes Animā and what was Animā becomes Bhūmā. All these reside inside one Ātmā where these changes do not take place. What is Bhūmā remains Bhūmā and what is Animā remains Animā. It is Rasa. It is Ānanda and it is the everpresent Ātmā.

17. Origin of Ānanda and its survival.

89. Explaining the Upaniṣad statement "आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।" Ojha says when the union between a woman and a man is not fed with Ānanda, no pregnancy takes place. When it is fed with duhkha, abortion takes place. Whatever comes into existence here is the result of Ānanda.

90-94. Whoever does not enjoy Ānanda in his life, will not be able to live long because dukha will kill him. Those that are affected by dukha are weak people and then cannot live long. Only those who enjoy tṛpti (i.e. Ānanda) they are able to take food of seven types from the surroundings and live long. In the next verse Ojha names the seven types of food which Ātmā takes and enjoys tṛpti (Ānanda) (cf - "यत्सप्तान्नानि मेधया तपसाऽजनयत् पिता । एकमस्य साधारणं द्वे देवानभाजयत् । त्रीण्यात्मनोऽकुरुत । पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥" (बृ.उप 1/5/1).

If Ānanda Rasa is not there in the seven types of food which Ātmā takes then how can it become Mahan and how can it get Ānanda. In the next two verses Ojha summarises the Taittirīya Śruti which

१८. आनन्दविज्ञानसत्तानां समष्टेरव्याकृतरूपत्वम् ।

आनन्द इत्थं परमोऽथ सत्ता परा, परं ज्ञानमिति त्रयाणाम् ।
यत्रैक्यमायाति न तत्र सत्ता ज्ञानं स आनन्द इति प्रभेदः ॥९५॥

ज्ञानानि यावन्ति सुखानि यावन्त्येवं नु यावत्य इहार्थसत्ताः ।
एषां समष्टिर्ध्रुवमस्ति काचित् स एष आत्माऽत्र न तद्विभेदः ॥९६॥

॥ इति प्रथमः सच्चिदानन्दखण्डः सम्पूर्णः ॥

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stresses the importance of Ānanda for every activity on this earth. Therefore Ānanda is all pervasive (bhūmā) (cf - "को ह्येवान्यात् कःप्राण्यात् । यदेष आकश आनन्दो न स्यात् ।" (तै.उप 2/7).

18. Ānanda, Vijñāna and Sattā are always together and are inseparable.

95-96. Ānanda is supreme. Sattā is supreme. Jñāna is supreme. Where they join together, there is no question of separate identity for them.

Whatever Jñāna, whatever Sukha (Ānanda), whatever arthasattā are seen here, they all present a single form in Ātmā. There is no question of any separate existence for these.

Saccidānanda Khanda comes to an end here.



अथ जीवेश्वरखण्डः प्रारभ्यते ॥

१. ईश्वराणां जीवत्वम् ।

इत्थं त्रयाणामविनाकृतत्वात् सत्ताचिदानन्दमयो य आत्मा ।
स एक एव द्विविधोऽयमासीज्जीवोऽयमन्यः परमेश्वरोऽन्यः ॥९७॥

विश्वं यदेतत् प्रतिभात्यनन्तं स एक आत्मा परमेश्वरोऽस्ति ।
अन्तर्भवन्ति प्रमिताङ्गसंस्थास्तत्रात्मभेदा नितरामसंख्याः ॥९८॥

III. Jīveśvarakhanda

Īśvara also is a Jīva.

97. Paratpara is the state of Brahman where balas exist in Rasa in the dormant state. Therefore this state is beyond description as it represents Viśvatīta state. It is the state which existed before Srsti takes place. It therefore represents Krṣṇa tatva. It is this which Manu describes as

"आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥" (मनुस्मृति 1/5).

The Nāsadiya sūkta describes it as "तम आसीत् तमसा गूळ्हमग्रे" (ऋ.वे. 10/129/3).

When Māyābala appears in Rasa and dissects the unlimited Rasa, then Rasa gets limited into many portions each enveloped by Mayābala and each of these samsthās is called Īśvara. Since there are infinite number of these samsthās in Parātpara there are infinite number of Īśvaras inside Parātpara who can be called Parameśvara. He is Akhilabrahmāṇda Nāyaka. Īśvara or Maheśvara is limited and are infinite numbers but Paramesvara or Parātpara is unlimited and is single. Our Īśvara's Jagat is divided into five mandalas viz. Svayambhu, Parameṣthī, Sūrya Candra and Pṛthivī. This is one Brahmāṇda whose ruler is one Īśvara. Since there are infinite number of Īśvaras, Brahmāṇdas also are infinite. All these are inside one Parātpara or Parameśvara. Rasa limited by Māyabala is Īśvara or Ātmā or Avyaya. He is Prajāpati or Puruṣa. He is the Ātmā of Viśva and Viśva is his śarīra. He is Sattā, Cetanā and Ānanda. These three forms appear separately in the Viśva but in the Ātmā they are inseparably knit together. Viśva is of many entities (नानाभाव). But Ātmā is one only. Through Akṣara Puruṣa the Ātmā builds up its kalas Prāṇa, and Vāk. Ātmā itself represents Manas. Because of the building process it is called Cidātmā. Since Akṣara builds it up it is called Cetanā (चीयते अनया). By the process of producing its own form by reflection Īśvara becomes Jīva also. If the reflecting surfaces are many then many Jīvas can be produced by one Īśvara. Because Jīva is produced by the process of reflection he is called Cidābhāsa. Since the reflecting surfaces can be water, soma and vāyu, Jīvas are of three kinds viz. Āpya, Saumya and Vāyavya. All these are forms of Soma only which is called Mahān. It is Soma that assumes three states of āpah, vāyu and another subtle form called Soma. It is Mahan that is capable of receiving the divine aspects from Cidātma.

That is why Gītācārya says,

मम योनिर्महद्ब्रह्म तस्मिन गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः । तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥" (भ.गी. 14.3-4)

Ojha says here that Ātmā is Satcidānandamaya. It takes two forms by the process of reflection. One is Īśvara and the reflection is Jīvā. Parameśvara is different from both these. He is Īśvara of Īśvaras.

98-99. This endless Viśva represents Ātmā which we may call Parameśvara. He is the ruler of

जीवा हि ते तेषु भवन्ति जीवास्तत्रापि जीवा बहवो निविष्टाः ।
जीवैः समाक्रान्तमिदं शरीरं ह्येकैकजीवस्य तथेश्वरस्य ॥९९॥

सूक्ष्मातिसूक्ष्मैः कृमिभिः शरीरं व्याप्तं नराणां पशुपक्षिणां च ।
पृथ्वी जलं तेज इदं स वायुर्व्योमापि जीवैः परितः परीतम् ॥१००॥

व्योमादिभिस्तैरमितैश्च जीवैर्ब्रह्माण्डमेतत्परितः परीतम् ।
हिरण्यगर्भः स हि जीव आद्यस्तथाविधाः सन्ति परेऽप्यनन्ताः ॥१०१॥

हिरण्यगर्भं प्रथमं तु जीवं केचिद्वदन्तीश्वरमीश्वराः स्युः ।
उपासकानां समये प्रसिद्धा अपेक्षितास्ते परमेश्वरस्थाः ॥१०२॥

बहुत्वहेतोः प्रमितत्वहेतोर्जन्मप्रणाशक्रमवत्वहेतोः ।
अन्यात्मगर्भाभिनिवेशहेतोस्त ईश्वराः सन्ति तु जीवतुल्याः ॥१०३॥

य एक आत्मा परमेश्वरोऽन्यः स नान्यगर्भाशयसंनिविष्टः ।
न जन्मनाशौ न च तस्य सीमा जहाति न प्राणमतो न जीवः ॥१०४॥

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many limited Ātmās which reside in him. Inside the Jīvas there are many living cells. These are called Ingātmās the collection of which constitutes our śarīra. In the same way inside Īśvara's śarīra all the Jīvas reside.

100. Just like our body as well as the bodies of birds and animals are full of small living cells, Pṛthivī, Surya, Candra, Vāyu, Waters and Ākāśa are filled with infinite number of Jīvas.

Just like we constitute Jīvas, Pṛthivi, Waters, Agni, Vāyu etc. also constitute Jīvas. The question of Cetana, acetana does not arise here.

Caraka in his Samhita says that which does not have indriyas is called acetana. In that sense Ātmā is present in everything. In some it is in active condition and in some it is partially suppressed and in others it is dormant. So things are classified as Sasamjña (living beings), antassamjña (plants and trees) and asamjña (stone, earth etc). Wherever Ātmā is there it is Jīva. In that sense jīvas exist everywhere.

101. The first Jīva that was produced in Parātpara brahman by the action of mayābala is called Hiranyagarbha. The Śruti says,

"हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्" (ऋ.वे. 10.121.1).

102-103. Just like there are infinite number of Jīvas, Hiranyagarbha also as Jīva is infinite in number. This is what Ojha says.

Some Dārśanikas like Ramānuja consider Hiranyagarbha as Īśvara. Since there are infinite number of Hiranyagarbhas, Īśvaras also are infinite and each of them controls one Brahmānda. Hiranyagarbha becomes Īśvara for Upāsakas because they think that an entity like Parātpara or Pure Rasa cannot be the object of Upāsanā. Therefore Jīva, Jagat and Īśvara are dealt within Upāsanākānda. This Īśvara is a limited form of limitless Parameśvara (Parātpara). Therefore many Īśvaras are contained inside Parameśvara. Upasakas concentrate on balas of balaviśiṣta Rasa.

Whatever dharmas are present in Jīva like birth, death getting into garbha and coming out etc. are present also in Hiranyagarbha and they are also subjected to limitations. Therefore there is nothing wrong in saying that Īśvaras are just like Jīvas but belong to a higher order.

तत्रास्ति सत्ताऽखिलविश्वसत्ता ज्ञानं तु यावद्विषयैकभानम् ।
रसस्तु पूर्णं जगदस्ति भातं परं न तस्मादखिलात्मनोऽस्ति ॥१०५॥

२. ज्ञानक्रियार्थप्रपञ्चः ।

तत्रेह तावत् परमेश्वरे स्थिताः याः शक्तयोऽशेषविधा घनात्मना ।
त्रिधा विभक्ताः प्रभवन्ति ता इमा ज्ञानक्रियार्थोद्भवनप्रयोजिकाः ॥१०६॥
किञ्चिद्बलं चेतनयाऽनुसंहितं ज्ञानेऽक्रिये वर्तयति क्रियां ततः ।
ज्ञानोदयः स्याद्विषयावगाहनात् सा ज्ञानशक्तिः प्रथिता प्रकाशिका ॥२०७॥
किञ्चद्बलं तु क्षणभङ्गुरां क्रियां गत्यादिरूपां जनयद्विनश्यति ।
प्रत्यर्थचेष्टा यत उद्भवन्ति सा मता क्रियाशक्तिरियं प्रवर्तिका ॥१०८॥
किञ्चिद्बलं प्राप्य रसं तमेकवत् स्थितिं सुविच्छिद्य करोत्यनेकवत् ।
ततोऽर्थसृष्टिर्भवतीह कृत्स्नशस्तामर्थशक्तिं विदुरर्थसर्जिकाम् ॥१०९॥

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104. On the other hand Parātpara has none of the dharmas of Jīvas and therefore he does not have birth or death or limitations of existence and therefore he is not Jīva.

105. Parātpara provides Sattā to this entire Viśva. All the Brahmāndas controlled by Īśvara depend on Parātpara for their Sattā. There is nothing higher than Rasa (Parātpara). This Jagat is nothing but the manifested form of the Rasa. He is Ātmā of all Ātmās. He constitutes Jñāna of everything and constitutes mūla Sattā on which all other sattās are dependent.

2. The Prapanca of Jñāna Kriyā and Artha.

106. The entire Jagat is nothing but the manifestation of Jñānaśakti, Kriyāśakti and Arthaśakti. All these Śaktis are present in Parameśvara who constitutes all pervasive Rasa-bala samṣṭi. Parameśvara is the Ātmā of all Ātmās in whom all the Śaktis are concentrated in full measure. Whereas in Jīvas and Īśvaras they are not in full measure. That is why Ojha says Parameśvara is ghanātmā.

In the next verse Ojha explains how there Śaktis attain manifested state.

107. The first thing that is produced in Paratpara when māyābala envelops limited portion of Rasa is Avyaya Puruṣa who is jñāna rūpa (manas). But Jñāna by itself cannot act. Therefore when bala acts on Avyaya Puruṣa, Akṣara Puruṣa comes into existence. This Akṣara Puruṣa is Prāna rūpa and therefore he represents Kriyāśakti. It is this Kriyāśakti that acts on Jñāna and Jñāna now is manifested as Jñānaśakti. This Akṣara Puruṣa is called Cetanā and therefore only when bala accompanied by Cetanā acts on actionless Jñāna, Jñānaśakti is manifested. Jñānaśakti is nothing but Jñāna in which Kriya is present (क्रियया युक्तं ज्ञानमेव ज्ञानशक्तिरुच्यते). It is this Śakti that makes us understand what all we see. That is, all viṣayas are received by our mind only because of Jñānaśakti.

108. The balas of Parameśvara are of different types. Some are shortlived. They produce shortlived actions and get dissipated. That Śakti which is the cause of all the things that have come into existence here is called Kriyāśakti. Because it induces Kriya in other things it is called Pravartikā.

109. A part of the bala which is produced in Parātpara which is limitless and which dissects the Rasa into various sections and converts them into various forms is called Arthaśakti and this is responsible for Arthasṛṣti. This takes place only when bala and bala undergo samsarga with the support of Rasa.

ता एव वाक्प्राणमनांसि चक्षते प्राणात् क्रिया, ज्ञानमिदं मनोमयम् ।
वागर्थशक्तिर्भवति प्रकाशनं चेष्टा च वस्तुस्थितिरेभिरन्वहम् ॥११०॥
सा चार्थशक्तिस्त्रिविधा प्रसिद्धा विक्षेपकामावरणप्रभेदात् ।
विज्ञानतः काम उदेत्यशान्तानन्दं स विक्षेप्य करोत्यशान्तम् ॥१११॥
शान्ते रसे यावति काचिदिच्छा विक्षेप एतावति रूपमेति ।
विक्षेपसीमावरणं हि वस्तु स्वरूपमुद्भावयतीति मन्ये ॥११२॥

Everything here is Jñānamaya, Kriyamāya and Arthamayā. The entire Viśva is Jñānamaya, Kriyamaya and arthamaya. Viśva is the Śarīra of Parameśvara who is also Jñānamaya Kriyamaya and arthamaya and who is Viśvātmā. This Parameśvara is described as a permanent mahavṛkṣa in the Śruti and everything here is filled by him.

"यस्मात् परं नामरमस्ति किंचित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्" ॥ (श्वें.उप. 3/9).

110. The triad Jñānaśakti, Kriyaśakti and Arthaśakti present in Parameśvara appear as the kalas Manas, Prāna and Vāk, the kalas of Avyaya Puruṣa who is Īśvara for our purposes. Here it is Prāna that is responsible for the appearance of Kriyā. Manas is the source of Jñāna. Vāk is Arthaśakti. Vāk is nothing but matter and forms the first bhūta that comes into existence. It is this Vāk which later through granthibandhana produces Pṛthivī, Waters, Vāyu, Agni etc. All things here are Vāngmaya (वागेवेद सर्वम्).

The Taittirīyopaniṣad says, the very first thing that came into existence from Ātmā is Ākāśa which is nothing but Vāk. Then Vāyu, Agni, Apah Pṛthivi etc come into existence. Manas produces Icchā (desire). Prāna indulges in Tapas and Vāk produces Artha (matter). All things here are produced by Jñāna, Kriyā and Artha or Īcchā, Tapas and Śrama. That is why Nyāyaśāstra says,

"ज्ञानजन्या भवेदिच्छा इच्छाजन्या कृतिर्भवेत् ।
कृतिजन्यं भवेत् कर्म तदेतत् कृतमुच्यते ॥"

Therefore every vastu here is the collective presence of manas, prāna and vāk and without anyone of them, the vastu cannot exist.

111. Arthaśakti is of three forms viz. Kāma, Vikṣepa and Āvaraṇa. Actually Arthaśakti is present only in these three things. Everything here irrespective of whether it is cetana or jada i.e. sasamjña or asamjña is blessed with Kāma (Īcchā). Since Īśvara pervades everything, Cetanāmśa has to be there in everything. Only the degree of presence is different. Vikṣepa (i.e. Kriya) is present in everything. Iron goes on rusting. A stone goes on converting itself into earth and so on. Then every thing has āvaranaśakti. The real nature of everything is hidden by āvarana. A piece of wood has many things inside and these are covered by the outer cover. When once the cover is removed we see its real nature inside which under certain conditions becomes sasamjña. In the same way the Ātmā of a man is covered with doṣas which form its āvarana. When it is removed by some technique, the man's true Ātmā is revealed and he is now a different man. This is Brahmavidyā.

112. Kāma (Icchā) appears because of the presence of Manas. Its natural state is one of peace (Śānti) but when a desire to acquire something appears in it, it loses its peace. It gets disturbed, undergoes misery.

Therefore Ojha says that everything is blessed with Kāma, Vikṣepa and Āvaraṇa. The desire arises in

विक्षिप्यमाणो हि रसः प्रशान्ताद् रसाद्विभेदेन विभाति सद्यः ।
यावान् रसः सोऽस्ति ततः परस्तात्समन्ततो नास्ति तथाऽऽवृतिः सा ॥११३॥
इत्थं विभिन्नावरणप्रभावतो विभिन्नवस्तूनि विभान्ति सर्वतः ।
छन्दांसि तान्याकृतयश्च ता इमाः स्युर्जातयो व्यक्तय आसु चान्तराः ॥११४॥
एतैर्विशेषैः कृतया विभिन्नया धिया परिच्छिद्य परिग्रहादयम् ।
रसः स एको बहुधा प्रतीयते तां सृष्टिमाहुः पृथगस्तिताधियम् ॥११५॥
न वस्तुतः काचन सृष्टिरिष्यते रसस्य नैकस्य हि भेदसंभवः ।
विज्ञानमात्रं तु विभिन्नकामजाद्विक्षेपतो भिन्नतया पृथक्त्वकृत् ॥११६॥
एकं जलं छन्दसि भेदतो यथा सरित्सरःसागरनिर्झरादिभिः ।
उल्लोलवीचीभ्रमिफेनबुद्बुदादिभिश्च रूपैः प्रतिपद्यते पृथक् ॥११७॥

the manas and produces Vikṣepa Rasa and what was Śāntānanda becomes aśānta.

When Vikṣepa engulfs a certain area of the limitless ocean of Rasa, it becomes a distributed region in which Avaraṇa plays its role and it is in this region a thing of some form is produced by the Sṛṣti process. It is the region in which Icchā (desire) takes its root first and that results in the formation of a vāstu.

113. The region affected by Vikṣepa and Āvaraṇa becomes separate from other regions of Rasa where it is in an undisturbed condition, just like a stone thrown in water produces waves and these waves which are nothing but a disturbed condition can extend only upto a certain distance in the form of circular pattern having a centre of disturbance. But the waves completely die down beyond a certain distance and therefore Avaraṇa is confined to the disturbed region only. Beyond, there is no question of existence of this Avaraṇa.

Because desires are different, the Vikṣepa that arises out of Āvāraṇa shows also a variety of patterns. This gives rise to a variety of vāstus which we see around us.

114-115. Āvarana is called Chandas in Vedic language. The whole Viśva is Vāngmaya and therefore it is āvaraṇa that dissects the all pervading vāk into finite sections and produces the things that we see around us as the saying goes "वाक्परिमाणं छन्दः" This is the definition of Chandas. Dārśanikas use the word Ākrti for this. A particular vastu like pot, tree, tiger, elephant, etc. are characterised by its ākṛti. This gives rise to jāti, vyakti etc. The root cause of desire is manas which is jñānasvarūpa. It is manas that gives rise to desire ("कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्"। (ऋ.वे). From desire Vikṣepa and Āvarana arise and give rise to various things. In other words buddhi plans various things and when it affects Rasa, Rasa gets dissected into various things. This is the process of creation. The appearance of variety (नानात्व) is Sṛṣti. Astibuddhi is Samsāra.

116. Actually here Ojha is explaining प्रत्ययैकसत्योपनिषत् which he is going deal with in detail later. He says here there is no such thing as Sṛṣti. All that has happened is that the Rasa which was single and Śānta has been subjected to Vikṣepa as a result of many types of desires. This is purely our Pratyaya. That is what appears or it is how we understand it. It is only pure Vijñāna. Actually all these are the modified appearances of single Rasa only.

117. Water which is a single substance can appear to us as a tank, or a river or a lake or even an ocean. But everything is water only. The dharmas of water remain the same whether we take it from

तथा स एको रस एव सर्वतः पूर्णः प्रशान्तोऽखिलशक्तिरूपया ।
अस्त्या विभातीति विभिन्नशक्तिभिर्विभिन्नबुद्ध्या बहुधावसीयते ॥११८॥
इत्थं विभिन्नं प्रतिपन्नमस्य यद्रूपं हि तद्विश्वमिदं प्रसिद्ध्यति ।
अपोह्य भेदं यदि सर्वमेकवद्वीक्षे स आत्मा परमेश्वरो मतः ॥११९॥

३. क्षोभेऽपि रसस्य शान्त्यभङ्गः ।

विक्षेपकामावरणप्रभावादात्यन्तिकक्षोभ इहास्तु शश्वत् ।
रसः स्वतस्त्वेष परः प्रशान्तः क्षुभ्यन्त्य एता इह शक्तयः स्युः ॥१२०॥
पूर्णोऽयमाकाश इहास्ति वायुग्रामः परिक्षुब्धतरः समन्तात् ।
क्षुभ्यत्सु वायुष्वपि नैव जातु क्षुभ्यत्यमुष्यास्ति न शान्तिभङ्गः ॥१२१॥

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tank or lake or river. Because of the place it occupies it takes different forms like, small and big waves, foam, bubbles, lakes, tanks, rivers, streams, etc.

118. Ojha then declares that Rasa which is one and which fills every space and which is śānta appears as Śaktis of different types and we understand it in various ways and name them in various ways and give Asti character to them.

119. Closing this section Ojha says, Rasa which is single appears in different forms because of the differences of Śakti and buddhi. If we set aside these differences and see things as a single entity, then we get the Ātmā. He is Parameśvara. These differences characterise the Viśva. (नाना भाव एव विश्वम्). This is nothing but appearance of diversity in Unity (एकस्य अनेकवत् प्रतीतिः).

3. Kṣobha (disturbed state) cannot affect the Śāntibhāva of Rasa.

120. All the things here have come into existence from one tatva which we can call Ātmā. It is of Ānanda form. Initially it is an undisturbed ocean of Rasa in which infinite number of balas are present in the dormant condition. When once a portion of this Rasa is affected by balas which get into manifested form, then several changes takes place in that region of Rasa and ultimately they get converted into the various things we see around us. This is what is called creation. Since Rasa is actionless, all actions take place in balas and creation takes place in the background of Rasa which is all the time in śānta state. Rasa and bala are inseparable. We may say that manifested balas dance as it were on Rasa and drag it to creation activity. This part of Rasa is subjected to Kāma, Vikṣepa and Avaraṇa by the action of balas but Rasa remains all the time quiet. Balas which arise in Rasa undergo Kṣobha as a result of the disturbances produced by then but Rasa all the time remains quiet.

121-122. Ojha proves his point by an example. Take the case of Ākāśa. It is always pūrna. There is no place where there is no Ākāśa. It pervades everywhere. In such a state where is the question of gati for Ākāśa or Ākāśa being subjected kṣobha or aśānti? This Vāyu which fills the Ākāśa is subjected differences of pressure temperature and density in various places and therefore cannot be said to be in the Pūrna state. It is always aśānta and subjected to kṣobha. They blow in different directions and give rise to an impression that it is not single but a collection of many components. (वायोर्वायुसंमूर्च्छनं नानात्वलिङ्गम् - वै.सू). But it is a fact while Vāyu goes on undergoing all sorts of disturbances, the background Ākāśa always remains the same. It is śānta and pūrṇa. This is what Ojha says. When Vāyu blows in the background of Ākāśa, they are so interwoven with each other, that we can never locate any small part of Vāyu blowing without Ākāśa being present there. At the same time Ākāśa remains śānta everywhere. In

प्रत्येकविक्षुब्धमरुत्सु गूढं व्योमास्ति न व्योम्नि तु जातु कम्पः ।
क्षुब्धासु शक्तिष्वभितो रसोऽयं रसे तु न क्षोभ इति स्म केचित् ॥१२२॥
या चोन्नतिर्या च नती रसौ तौ याऽवस्थितिर्या च गती रसौ तौ ।
यदस्ति यन्नास्ति तथा रसौ तौ क्षोभेपि किञ्चिन्न रसात् पृथक् स्यात् ॥१२३॥
दिग्देशकालावयवा रसोऽयं विशेषसामान्यविधा रसोऽयम् ।
भिदा पृथक्त्वाकृतयो रसोऽयं क्षोभेऽपि किञ्चिन्न रसात् पृथक् स्यात् ॥१२४॥
ज्ञानेन तस्मिन् प्रभवन्तु भेदा ज्ञानं रसः सर्वविधा रसः सः ।
रसो रसत्वान्न यदि च्यवेत क्षोभेऽपि किञ्चिन्न रसात् पृथक् स्यात् ॥१२५॥
ज्ञानक्रियालम्बनमन्यदाभ्यां ज्ञानक्रियाभ्यां स रसो रसात्तु ।
ज्ञानक्रिये अव्यतिरिक्तरूपे क्षोभेऽपि किञ्चिन्न रसात् पृथक् स्यात् ॥१२६॥
ज्ञानक्रियाभूः प्रकृती रसोऽयं ज्ञानक्रियाभ्यां विकृती रसोऽयम् ।
ज्ञानक्रिये ते च यतो रसोऽयं क्षोभेऽपि किञ्चिन्न रसात् पृथक् स्यात् ॥१२७॥
तदित्थमालम्बनवत् प्रतीतो रसः स आनन्द इति प्रसिद्धः ।
सत्तेव विज्ञानमिव प्रतीतः स एक एव त्रिविधो रसः स्यात् ॥१२८॥

the same way Rasa mixes freely with Śaktis without undergoing any kampa (unsteadiness).

123. In this samsāra we have the coexistence of Rasa and bala. This bala has its origin only in Rasa and therefore whatever things have come into existence and are characterised by Asti are nothing but Kriya which has its origin in Śakti or bala. But actually since bala has come out of Rasa only, which is amṛta, all these things have ultimately their origin only in Rasa. While these things constantly change what does not change in it is the Rasa which percolates them. Since Rasa is actionless it is bala samaṣti that has brought the substance into existence with the basic support of Rasa. This is Sṛṣti. Balas build upon balas in various ways and build the various substances. Whatever qualifications they have like going up (unnati) coming down (avanati) or being at rest (sthiti) or moving (gati), coming into existence disappearing (asti, nāsti) getting disturbed (kṣubdha) etc. all these (bhatisiddha dharmas) are ultimately attributable to Rasa only and there is nothing else here which can be traced to something different from Rasa.

124. Dik, desa, kala characteristics of things, Viśeṣa and sāmānya dharmas, existence of individualised forms even when they are disturbed, these cannot separate themselves from Rasa.

125. The differences we see may be caused by our jñāna. Jñāna is nothing but Rasa. There is no question of Rasa separating itself from Rasa.

126-127. Jñāna, Kriya, Prakṛti, Vikṛti are all Rasa only. There is no question of their existence outside Rasa.

128. In this way Rasa is the support of everything. It is named Ānanda. Sattā, Vijñāna and Ānanda refer to Rasa's three forms.

4. Jīvas are blessed with Parameśvara sampatti.

129-131. This Ātmā is satcidānandamaya. He is also known as Satcidānanda. The Ātmā is one and that is Parameśvara. Jīvas are infinite in number Sattā that is present in Jīva is nothing but the result of

४. जीवानां परमेश्वरत्वसंपत्तिः ।

सत्ता चिदानन्दमयो य आत्मा स सच्चिदानन्द इति प्रसिद्धः ।
एको विभुर्यः परमेश्वरोऽयं जीवास्ततः स्युः प्रमिता असंख्याः ॥१२९॥

अर्थक्रियाकारितया तु सत्ता जीवेषु दृष्टा, यदिमे शरीरे ।
रसासृगाद्याः प्रभवन्ति भावास्तमेकमात्मानमनुप्रविष्टाः ॥१३०॥

जीवेषु विज्ञानमिदं प्रकाशि तदक्षसापेक्षमुदेति तस्य ।
क्रियाश्चतस्त्रो, विषयप्रक्लृप्तिस्तद्धारणं तल्लयनप्रबोधौ ॥१३१॥

प्रकल्पनात् सृष्टिरमुष्यरूपं तद्धारणाद्भाति लयात्सुषुप्तिः ।
उद्‌बोधनाज्जागृतिरस्ति जीवे संभाव्यते तत्परमेश्वरेऽपि ॥१३२॥

ज्ञाता अपीमे निखिला इहार्थाः पर्य्यायतो भान्ति समं न सर्वे ।
य एक उद्‌बोधति तत्र चान्ये सर्वे प्रसुप्ता इति हि क्रमोऽस्ति ॥१३३॥

अत्यल्पमात्रस्य मितस्य जीवस्यैतस्य वृद्ध्यै सततोत्सुकस्य ।
शक्त्युन्नतेरात्मनि तत्र सत्ता विज्ञानभूम्ना रसमानवृद्धिः ॥१३४॥

योऽस्तीह जीवः सहजाल्पमात्रावच्छिन्न एषोऽस्ति परेश्वराशः ।
क्रमेण स स्वावरणं विभिन्दन् भूमानमानन्दरसं प्रयाति ॥१३५॥

अयं स आनन्द इहास्ति जीवे यदा यदा वृद्धिमसावुपैति ।
क्रमात्तदानन्दमुपैति सोऽन्ते निरावृते भूम्नि महेश्वरः स्यात् ॥१३६॥

सत्ता चिदानन्दमयः परेशः सत्ता चिदानन्दमयः स जीवः ।
सत्ता चिदानन्दमयं जगत्तत् तस्मात् त्रिसत्यं प्रवदामि नित्यम् ॥१३७॥

Artha and kriyā. All the living cells that reside inside our śarīra are supported by one Ātmā (which is Parameśvara) which resides in it. The Vijñāna that shines in Jīvas is because of the presence of that part of Parameśvara's Ātmā in us. All our mental and physical activities are controlled by it.

132-133. Sṛṣti takes place because of that. Sleep and waking states are caused by its presence. Sleep and waking states occur in Parameśvara also. But there is regulation in their occurrence. When one (that is Parameśvarāmśa) is awake then all are in sleep.

134. Very little measure of Parameśvarāmśa produces Śakti, Sattā, Vijñāna and Ānanda in Jīvas. But in due course, the Jivātma breaks the āvaraṇa to which he is subjected and attains the state of Bhūmānandarasa.

135-136. In the next verse Ojha says that as the Ānanda measure (mātrā) of Jīva increases and when all the artificial coverings on his Ātmā are removed and the natural state is attained he becomes no different from Maheśvara (Īśvara).

137. Parameśvara is Sattā. He is Cidānandamayā. Jīva also is Sattā Cidānandamaya. This Jagat is also Sattā Cidānandamaya and therefore there are three Satyas.

138. The last verse in this section is difficult to follow for the ordinary mind. Some explanation is necessary. The meaning of the verse is as follows Ānanda is Sat. The Sattā of things around us is really

सन्नेष आनन्द इयं तु सत्ताऽसती चिदेषा सदसत्स्वरूपा ।
यत् सच्चिदानन्दमयं समस्तं तेनाहुरेतत् सदसत्पदेन ॥१३८॥

॥ इति द्वितीयो जीवेश्वरखण्डः सम्पूर्णः ॥

Asatī because they constantly go on changing. Cit is of Sadasat form. This Jagat which is Satcidanandamaya is named Sadasat.

The difficulty here is why is he calling Cit as Sadasatsvarūpa? This can be understood if we analyse the concept Cit as applied to Jīva or Jagat.

Our Ātmā is Ānandasvarūpa and since it is immortal it is Sat. What is Cit? Citi is the process by which outside information is built in our Jñānamandala which is nothing but Ātmājyoti. Cetanā and Vijñāna are the same and it is the process by which the image of an outside object is projected in our mental screen (i.e. Jñānamandala). This has got a martya part which is limited and an amṛta part which is not subjected to limits. For example when we see a thing there is a seer and the thing seen (draṣta and dṛśya). What we see is not the thing lying outside but its image projected in our mental screen. The draṣta is Ātman and the thing seen is Vijneya. It is called Sattā (we see the mental picture and not the actual thing). Therefore Vijñana has two parts one is formless and limitless and the other is limited in space and location. The former is called Vijñāna and the latter is called Sattā. While the draṣtā always remains the same, the dṛṣya goes on changing. That is why Ojha says Cit is Sadasat. Since the Jagat consists of both Sat and Asat it is named Sadasat.

Here Ojha closes the Jīveśvarakhanda.



अथ दुःखप्रतिपत्तिखण्डः प्रारभ्यते ॥

१. आत्मनो नित्यानन्दत्वम् ।

आत्मा सदानन्दमयोऽस्त्ययं वा स सर्वदा दुःखमयोऽस्ति किंवा ।
भयं स दुःखं लभते कथं वा किमस्ति दुःखं किमिदं भयं वा ॥१३९॥

अत्रोच्यते द्वैधमिदं निरुक्तं रसो बलं चेति पृथक्स्वभावम् ।
रसोऽयमात्मा बलमात्मशक्तिः स नित्यमानन्दमयो रसत्वात् ॥१४०॥

सर्वो जनः कामयते हि सौख्यं प्रीणाति यत्कामयते तदेव ।
तत्रात्मने कामयते हि कामान् कामः स आत्मैव ततः सुखं सः ॥१४१॥

उपप्लवं दस्युभिरेष लब्ध्वा स्त्रीपुत्रवित्ताद्यखिलं विहाय ।
आत्मानमादाय पलायतेऽयं तस्मात् प्रियः सर्वत एष आत्मा ॥१४२॥

यदल्पमल्पं तदिहार्तमार्तं यथा तु भूमा सुखमिष्यते तत् ।
परस्तु भूमाऽस्त्यमृतेऽतिमात्रे ततः परानन्दमयः स आत्मा ॥१४३॥

IV. Duhkha Pratipathikhanda

1. Ātmā is Nityananda

139-140. Is our Ātmā always Ānandamaya or Duhkhamaya? How does Ātmā get duhkha or fear? What is duhkha? What is fear? These questions occur to anybody. The sages have been telling us it is Ānandasvarūpa. On the other hand the Buddhists say that we see only duhkha in this saṃsara. Everybody is affected by duhkha and therefore Ātmā is duhkhamaya. In this section the reply of Vedic sages to this stand of Buddhists is taken up by Ojha. In his commentary on Gītā Ojha has discussed this subject to some extent. Here he begins the subject by saying Rasa and bala have both been responsible for bringing the Jagat into existence. Rasa constitutes Ātmā and bala constitutes Ātmāśakti. Because Rasa constitutes Ānanda, Ātmā is always Ānandamaya.

141-142. Everybody wants happiness. Therefore Ātmā goes after these things which it thinks will bring happiness. When it gets these it becomes happy. Therefore as long as Ātmā goes on chasing happiness, it should be Ānandasvarūpa.

For everybody Ātmā is the dearest one. We do everything to protect it. When there is danger we are prepared to give up everything to save Ātmā. We are interested in those things like wife, son or money only because they bring happiness to our Ātmā. Therefore Ātmā is the dearest to everybody. Bṛhadāraṇyakopaniṣad says,

"स होवाच याज्ञवल्क्यः- न वा अरे पत्युःकामाय पतिः प्रियो भवति-आत्मनस्तु कामाय पतिः प्रियो भवतिः न वा अरे जायायै कामाय जाया प्रिया भवति-आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति-आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवतिआत्मनस्तु कामाय वित्तं प्रियं भवति .... न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति-आत्मनस्तु कामाय सर्वं प्रियं भवति ॥" (श.ब्रा. 14.5.4.5).

This is what Ojha says in his own words. Since Rasa is Ānanda whenever the Rasa mātrā increases in the Ātmā, Ānanda increases.

भयं हि कम्पः स्थितिविच्यवोऽसौ तत्कर्ममृत्युः स इहोपदिष्टः ।
ध्रुवं प्रशान्तं त्वमृतं ततोऽन्यत् ततः सदानन्दमयः स आत्मा ॥१४४॥
भयं मितस्य प्रबलाद् द्वितीयादिदं त्वमात्रामृतमद्वितीयम् ।
न कम्पयोग्यं न ततो वरिष्ठं ततोऽभयानन्दमयः स आत्मा ॥१४५॥
रसोऽन्नमाधीयत आत्मने यत् तृप्तिर्गतिस्तस्य रसस्य दृष्टा ।
विज्ञानमानन्द इतीह तृप्तौ ततृप्तिजानन्दमयः स आत्मा ॥१४६॥
सुखं रसो हीति वदन्ति विज्ञा रसं हि लब्ध्वा सुखिता भवन्ति ।
रसोऽमृतं कार्य्यरसानुभावात् ततो रसानन्दमयः स आत्मा ॥१४७॥

२. आत्मन्नैविध्ये पराक्षरयोर्दुःखाभावः । क्षरस्य दुःखयोगित्वम् ।

आत्मा द्विधा कश्चिदखण्ड एकः स निष्कलः कर्म्मभिरस्ति तस्मात् ।
नायं विचाली न भयं न दुःखं तस्यास्ति शोको न जरा न कामः ॥१४८॥

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143. The Chāndogyopaniṣad says the same thing
"यौ वै भूमा तत् सुखं यदल्पं तद् दुःखम् ॥"

Meaning thereby whenever Rasa mātrā decreases considerably in the Ātmā it experiences duhkha. When the Ātmā becoms all pervasive and does not get stuck to some petty worldly things Rasa mātrā increases and reaches bhūmabhāva. In other words it reaches the peak of Ānanda state and we can say it is Paramānandamaya.

144. Now we have to answer the question why Ātmā which is Ānanda should experience duhkha and bhaya? Fear causes unsteadiness (kampa) in the Ātmā. स्थितिविच्युतिरेव कम्पः कम्प एव भयमुच्यते । Therefore bhaya belongs to bala (kriyā) which is mṛtyu and different from Ātmā which is Rasa, which is always ānandasvarūpa.

145. When there are two people, one stronger than the other, then fear grips the weaker man. ("द्वितीयाद्वै भयं भवति"-उप). But when we consider Ātmā it is Rasasvarūpa and therefore it is limitless and there is nothing greater than the Ātmā which is amṛta the question of kampa and therefore fear cannot affect it. It is therefore called abhaya.

146-147. When a man is in need of food and when he is fed with good food, he is extremely happy after taking the food. This is what is called Tṛpti. Experiencing Tṛpti is the same as experiencing Ānanda. As long as this Tṛpti of Ānanda is experienced after feeding the Ātmā with anna, the man leads a happy life. It is Tṛpti which keeps the Vijñānāmśa of the Ātmā in a healthy condition and keeps it Ānandamayā. This is what Ojha tells. Rasa is Sukha. It is Amṛta. Only after getting Rasa one gets Ānanda. Ātmā which is Rasarūpa gets Rasa from food and other things and becomes Sukhī. Therefore Ātmā is Rasamaya as well as Ānandamaya.

Cf :- यद्वै तत् सुकृतम्-रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयति । (तै.उ. 2/7).

2. Avyaya and Akṣara do not experience duhkha but Kṣara experiences the same.

148. Puruṣas are of three kinds Avyaya (Manahpradhāna) Akṣara (Prānapradhāna) and Kṣara

कर्मात्मनाम्ना त्ववरो य आत्मा स सर्वकामः सकलः सकर्मा ।
क्षरोऽक्षरश्च द्विविधः स तत्राक्षरोऽविचाली न स दुःखयोगी ॥१४९॥

यः प्रज्ञ आत्मा क्षर एष कामाद् विचाल्यतेऽल्पज्ञतया हि सोऽज्ञः ।
तस्यैव दुःखं च भयं च मन्ये प्रज्ञस्य स द्वन्द्वमयो निरुक्तः ॥१५०॥

३. दुःखादिस्वरूपाणि ।

आत्मा विचाल्येत भयं तदुक्तं या चात्महानिः खलु तन्नु दुःखम् ।
स्वास्थ्यं हि तस्याविचलत्वमुक्तं यात्वात्मवृद्धिः सुखमुच्यते तत् ॥१५१॥

१ २
प्रज्ञप्रकम्पः प्रथमं हि दुःखं प्रज्ञाङ्गकम्पा भयमुग्रदुःखम् ।
३ ४
प्रज्ञावसादोऽतिशयेन दुःखं दुःखस्य काष्ठा परमात्मनाशः ॥१५२॥

(Vākpradhāna).

Avyaya Ātmā is akhanda, who is Rasa and Jñānasvarūpa, he has no kalas. He is sthira and the question of fear does not arise in his case because he is advitīya. He is not subjected to dukha or senility or Kama.

149-150. Though Avyaya is pure Rasa, when Mayābala affects him, he is subjected to limitations and develops five Kalas viz. Ānanda, Vijñāna Manas, Prāna and Vāk. He develops a centre which is called hṛdaya and it is here balas envelop him. The Rasa that is confined to the hṛdaya by bala is called Manas. It is called Śvovasīyas because it gives rise to newer and newer creations. It is here Kāma (desire) appears first which is called aśanāyā which is nothing but desire for food. This bala has a source (Uktha) which is the Manas and from this centre rays emanate on all sides to collect food. These are called Arkas. Aśiti is the food or Viṣayas it collects. Arka is called Prāna. It is also called Akṣara. Anna is nothing but Vāk. Akṣara is also called Cetanā (चीयते अनया) and therefore through the Akṣara, Vāk or Anna which is Kṣara is built (चीयते) on Avyaya. In all these cases Rasa accompanies bala since they always remain together. Thus we have two Ātmās built on Avyayātmā viz. Akṣarātmā and Kṣarātmā. These two are always together. Kṣarātmā is called Prajñānātmā and Akṣarātmā is called Vijñānātmā. This Vijñānātmā is also called Kṣetrajña. Karmātmā consists of both Kṣarātmā and Akṣarātmā. He is called Avara Āṭmā and has kalas. He is Sarvakāma and also indulges in Karma. Akṣarātmā is Sthira and never loses his position. Therefore the question of fear or duhkha does not arise in his case. It is only Kṣarātmā who experiences sukha and duhkha. He is Prajña Ātmā and because he is alpajña, he is called Ajña by Ojha. It is he who is subjected to bhaya and kampa. He is also called Bhūtātmā. Manusmṛti says,

योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।
यः करोति तु कर्माणि स भूतात्मेत्युच्यते बुधैः ॥ (मनुस्मृतिः 12.2)

3. The true nature of duhkha, bhaya etc.

151-152. Ojha defines duhkha and bhaya in the first instance Kṣara Ātmā sometimes loses its steadiness. This state of unsteadiness (Kampāvasthā) is called bhaya. When Kṣara Ātmā's link with the śarīra breaks, it harms the Ātmā (Ātmahāni). This Ātmahāni is called duhkha. When both duhkha and bhaya are not there, Ātmā is in a healthy state and when the Ātmā grows in strength on account of its

दुःखं चतुःसंस्थमिति ब्रुवन्ति तत्र द्वितीयं [१]भयमेव दुःखम् ।
प्रज्ञस्य कम्पे यदिवाऽवसादे [२]शून्यात्मता दुःखमिदं न भीतिः ॥१५३॥
[१]कामावसादस्तु दरिद्रताख्यं [२]स्यादात्मकम्पो भयनाम दुःखम् ।
[३]आत्मावसादः किल शून्यदुःखमित्थं त्रिधा केचन दुःखमाहुः ॥१५४॥

४. आत्मनि भोग्यान्तरायाद् दुःखोपपत्तिः ।

चिरं स तिष्ठत्यपि यत्र देशे तत्रैव भूयो रमते स्वभोगैः ।
ततो बहिष्कारकृतौ त्वमुष्य प्रतीयते चेतसि दुःखभावः ॥१५५॥
तत्रात्मनस्तस्य सतः स्वभोग्ये विज्ञानतो या ममता निविष्टा ।
निवर्तते सा तदिहात्मनस्तद् भोग्यं पृथक् स्यात् तदिहास्ति दुःखम् ॥१५६॥

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healthy condition it experiences happiness. The unsteadiness of Prajñā is the first kind of duhkha. This is called bhaya. This bhaya reaches a higher stage when the angas of Prajñā which reside in various parts of the śarīra are visibly affected. Ojha calls it Ugraduhkha. At the peak stage of duhkha the man becomes unconscious. The next stage is Ātmanāśa takes place. (दुःखस्य परमा काष्ठा आत्मनाशः ।)

153. Some Dārśanikas say that duhkha has four stages. According to them the second stage of bhaya is duhkha. But when the angas of Prajñā are visibly affected and when Prajña is completely lost, then they say it is not duhkha but we should call it भीति (shock) because Prajña is just not there to experience duhkha.

154. Another view is that the first stage of duhkha is the nonfulfilment of desire. They call this daridratā. (cf. उत्थाय हृदि लीयन्ते दरिद्राणां मनोरथाः ॥"). When Prajña becomes unsteady, the duhkha that results is called duhkha. When Ātmanāśa takes place it is called Śūnyaduhkha. Thus duhkha has three stages.

4. Ātmā is struck with grief when problems arise with regard to its bhogyavastus.

155. Ojha now takes up the discussion of the various ways by which Prajña Ātmā is struck with grief. Prajñanātmā consists of many parts. When Mahān or Soma which has its origin in Parameṣṭhī region receives. Iśvarāmśa or Cidamśa, garbha takes place. This Mahān also gets Saura Prāna on its way to the earth. Through the Saura Prāna Mahān receives Satvaguna. It is this Mahān (Soma) blessed with Sauraprāna and Cidamśa that is called Prajñānātmā. With this Prajñānātmā all bhutas are born on the earth. The Bhagavad Gītā says,

मम (चिदव्ययस्य) योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥ (भ.गी. 14.3).

When Sauraprāna part is less, then it contributes to Rajoguṇa in Mahān and when it is far less it contributes to Tamoguṇa. It is this Sauraprāna part that represents Akṣarāmśa which is amṛta. The Soma part (Mahān) is Kṣara and it is this Kṣara part that experiences sukha and duhkha.

156. Here Ojha says this Prajña Ātmā enjoys bhogya vastus when it remains with them for a long time. It gets attached to them. When it has to move out of them for any reason, it is struck with grief. Since Vijñanātmā resides with Prajña Ātmā the Vijñānātmā develops a possessive feeling on the

यान्येव भोग्यानि पुरा सुखानि तान्येव संप्रत्यसुखानि भान्ति ।
भोग्यस्थितात्मस्थितयोश्च तस्मादानन्दयोरन्तरमेतदाहुः ॥१५७॥

तेनायमानन्दमयः स आत्मा तेनेदमानन्दमयं च भोग्यम् ।
एकं पुरासीदुदरेऽन्तरे तु कृते भयं स्यात् तदवैति दुःखम् ॥१५८॥

सुखेन भोग्येन सुखोऽयमात्मा न संभवेदेकमयः क्वचिच्चेत् ।
विशेषदोषादुदरेऽन्तरे तु कृते न तस्मिन् रमते स दुःखी ॥१५९॥

बहिष्कृतस्त्वेष पुनः प्रदेशे यत्रैव गच्छेन्न रमेत सद्यः ।
अथ क्रमाद् भोग्यकुले स आत्मा ममत्वयोगाद्विभवन् रमेत ॥१६०॥

न केवलं तत्सुखमात्मनीनं तस्याविशेषादसुखाप्रसङ्गात् ।
आत्मेव तस्मादिह भोग्यवर्गोऽप्यानन्द एवेति मतः स भूमा ॥१६१॥

५. आत्मभिन्नानामानन्दमयत्वे पूर्वोत्तरपक्षौ ।

अथाहुरानन्दमयोऽयमात्मैवान्ये तु भोग्या न तथा स्युरेते ।
आत्मीयमानन्दमयांशुमेवाभिव्याप्तमीक्षे मम तु प्रियेऽर्थे ॥१६२॥

विद्वेष्टि योऽस्मानथ यं वयं वा द्विष्मो न नस्तत्र तथांशुरेति ।
न स प्रियस्तेन, सदोषदृष्ट्या दृष्टः प्रदुष्टः प्रतिभाति दृग्वत् ॥१६३॥

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bhogyavastus and that results in the attachment of Prājñātmā to them. Therefore when it is separated from them it becomes duhkhī.

157. When there is separation of Ātmā from the objects or Viṣayas of attachment duhkha results. What was causing Ānanda earlier, when separated, becomes object of duhkha. A vacant space has been created between object of enjoyment and the Ātmā which the Ātmā thinks is bad for it. (दुष्टं खं (आकाशं) ययोः तद् दुःखमुच्यते ।). This is what Ojha says.

This separation is called Antarāya (obstacle) and it is this that is called bhaya (fear). This is what the Upaniṣad says,

"यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।" (तै.उप. 1.5.3).

158. What was one before, has been separated into two parts with space in between. It is this antara that causes fear and fear leads to duhkha. It is like somebody suddenly removing from you a glass of sweet juice when you are immensely enjoying it and there is no discontinuity between the juice and your system. In the next verse Ojha puts the same thing in different words.

159-160. Supposing the Ātmā is separated from a bhogyavastu for some time, then again when it comes into contact with it, it does not easily get that enjoyment which it got earlier. Only after remaining with it for some time, it gets the feeling of mamatva (possessive feeling) on them and then it starts enjoying them.

161. Ānanda which everybody experiences in bhogyavastu cannot be called as the form of Ātmā. Ātmā is all pervasive and the Ānanda which is not continuously experienced from the bhogavastu cannot be the natural form of Ātmā. In fact all pervasive Ānanda cannot be experienced by the individual who possess the objects of enjoyment if the individual objects also are not of Ānanda form. Therefore we

मूर्छां प्रयन्नेष मुमूर्षुरात्मा पश्यन्निरानन्दमुपैति सर्वम् ।
तस्मान्निजानन्दमयांशुयोगादेव स्युरानन्दमयाः परेऽर्थाः ॥१६४॥
आत्रोच्यते यद्वदयं द्विषन्तोऽप्यानन्दपूर्णोऽहमिवास्ति किन्तु ।
नानन्दमात्रस्य विभाति तद्वद् भोग्योऽर्थ आनन्दमयो न भाति ॥१६५॥
जीवा यथानन्दमया अशेषास्तथैव भोग्या अपि सर्व एते ।
प्रियस्तु सर्वोऽपि स द्रष्टृदृश्यानन्दद्वियोगेन तदेकतायाम् ॥१६६॥
कामोऽयमात्मांशुरनेन कामेनात्मा परस्मिन्नुपसृप्य भक्त्या ।
आसज्यते तेन च स प्रियः स्यान्नास्य प्रियः कोऽपि सचेदकामः ॥१६७॥
कामानपेक्षस्त्वथवायमात्मैवानन्द आनन्दमयाखिलार्थैः ।
एकीभवन् पश्यति विश्वमेवानन्दं स आत्मास्ति विदेहमुक्तः ॥१६८॥

conclude that the entire samsāra is Ānandamaya and there is no place which is devoid of Ānanda. That is why Ānanda is bhūmā (all pervasive).

5. Pūrvapakṣa and Uttarapakṣa in the Ānandamayatva of bhogyavastus.

162. Some Dārśanikas believe in Ātmā being Ānandamaya but they do not agree that the bhogyavastus are Ānandamaya. They argue since Ātmā is ānandamaya, it spreads its rays in all directions and through these ānandamātras of Ātmā reaches the vastus and Ātmā gets interested in them and whichever vastus are not contacted by its rays, it does not get interested wherever its rays do not reach. Therefore the bhogyavastus which are devoid of ānanda also, becomes a bhogya vastu for Ātmā if the rays reach them and Ātmā gets interested in them. So according to them Ātmā alone is Ānandamaya and not the bhogyavastus.

163. Elaborating the same idea they say that some people dislike us and we also dislike some people. What is the basis of this ? The fact is when our Ānandaraśmis do not reach them, then we do not show liking for them. In the same way when we are not within his Ānandaraśmimandala, he has no liking for us. On the other hand when our Ānandaraśmis reach him he becomes dear to us. Therefore dislike results in doṣa dṛṣti and he is bad man in our view.

164. When a man is in his last stage of his life, he is in a semi conscious condition and he merges with his Ānandamaya Ātmā. He dislikes all the bhogyavastus which were dear to him earlier. This shows that bhogyavastus are not Ānandamaya. Ātmā alone is Ānandamaya.

165. Now Ojha had already said that both Ātmā and bhogyavastus are Ānandamaya. Therefore he has to refute the above view. The Śruti says सत्यं ज्ञानमनन्तं ब्रह्म. This means all things we see around us are only modifications of Brahman which is Jñānasvarūpa and also Satya. Therefore all bhogyavastus also are only modifications of Ātmā only. Another śruti says विज्ञानमानन्दं ब्रह्म. Therefore just like Ātmā is Ānandamaya all vastus also are also Ānandamaya.

Then the second point is how do we dislike a thing eventhough it is Ānandamaya. The reason is that as we told earlier, because of the obstacle (antarāya) between Ātmā and the vastu, the Ānandamātrā of the vastu does not reach the Ātmā. Therefore Ātmā does not recognise the Ānandamayatva of the substance.

166. Therefore Ojha concludes that just like this Jīva is Ānandamaya, all bhogyavastus also are

६. आत्मन्यज्ञानावरणाद् दुःखोपपत्तिः ।

यदोषधीरत्ति जलं च तेजो वायुं च वाचं श्रमतो बलं च ।
ज्ञानं च पञ्चेन्द्रियसंप्रयोगात् प्राप्नोति शिक्षावशतश्च किञ्चित् ॥१६९॥

एषां सुयोगात् सुखमल्पमिथ्यातियोगतो दुःखमुदेत्यनल्पात् ।
अथास्ति सप्तस्वशितेषु तेषु प्रसादकिट्टद्विविभागसिद्धिः ॥१७०॥

प्रत्यर्थमेवास्त्यमृतं च मृत्युर्मृत्युर्बहिर्धाऽन्तरतोऽमृतं च ।
किट्टं तु मृत्योरमृतात् प्रसादः स्वभावतः स्याद् द्विविभागसिद्धिः ॥१७१॥

रसः प्रसादस्तत आत्मनो यद् विस्रस्यते तत् परिपूर्तिमेति ।
किट्टं मलं नात्महितं तदात्माऽनुत्सृज्य यद् यौति तदस्य दुःखम् ॥१७२॥

पुरीषमूत्राद्युपसर्गबाधेत्यक्तुं हठादिच्छति सद्य आत्मा ।
नोत्सृज्यते यावदिदं स तावत् प्रपीड्यते योगत एति रोगम् ॥१७३॥

Ānandamaya. When Draṣṭā and Dṛśyavastu become one and there is no separation between them everything here becomes Ānandamaya.

167-168. In the next verse Ojha says that Kāma of Ātmā which emanates as rays from it in search of Viṣayas reaches the bhogyavastu and overpowers it. Because of this coming together Ānanda of bhogyavastu (Viṣayānanda) and Ātmānanda come together and Ātmā gets attached to it. If Ātmā did not have Kāma, the meeting of the two Ānandas will not be possible and therefore the attachment of Ātmā to the Viṣaya does not arise. Ātmā which is devoid of Kāma is always of Ānanda form. It never experiences duhkha because of giving up Kāma. In this state Ātmā mixes with all vastus in the Viśva which are Ānandamaya and becomes one with them. In this condition it sees everything as Ānandamaya. It is this Ātmā that is called Videhamukta.

6. Duhkha is caused by Ajñāna which covers the Ātmā.

169. Jñāna is of two parts. One is Prākṛtika jñāna which one gets automatically with the help of the five indriyas and another is Jñāna which is acquired with effort. Man takes seven types of food which are named here by Ojha. They are Plants, Water, Agni, Vayu, Vāk, Bala and Jñāna. Bala is acquired by Śrama (physical exercise) and Jñāna is acquired both by indriyas and through effort (Śikṣā).

170. The seven types of food which Ātmā takes attain yoga (union) with the Ātmā. This yoga is of four kinds. They are 1. Suyoga 2. Alpayoga 3. Mithyāyoga and 4. Atiyoga. While Suyoga gives sukha, the other three produce only duhkha in the Ātmā (अन्नव्यवस्थायाः विषमता एव दुःखोदयस्य कारणं भवति).

The food digested splits into two parts viz. Prasāda (Rasa) and Kitta (mala).

The food that is taken is received well by Ātmā and favourably feeds it, then the yoga with food produces sukha in the Ātmā. But because of wrong understanding, the food taken undergoes harmful yoga then fear, dukha and ill health result.

171-173. The seven types of foods that Ātmā takes is of Amṛta mṛtyu form. Amṛta gives rise to Prasāda (Rasa) mṛtyu gives rise to Kitta (mala). This is part of Nature. (cf. अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् - ब्रा.). Rasa is Prasāda. It compensates for all losses in Ātmā and keeps Ātmā in a healthy condition. On the other hand Kitta (mala) is harmful to the Ātmā and so it has to get rid of it. As long as Ātmā does not get rid of it, it causes duhkha. If mala accumulates in Ātmā for a long time Ātmā reaches the stage

कर्म्म प्रसादः सुखकृद् विकर्मा कर्म्मद्वयं दुःखकृते तु किट्टम् ।
ज्ञानं प्रसादः सुखकृन्मलात् त्वज्ञानान्यथाज्ञानत एति दुःखम् ॥१७४॥
सम्प्रान्नभोगेऽपि सुयोगहेतुर्ज्ञानं तथा ज्ञानकृतं च कर्म्म ।
प्रज्ञापराधात् त्वतिहीनमिथ्यायोगा विकर्म्माणि ततोऽस्य दुःखम् ॥१७५॥
तथा च सर्वत्र सुखोदयेऽस्ति ज्ञानं निमित्तं न विना ततस्तत् ।
अज्ञानतः सर्वविधानि दुःखान्युद्यन्त्यतो भीर्भवतीति सिद्धम् ॥१७६॥

७. अन्नसुयोगाभावाद् दुःखोपपत्तिः ।

यदन्नमात्माऽऽयतनेऽशनायया संगृह्यते तत्र सुयोगतः सुखम् ।
अयोगहीनातिविरुद्धयोगतः प्रज्ञापराधात् त्विह दुःखमुद्भवेत् ॥१७७॥

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of giving up its śarīra. Ātmā always tries to get rid of its malabhaga like, mūtra, purīṣa etc. But if it is not able to get rid of it, and has to live with it then it is affected with roga (disease).

It may be pointed out here that Chandogyopaniṣad gives a description of what takes place inside the body, to the food taken by us. It says,

"अन्नमशितं त्रिधा विधीयते तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति । यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः । आपः पीतास्त्रेधा विधीयन्ते । तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति । यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः । तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा, योऽणिष्ठः सा वाक् । अन्नमयं हि सौम्य मनः आपोमयः प्राणः तेजोमयी वाक्" - इति ॥ (छा.उ. 6.5.1-4).

174. Just like Yoga is of four kinds, Karma also is of three kinds. Sukarma, Vikarma and Akarma. Sukarma gives sukha. It is Prasāda. Vikarma and Akarma are mṛtyu (kitta). They give duhkha. Sukarma also removes the mala from the Ātmā. It is Buddhiyogamayakarma. It gives the Ātmā Naiṣkarmyasampatti and therefore sukha. Vikarma is Karma which is against Śāstras. It gives duhkha because it gives rise to attachment. Akarma is not doing Karma or Karma which has no meaning like moving the legs, tapping on the floor etc. It also gives duhkha only.

175. In the same way Jñāna also is of three kinds, viz. Jñāna, Mithyājñāna and Ajñāna. That Jñāna which removes the āvarana and produces prasāda is called Jñāna. Viruddhajñāna is Mithyajñāna. Ignorance of what is good and what is bad is Ajñāna. Both Mithyājñāna and Ajñāna constitute kitta (mala) and gives duhkha. While enjoying food jñāna results in suyoga and therefore brings sukha to Ātmā. Karma done with Jñāna gives the desired result. Wrong understanding results in wrong yoga (Hīnayoga or Mithyāyoga) and duhkha. Vikarma also leads to duhkha.

176. Ojha concludes the section by stating

1. Sukhodaya takes place because of Jñāna.
2. Without Jñāna we cannot get Sukha.
3. Ajñāna leads to all types of Duhkha.
4. It is Ajñāna that produces fear (Bhaya).

7. Duhkha is caused when Anna does not have Suyoga with Ātmā.

177. The Anna that is taken by the Ātmā should have suyoga with Ātmā. Then only it can give sukha to it. If by wrong understanding food has harmful yoga, then it causes duhkha. Therefore Jñāna

अन्नं जलं तेज इदं स वायुर्वाग् वा बलं ज्ञानमजस्रमत्र ।
प्रयुज्यते तेष्वतिहीनयोगाद् विरुद्धयोगाच्च भयं च रोगः ॥१७८॥

तेजो रवेर्वायुमथान्तरिक्षाद् वाचं श्रुताच्च स्वत एव भुङ्क्ते ।
बलं तु कर्मेन्द्रियतः श्रमाच्च ज्ञानं प्रगृह्णाति च धीन्द्रियेण ॥१७९॥

सर्वत्र हीनाप्तिविरुद्धयोगादनिष्टमुत्पद्यत इत्यवैमि ।
अन्नग्रहे चान्न विसर्जने वा प्रज्ञापराधो भयहेतवे स्यात् ॥१८०॥

मनः प्रभृत्यात्मनि मृत्तिकान्तं यदस्ति तत्संयुतमन्यदन्नम् ।
विरुध्यते चेत् तदनिष्टकृत् स्यात् रुग्भीतिकृद्ध्यात्मविरुद्धमेतत् ॥१८१॥

वागर्थमश्नाति बलं भुनक्ति प्राणो मनो ज्ञानमलं भुनक्ति ।
विरुद्धविज्ञानमवाप्य सद्यः क्षुभ्णाति विद्वेष्टि बिभेति हन्ति ॥१८२॥

यथाल्पसारः प्रबलाक्रमेण प्रपीड्यते तद्वदिहाल्पचेताः ।
विरुद्धविज्ञानमवाप्य सद्यो धैर्य्यच्युतः स्यान्न तथा विपश्चित् ॥१८३॥

सप्तस्वपि व्याहृतिषु प्रसन्नाप्रसन्नभेदाद् बहवो विशेषाः ।
कांश्चिद्विरुन्धन्ति च केचिदेषां मेद्यन्ति केऽपीति पृथक् प्रविद्यात् ॥१८४॥

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plays an important role in the selection of the food as well as the quantity to be taken. If Jñāna fails to achieve suyoga then duhkha results.

178. If the seven types of food undergo Hīna yoga or harmful yoga then bhaya and roga (disease) result and affect the Ātmā.

179. The food that Ātmā takes, has to be acquired with effort through its karmendriyas. Vāyu helps it to collect viṣayas through sound waves. Vāk helps in communication with others, Ātmā receives jñānānna through its Vijñāna part. What is acquired by the jñānendriyas is God given gift (Prakṛtika, jñāna) and what is acquired by Ātmā's own efforts is called acquired Jñāna (Kṛtrimajñāna).

180. Ojha says Ātmā suffers because of mistake both in taking it and getting rid of kitta. This mistake takes places in Prajñā. Therefore Prajñāparādha during Annagrahana and Kittavisarjana is the main cause of Ātmā's bhaya and therefore Ātmā's duhkha.

181. Manas, Prāna, Ākāśa, Vāyu, Tejas (agni), Jala (water) and Earth, all these seven things are present in Ātmā. If any one of them has harmful yoga (like Hīnayoga Atiyoga, Mithyāyoga) then Ātmā, is affected by grief and disease. Therefore if Prajñāparādha takes place while taking food the food becomes an enemy of Ātmā. One should be very careful and take only that food which does good to the Ātmā.

182. The seven kinds of food Ātmā takes can be divided into three groups viz. pertaining to Jñāna, pertaining to Kriyā and pertaining to Artha. Jñāna and Kriyā are inside the five bhūtas which consists of Ākāśa, Vāyu, Tejas (agni), Water and Earth. The bhūtas themselves constitute Artha and all of them go under the common name Vāk.

Ātmā is of manas prāna and vāk form. Vāk part of Ātmā takes Artha food. Prāna part takes Kriyā (bala) food and Manas takes Jñāna food. When the Jñāna is of harmful type, Ātmā gets agitated over it, develops hatred and fear for it and tries to get rid of it. This is what Ojha says.

183. When a man is weak he is easily overpowered by a strong man. In the same way when a

८. आत्मनि कामासक्त्या दुःखोपपत्तिः ।

आत्मा ह्ययं काममयोऽस्ति यस्मान्निवर्तते स्वत्वममुष्य कामात् ।
आत्मांशकामव्यपघातहेतोरात्मा विहन्येत तदस्य दुःखम् ॥१८५॥

अथाहुरेतन्मतमस्ति रिक्तं यत्कामहान्याह तदात्महानिम् ।
आत्मा हि गृह्णाति जहाति कामं कुतो विहीयेत स कामहान्या ॥१८६॥

अत्रोच्यते कामसमर्पितः स्यादासक्त्यनासक्तिवशाद् द्विधायम् ।
कामप्रसक्तस्य सकाम आत्मा कामानुगः काममयस्वरूपः ॥१८७॥

कामात्मनः काममयस्य चात्मा कामेषु तेष्वेव विभक्त आस्ते ।
कामोऽस्य यावानुपहन्यतेऽयं तावांस्तदात्माऽप्युपहन्यतेऽस्य ॥१८८॥

अथापि वा तस्य विभूतिरस्मिन् कामेऽस्ति कामे विहते हता सा ।
आत्मोदरेऽभूदिदमन्तरं यत् कामस्य हान्या तदवैति दुःखम् ॥१८९॥

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man's mind is weak he becomes a victim to harmful jñāna and gets nervous. On the other hand a wise man with a strong mind just overpowers it in no time. This is the difference between a wise man and a weak minded man.

184. Thus the seven types of food taken by Ātmā produces different effects on the Ātmā because some are favourable and some others are harmful to it. There is difference from man to man in Nature. Because of this difference the food which one likes, is disliked by another. A wise man understands what is good for him and what is bad for him.

8. Duhkha is caused by Ātmā's attachments to things.

185. The Prajñānātmā is Kāmamaya. It gets tied to its bhogyavastus and develops possessive feeling. When they are separated from it, its desire to enjoy the bhogyavastus is curbed. As a result it experiences duhkha.

186. Some Darśanikas do not accept the above view that Ātmahāni takes place because of Kāmahāni.

According to them the Viṣayas which Ātmā is interested in, themselves constitute Kāma. The bhogyavastus are things of Ātmakāmanā's viṣaya. To say Kamahāni causes Ātmahani is wrong. Ātmā takes to Kāma and in course of time it leaves it also. Why should it be affected with grief by this ?

187. Replying to the above objection Ojha says, Ātmā which gets involved in viṣayas behaves towards viṣayas in two ways. One is attachment and another is non attachment. Those he likes, he acquires and gets a possessive feeling over them (मम इदम्). In this case he becomes Kāmamaya. On the other hand when this ममत्व is not there and Ātmā views them without attachment then he is said to be Kāmānuga. Thus when Ātmā has āsakti, he becomes Kāmamaya and when Ātmā is anāsakta he is called Kāmānuga.

188. When Ātmā is affected by Kāma, he remains partly inside the Viṣayas. He gets attached to them. In such a situation, when Kama gets affected, that part of Ātmā which remains in the Viṣayas gets affected. That is why we say Kāmahāni causes Ātmāhāni.

189. When the Ātmā is unattached while getting involved in Viṣayas, the sambandha of the Ātmā

अप्राप्तकामं यदि कामयेत तत्रापि कामावपनार्थमात्मा ।
संवर्द्धते तत्र न यावदेति कामं स तावत् समुपैति दुःखम् ॥१९०॥

९. दुःखस्य भयपूर्वकत्वनियमः ।

भयं नु दुःखेन भयेन दुःखं समन्वितं रूपमुदेति तस्मात् ।
दुःखं न चेन्नास्ति भयं भयं वा न चेन्न दुःखं समुदेति तत्र ॥१९१॥

अथाहुरेतन्मतमस्ति रिक्तं दुःखं न चोदेति भयं विनेति ।
आकस्मिकाघातवशात् स्वहानौ मृतौ च दुःखं क्रमते न भीतिः ॥१९२॥

अत्रोच्यते नास्ति भयादृते तद्दुःखं न कम्पेन विनावसादः ।
स्यादात्मनोऽथास्ति न कामहानौ चेदात्मकम्पो न तदास्ति दुःखम् ॥१९३॥

किन्त्वात्मनः सप्तपरिग्रहस्थे कम्पे भयस्यानुभवो धियास्ति ।
प्रकम्पिते त्वात्मनि न प्रसादो द्रष्टुस्ततो नानुभवो भयस्य ॥१९४॥

तत्कालमृत्यौ तु भयं क्षणेन स्थानेषु सप्तस्वपि सर्प्यमाणम् ।
गृह्येत नात्यन्तिकवेगहेतोर्न गृह्यते दुःखमपीह तद्वत् ॥१९५॥

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with the Viṣayas is said to be Vibhutisambandha. Even then, when separation of the Viṣayas from the Ātmā takes place this Vibhūti (influence) gets affected and Ātmahāni takes place in the sence Ātmā becomes duhkhī.

190. Ojha then passes on to the case of aprāptakāmas i.e. those who never got into contact with bhogyavastus but they had a desire to possess them and enjoy them. Such Ātmās also are duhkhīs because their desires are not fulfilled. He goes through mental anguish and exhibits it in various ways.

To summarise this section Ojha says Āsakti and Kāma are the main causes for Ātmā becoming duhkhī.

9. Fear precedes duhkha.

191. Here Ojha says bhaya and duhkha always go together and it is not possible to decide which precedes which. When duhkha is not there bhaya is not there. Similarly when bhaya is not there duhkha is not there.

192. But some do not believe that both always go together. They say sometimes Ātmā becomes duhkhī even when fear is absent. They say sometimes if a sudden accident happens and the man is wounded Ātmā becomes duhkhī and fear did not precede it.

193. But Ojha refutes it by saying that the above view is not correct because Prajñātmā becomes shaken as soon as the accident occurs and that is nothing but fear. Even in the case of Kāmahāni if Ātmākampa does not take place, Ātmā does not suffer duhkha. Therefore fear precedes duhkha.

194. We still have to answer the other part of the objection. That is, if bhaya precedes fear, then why does he not experience fear in the above accident? Because, the kampa renders the draṣṭāsvarūpa of the Prajñānātmā incapable of functioning in its natural way. Therefore it loses its capacity to experience bhaya. This is what Ojha says here.

195. Prajñānātmā has seven angas. They are Manas, Prāna, Vāk, Vāyu, Tejas (agni), Jala and Earth. That is it has to take on itself all these things for its functioning. That is why they are called Parigrahas of Prajñānātmā. When the accident takes place, and the Prajñānātmā is subjected to kampa,

अथास्तु वा दुःखमिदं समस्तं भयस्वरूपं पृथगात्मकं वा ।
यथा तथा वास्तु तथापि कामासक्त्यात्मनी दुःखमिदं भयं च ॥१९६॥

१०. प्रज्ञाशरीरोपष्टम्भभेदाद् दुःखद्वैविध्यम् ।

द्वेधा च तद्दुखमिह प्रवर्तते प्रज्ञामुपक्रम्य शरीरमेति वा ।
भूतान्युपक्रम्य धियं समेति वा रुजैव तत्रास्ति भयं न दृश्यते ॥१९७॥

११. अनासक्तौ स्थितप्रज्ञता ।

कामेष्वनासक्तिमितो य आत्मा न कामघातादयमेति घातम् ।
नायं विचाल्येत विचालहेतोरभावतः संस्थितधीरिहोक्तिः ॥१९८॥
आत्मा स्थिरो यस्य न तस्य दुःखं स्थिरो विचालीति विरुद्धमेतत् ।
ततः स्थितप्रज्ञ इह स्ववित्तादिकामहान्यापि न दुःखमेति ॥१९९॥

१२. अज्ञानमूलासक्तिः ज्ञानमूलाऽनासक्तिः ।

आसक्तिरज्ञानवशात्तु तस्मिन् प्रवर्तते ज्ञानवशात् त्वसक्तिः ।
अज्ञानमेवास्ति भयस्य हेतुर्विज्ञानमेव त्वभयं वदामः ॥२००॥

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all the Parigrahas experience this kampa and therefore bhaya is not experienced by it. Therefore we cannot say bhaya does not precede duhkha.

196. Ojha closes this section by saying that we need not bother to insist that bhaya and duhkha go together. Let us even grant that these two are different from each other and do not go together. But one thing is certain. That is Kāma and Āsakti are the main causes for duhkha and bhaya.

10. Duhkha is of two types, one connected with Prajñā and another connected with Śarīra.

197. Duhkha is of two kinds. One starts with Prajñākampa and reaches the śarīra. The other kind starts with Prajñangakampa and reaches the buddhi. In the latter case only duhkha is experienced and no fear is experienced.

11. Anāsakti leads to Sthitaprajñatā.

198. When the Ātmā does not get attached to the Viṣayas its involvement in them does not affect it. Ātmā never loses its poise and maintains its steadiness such an Ātmā is called Sthitadhīh.

(cf. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ (भ.गी. 3.56).

199. Sthitaprajñatā is the result of Anāsakti (non attachment to Viṣayas). Only when the Prajña loses its steadiness, bhaya and duhkha arise. On the other hand a Sthitaprajña does not bother even when he loses his wealth which he has acquired for himself out of desire to possess it.

12. Anasakti arises from Jñāna and Āsakti arises from Ajñāna.

200. Ajñāna arises mainly because of Avidyā, lack of knowledge of Śāstras. It leads to Āsakti.

कामानुषक्तो हि बलाधिकं यत् पश्यत्यकस्मादगृहीतपूर्वम् ।
विभेति तस्माच्चकितोऽपसर्पत्यसौ पुनः शान्तिमुपैति बुद्ध्वा ॥२०१॥

अन्तःप्रवेशे नियमं न वेत्ति यो बिभेति धीमान् प्रविशन्नृपालये ।
अज्ञातदेशे प्रविशन् बिभेत्यसौ दुर्गेऽपि निःशङ्कमुपैति शिक्षितः ॥२०२॥

भयं ततोऽज्ञानवशात् प्रजायते भयस्य मात्रा तदबोधमात्रया ।
प्रशान्तिमात्रापि च बोधमात्रया सर्वत्र दृश्येत विवेकशालिनाम् ॥२०३॥

प्रज्ञा भयेऽस्मिन् विचलत्यवश्यं शान्तौ पुनः सा स्थिरतामुपैति ।
प्रज्ञा यदुत्सीदति चात्मनः सा भयस्य काष्ठा म्रियते तदासौ ॥२०४॥

१३. भयस्य मरणान्ता अष्टौ भेदाः ।

यदा ह्यधिप्रज्ञमुदेति कम्पनं तस्या विभूतिर्विषयेभ्य उत्क्रमेत् ।
नाभौ प्रकम्पात्तमसा प्रसङ्गतः स्युः प्राणवागादिषु विक्रियाः क्रमात् ॥२०५॥

प्राणः सकम्पो भवतीति दुर्बलोऽप्यसौ भयोद्भूतबलात् पलायते ।
वाग् वा सकम्पा भवतीति बिभ्यतो मुखादकस्माद् भयवागुदीर्य्यते ॥२०६॥

वायुः सकम्पो भवतीति कम्पनं गात्रेऽधिकं श्वास उदेति भूयसा ।
तेजः सकम्पं भवतीति शोषणं मुखेऽनुतप्तश्वसनोष्णवर्ष्मणः ॥२०७॥

Jñāna results in Anāsakti. Ajñāna is the main cause of fear and Vijñāna removes fear. It is abhaya.

201. A man who indulges in Viṣayas, is afraid of another who, he thinks, is stronger than him. But when he makes contact with him and understands him he gives up fear and gets śānti.

202. When a man does not know the rules regulating entry of people in a palace he is afraid to proceed ahead because of his ignorance of rules. On the other hand a trained man is not afraid of even entering a fort. Therefore it is ignorance that causes fear when one gets into an unknown place because of Āsakti.

203. When the man is ignorant of a particular viṣaya, his Ātmā gets unsteady while indulging in it resulting in fear. But if the man is quite familiar with that viṣaya, he uses his viveka while indulging in it and his Ātmā is quite steady and never experiences any fear.

204. When there is fear, Prajña experiences kampa (unsteadiness). After some time fear disappears and Prajñā regains its steadiness. But when the Ātmā is affected by fear of terrible nature, then Prajñā is so much affected that it results in loss of consciousness first and sometimes death also results.

13. Fear which leads to death has eight stages.

205. When fear affects a man it starts with unsteadiness of Prajñā and then it extends to Prajñāngas according to the degree of fear. If it is of minor nature, it affects Prajñā only and soon Prajñā gets rid of the fear. But if it is of serious nature, it produces changes in Prajñāngas also. Kampa taking place in nabhi first spreads to Prāṇa, Vāk etc. and produces changes in them.

206. When Prāṇakampa takes place, even a weak man picks up strength and runs away from the site, where the fear originated. When kampa takes place in Vāk, the man makes sounds of fear.

जलं सकम्पं भवतीति विग्रहः प्रस्वेदपूर्णः सहसाभिजायते ।
मृद्वा सकम्पा भवतीति गौरवात् स्तब्धाऽसृगुत्सन्नगतिश्च मूर्छितः ॥२०८॥

इत्थं चिरायात्र भयोपसर्पणे चिरं विकारक्रमतोऽतिदुर्बला ।
निर्मूलमुत्सन्नतरा यदात्मनः प्रज्ञा भवेत् तर्ह्यचिरान्म्रियेत सः ॥२०९॥

प्रज्ञाल्पमात्राल्पबला श्लथास्य चेदाभासते तत्र चिदल्पवत् ततः ।
प्रज्ञाल्पमात्राऽविधृतप्रतिष्ठिता विचाल्यतेऽज्ञानबलप्रणोदिता ॥२१०॥

विचाल्यमाने जलवन्न भाति चेत् प्रज्ञे चिदात्मा मरणं तदुच्यते ।
प्रज्ञां नितान्तप्रचलान्तरामनु स्युर्नो चिदाभासविभूतयस्तदा ॥२११॥

अज्ञानतोऽल्पे तु भये प्रवर्तिते प्रज्ञानकम्पादुदियन्ति विक्रियाः ।
सा प्राप्य विज्ञानमिह प्रतिष्ठिता तेनैव चालं विधृता प्रसीदति ॥२१२॥

१४. भयमज्ञानमूलकं ज्ञानमूलकं वेति विचारः ।

अयाहुरेतन्मतमस्ति रिक्तं भयं यदज्ञानकृतं वदन्ति ।
पश्यामि तु ज्ञानकृतं भयं स्यादज्ञानतो निर्भयतामुपेयात् ॥२१३॥

वटेऽत्र यक्षो वसतीति जानन् बिभेति भूयो वटमागतस्तम् ।
अजानता निर्भयमत्र रात्रौ सुस्थीयते नापि दिवात्र भीतिः ॥२१४॥

207. When kampa takes place in the Vāyu part of Prajñāngas the fear is exhibited in breath. When kampa takes place in tejas part, the face looks emaciated, the whole body warms up including his breath.

208. If Jala part of Prajñāngas undergoes kampa, profuse sweating in the whole body takes place. When the earth (mṛt) part undergoes kampa, the body becomes weighty and senseless and the man loses consciousness.

209. In this way, when the fear increases in stages Prajñā becomes very weak and ultimately gets destroyed. At that time Prajñānātma completely ceases to function. The man dies soon.

210. Ojha explains the last stages further. What does weakness of Prajñā mean ? Prajñā is Somarūpa and it has the capacity of receiving the image of Cit. When Cidamśa falls on it, reflection of Cit on it takes place and this is the Cidamśa in Prajñā. Because of the presence of this Cidamśa, it is called Prajñānātmā. When the reflection is weak Prajñānātmā also is weak. The greater the Cit part in Prajñānātmā the stronger it is and is less affected by fear. When the Prajñātma is weak and fear affects it, it undergoes kampa and loses its Pratiṣthā.

211. There are thus eight stages of fear which ultimately leads to the death of the man. They are 1. Nābhikampa 2. Prāṇakampa 3. Vākkampa 4. Vāyukampa 5. Tejahkampa 6. Jalakampa 7. Mṛttikākampa and 8. Prajñotsādana. It is Prajñodsādana that leads to death. Ojha gives a definition of death here. When the Cidātmā does not get reflected in Prajñā just like sun is reflected in clear water sheet it means Prajñā has ceased to function. This means death. When Prajñā has ceased to function where is the question of Cidabhāsa and its vibhutis? That is what Ojha says in this verse.

212. Prajñākampa takes place only out of fear and fear is caused by Ajñāna or Avidyā. Prajñākampa also leads to Prajñangakampa. When the fear is shallow then Vijñāna restores the Pratiṣthā of Prajñā and fear disappears.

राज्ञो गृहे सर्वजनः प्रवेशं नार्हत्यथो साहसिकः प्रविश्य ।
दण्डेन निस्ताडनमर्हतीति जानन् प्रवेशाय बिभेति भूयः ॥२१५॥

यो बालिशो दीनजनस्य भूपतेर्नेहान्तरं वेत्ति न वा नृपालये ।
वेत्ति प्रवेशे नियमं स निर्भयं स्वैरं प्रवेशाय मतिं करोति हि ॥२१६॥

तस्माद्भयं ज्ञानत एव संभवत्यज्ञानमास्ते शरणं जडात्मनः ।
ज्ञानाद्भयं चेत्कथमुच्यतेऽमृतं विज्ञानमानन्दमयं किलाभयम् ॥२१७॥

१५. अज्ञानावृतज्ञानाद्भयमिति सिद्धान्तः ।

अत्राहुरज्ञानकृतं न तद्भयं न त्वेव विज्ञानकृतं क्वचिद्भयम् ।
ज्ञानं यदज्ञानकृतं तदागमान्मुह्यन्ति सर्वे भयहेतुरस्ति तत् ॥२१८॥

विज्ञानमात्मा हि यथास्ति यस्य तत्तथैव तिष्ठत्यपहन्यते न तत् ।
अज्ञानकालेऽपि तदप्रणोदितं कथं विचाल्येत कुतो भयं भवेत् ॥२१९॥

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14. Is fear caused by Ajñāna or Jñāna ?

In the previous prakaraṇa we said Ajñāna is the cause of fear. Here Ojha analyses further this view.

213. Some people say that, it is not always correct to say that ajñāna causes fear. We have instances where fear is caused by jñāna and Ajñāna makes the man fearless. Ojha gives an example.

214. A man knows that a ghost haunts a tree. Therefore he is afraid of going near the tree even during the day time. Another man who has no knowledge of this, goes to the tree and sits there even during night and therefore he is not affected by fear at all.

215. All people cannot have entry to the palace. When a man is foolish enough to take courage and gets in, he is beaten and pushed out. Therefore he is afraid of entering again. Here also Jñāna causes bhaya. On the other hand a man who is as ignorant as a child and who does not know the difference between a king and an ordinary man and also does not know that there are some regulations to entry, takes courage and tries his luck to enter. Therefore bhaya arises only because of Jñāna.

217. Ojha therefore concludes this section by saying that according to the arguments given above Jñāna alone causes bhaya and an ignorant man is fearless and does not experience duhkha. The question then arises why then should we say Jñāna is amṛta and Vijñānānandamaya and abhaya when actually Jñāna causes fear?

15. When Jñāna is covered by Ajñāna, it causes fear.

218. We have already discussed two views. They are

1. Ajñāna gives rise to fear. Fear disappears when Jñāna is acquired.
2. Jñāna causes fear and Ajñāna is not affected by fear.

In this section Ojha presents the third view that fear is caused when jñāna is covered by Ajñāna. Bhagavān also says in Gītā,

"अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।"

Therefore when Ajñāna is removed there is no fear, no misery.

विज्ञानमात्मा हि यथास्ति यस्य तद्विज्ञानमन्यत् परिगृह्य वर्द्धते ।
तदात्मवृद्ध्या रसमश्नुते तथाऽऽनन्दः स तस्मान्न भयं तदा भवेत् ॥२२०॥

ज्ञानं यदज्ञानत आवृतं भवेत् तदागमादिन्द्रियमार्गतः क्रमात् ।
प्रज्ञा श्लथाज्ञाल्पबला प्रतिष्ठया च्यवेत चाज्ञानबलावृताऽऽहता ॥२२१॥

१६. प्रज्ञानबलानुसाराद्भयतारतम्यम् ।

द्वैधं हि मात्राकृतबन्धने भवेत् क्व च श्लथत्वं दृढताथवा क्वचित् ।
वज्रेऽस्ति बन्धोऽति दृढोऽथ तूलके श्लथः स एवं निखिलेषु कल्प्यताम् ॥२२२॥

श्लथः स बन्धो विपुलोपि दुर्बलो दृढस्तु कार्श्येऽपि बली घनास्थिवत् ।
बलाधिकश्चेच्छ्लथबन्धनोऽप्ययं काले ध्रुवं स्याद् दृढबन्धनक्रमात् ॥२२३॥

प्रज्ञस्य बन्धोऽपि शिशोः श्लथः पुरा ततो बिभेत्यल्पबिभीषयाऽप्यसौ ।
यदा तु विज्ञानमुपार्जते क्रमात् सहैव तेनात्र विधीयते बलम् ॥२२४॥

यथा यथा ज्ञानवशाद् बलोदयः प्रज्ञस्य बन्धोऽपि बलैर्दृढीभवेत् ।
यावत्तु बन्धे दृढता ततः क्रमात् प्रज्ञो विचाल्येत न वा बिभीषया ॥२२५॥

"अज्ञानविनिवृत्तौ तु न भयं नापि यातना ।"

219. The fact is Vijñānātmā is steady and is not disturbed at all by Ajñāna. Therefore the question of fear arising from Vijñānātmā does not arise.

220. Actually when Vijñāna increases in the Ātmā, Ātmā's base goes on increasing and therefore Rasa part of Ātmā increases which means Ānandamātrā increases. Therefore we cannot say Vijñāna causes fear.

221. Jñāna enters the Ātmā, through the indriyas. If this Jñāna is covered by Ājñāna, then it makes the Prajñā weak because of Ajñāna bala, and Prajñā is unable to hold on to the Ātmā and becomes unsteady. This loss of Pratiṣthā is named bhaya. Therefore it is Prajñānātmā that is affected by Ajñāna and not by Vijñāna.

16. The degree of bhaya varies according to Prajñānabala.

222. All substances in this Samsāra are found to be of two types. 1. Some have their basic building components strongly bound to each other. 2. Some have their components loosely bound to each other. Weakest binding is found in cotton where the filaments are very loosely held to each other. The strongest bond is in the case of diamond where the particles are very closely packed to each other and it is very difficult to break it into smaller parts.

223. The same thing mentioned above applies to human beings also, in a slightly different way. Some people have an impressive stature but their build is not strong. They have thin and weak bones and the nervous system also is not strongly built. On the other hand a thin man is seen to have a strong build of nerves and bones. But in the former case, if the man improves his strength by proper food or exercise, he will become a very strong man.

224. In the same way, the Prajñā of child is weakly bound to the Ātmā in the beginning and therefore the child becomes afraid of even small things. When he gains Vijñāna in due course, jñāna bala

१७. विज्ञानयोगमूलकप्रज्ञानप्रतिष्ठातारतम्याद् भयतारतम्यम् ।

विज्ञानसङ्गेन बलं यदागतं प्रज्ञं तदा योजयति प्रतिष्ठया ।
अज्ञानसङ्गेन बलं यदागतं प्रज्ञप्रतिष्ठा च्यवते ततः क्रमात् ॥२२६॥

तदेतदज्ञानकृतो भयोदयोऽनन्तो मतो ज्ञानकृतः शमक्रमः ।
विज्ञानतः प्रज्ञधृतौ बलोदयान्नोद्वेगशोकाकुलतार्तिसंभवः ॥२२७॥

१८. प्रज्ञानप्रतियोगिकविज्ञानसंबन्धात् प्रज्ञानबन्धनबलदार्ढ्यम् प्रज्ञानानुयोगिकविज्ञानसंबन्धात् प्रज्ञानबन्धनमुक्तिः ।

विज्ञानतो बन्धनमुक्तिरिष्यते न बन्धनं क्वापि तथापि संप्रति ।
प्रज्ञस्य विज्ञानवशेन बन्धनं यदुच्यते तन्न च नोपपद्यते ॥२२८॥

विकाशि विज्ञानमिदं विकाशनस्वभावतो बन्धनमोचनं भवेत् ।
यच्चानुगृह्णाति विशिष्य कर्म्म यत् तदेव विस्फोटयतीति निश्चितम् ॥२२९॥

प्रतिग्रहेणैतदनुग्रहेण प्रवर्ततेऽनुग्रहतस्तमोनुत् ।
प्रतिग्रहादस्य तु मर्त्यकार्य्यानुयोगयोग्यामलरूपसिद्धिः ॥२३०॥

प्रज्ञस्य विज्ञानमिदं पराङ्मुखं कामान् पराचो हि सदाऽवभासयेत् ।
प्रज्ञे परावर्तितमानखादिदं गच्छेत् तदात्मज्ञतया स मुच्यते ॥२३१॥

१९. निरन्नविज्ञानवर्धनात् प्रज्ञानबन्धनमुक्त्या दुःखाभावः ।

विज्ञानमाकाशममुष्य वर्द्धनादन्नादमन्नं च विसारि जायते ।
विवृद्धमाकाशमनुप्रसारणादन्नस्य बन्धः क्रमशो विहीयते ॥२३२॥

सहैव चान्नेन यदा तु वर्द्धते विज्ञानमस्मिन् न तदान्नबन्धनम् ।
विशीर्य्यतेऽन्नस्य च न प्रसारणं तद्बन्धमुक्त्यै तु निरन्नवर्द्धितम् ॥२३३॥

सहैव चान्नेन यदा तु वर्द्धते विज्ञानमेतद्विधृतान्नसंचयः ।
प्रज्ञस्य संवर्द्धयते धृतिं क्रमाद् धृतेश्च मात्रामनु तद्भयक्षयः ॥२३४॥

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of the Ātmā increases and he understands things and is not afraid of them.

225. Ojha concludes this section by saying, as jñāna increases, the Prajñā is strongly bound to the Ātmā and it does not get easily disturbed by fear.

17. The degree of fear depends upon the strength of Prajñāna's Pratiṣthā caused by union with Vijñāna.

226. Vijñāna adds on to strength of the Ātmā. This provides Pratiṣthā to Prajñāna. In other words the bala caused by the Vijñāna renders Prajñāna's Pratiṣthā strong. On the other hand Ajñāna renders Prajñāna's Pratiṣthā weak and ultimately destroys it. This is called Pratiṣthācyuti of Prajñāna.

227. It is Pratiṣthācyuti that causes fear. Therefore we conclude that bhaya is caused by the balas of Ajñāna entering the Ātmā. On the other hand Vijñāna gives dhṛti (support) to Prajñā and makes its

तथा च विज्ञानमिदं हि बाह्यानर्थान्दधत् प्रज्ञसमर्थताकृत् ।
अन्तर्मुखं प्रज्ञगतं तु मुक्त्यै तमस्तदुत्साद्य रसं तनोति ॥२३५॥

॥ इति तृतीयो दुःखप्रतिपत्तिखण्डः सम्पूर्णः ॥

Pratiṣṭhā strong. Therefore in such a condition Prajñānātmā does not experience duhkha or bhaya.

18. When Vijñāna grows and it is Prajñā oriented, it results in the release of Prajñānātmā from bondage leading to removal of duhkha.

The verses in this section as well as in the next section have already appeared in Siddhāntavāda (Duhkhasukhādhikaraṇa - verses 274-281). The reader is referred to the notes given there.

Here Ojha closes the Duhkhapratipatti Khaṇda.



अथ उपासनाखण्डः ।

१. श्रद्धानमयानुध्यानमुपासना ।

आतिष्ठते चेदिदमस्ति सत्यं सत्यत्वविश्वास इति स्म श्रद्धा ।
श्रद्धाय तल्लग्नमना यदानुध्यायत्यमुं प्राहुरुपासनां ताम् ॥२३६॥
सत्यत्वविश्वासमये परानुध्याने रसं यल्लभते ततोऽसौ ।
उपासिताराधयते विशेषात् तं सच्चिदानन्दमुपासनातः ॥२३७॥

२. सत्यवती उपसाना ।

सा च त्रिधा तत्र हि तस्य दृष्ट्याऽस्त्युपासना सत्यवती विशिष्टा ।
तथा ह्यणुः कश्चन यो महान् वा तं सच्चिदानन्द इति ह्युपास्ते ॥२३८॥

३. अङ्गवती उपासना ।

एकैकमङ्गं प्रतिपद्यते चेदङ्गीत्यकृत्स्ने यदि कृत्स्नबुद्धिः ।
अपूर्णभावे यदि पूर्णबुद्धिः सोपासना त्वङ्गवती द्वितीया ॥२३९॥
आशीर्षमापादतलं विभुर्यो वैश्वानरः सोऽस्ति षडङ्ग आत्मा ।
एकैकमङ्गं प्रतिपद्यते चेद् वैश्वानरं साङ्गवती ह्युपास्तिः ॥२४०॥

V. Upāsanākhanda

1. Śraddhayukta Dhyāna is Upāsanā

236. We have already seen that Śraddha is nothing but Satyamaya Viśvāsa. That is intense faith in something which we consider as Satya is Śraddhā. If this is accompanied by deep meditation on the object of Satyamaya Viśvāsa then it is called Upāsanā. Here the word 'श्रद्धाय' is used instead of 'श्रद्धया'.

237. As a result of the above type of meditation, the person gets the same type of Ānanda as the one who identifies himself with Satcidānanda Ātmā.

2. Satyavatī Upāsanā

238. Upāsanā is of three kinds. When seeing and comprehension pervade fully over object of Satya, this Upāsanā in which all the jñānendriyas pervade over it is called Satyavati Upāsanā. In this Upāsanā the person does not bother about the size of the object of faith. He thinks it is Satcidānandarūpa and is all pervasive.

3. Angavatī Upāsanā

239. The next one is Angavatī Upāsanā. In this the devotee concentrates on a particular anga of the object of faith and imagines that it is pūrna and all pervasive and meditates on such extended form of that anga (avayava). That is why Ojha describes it as अकृत्स्ने कृत्स्नबुद्धिः and अपूर्णे पूर्णबुद्धिः.

240. Ojha gives an example. Vaiśvānarāgni which pervades our entire Śarīra at the Ādhyatma level and which pervades the entire space in the Ādhidaivika level is conceived in a personified form with two hands, two legs, one Ātmā and one head (Ṣadangī). If in such a form of Vaiśvānarāgni is meditated

प्राणं हि कश्चिन्मन एव कश्चिद् वाचं हि कश्चिद् हृदयं च कश्चित् ।
ब्रह्मेत्युपास्ते क्वचिदन्यदन्यच्चेत्यूचिरे तूपनिषत्स्वभिज्ञाः ॥२४१॥
उपासना याङ्गवती प्रतीकादुपासना या च पृथक् पृथक् सा ।
प्रतीकतोऽङ्गं पृथगीहमानस्योत्तिष्ठते तद्घटिताङ्गिबुद्धिः ॥२४२॥

४. अन्यवती उपासना ।

तद्वस्तु वस्त्वन्तररूपतो यदा पश्यत्यसावन्यवती ह्युपासना ।
यज्ञात्मनायं पुरुषोऽथ पूरुषात्मनापि यज्ञः प्रतिपद्यते क्वचित् ॥२४३॥
रवौ यजुःपूरुष इत्युपासते भुव्यातपे त्वश्व इति ह्युपासते ।
वायोः परावर्तितरश्मिगं यजुस्तूपास्यते गौरिति भूमिधारकः ॥२४४॥
यदन्धकारावृतविश्वचक्रं यदन्तरे भाति हिरण्मयोऽर्कः ।
हिरण्यगर्भः प्रभुरेष शालग्रामाश्मनि स्वेन समेऽस्त्युपास्यः ॥२४५॥

५. अङ्गवत्यन्यवत्योरुपासनयोः सामर्थ्यम् ।

योपासनेहाङ्गवती न सा स्यादनर्थिका यावदिहास्ति सत्यम् ।
तावद्बलं नूनमयं लभेतामुष्मिन्निहापि प्रतरां प्रयोगात् ॥२४६॥

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upon, it is called Angavatī Upāsanā. The Upāsaka concentrates on every one of these angas individually and develops immense faith in the all pervasive character of Vaiśvānarāgni.

241. The Upanisads refer to individual angas and names them as Brahman. (प्राणो ब्रह्म । मनो ब्रह्म । वाग् ब्रह्म । etc.) In the same way Vāyu, Agni, Soma Akāśa etc. are also referred to as Brahman. Therefore each of these are conceived as all pervasive Brahman by the devotee in Angavatī Upāsanā.

242. Angavatī Upāsanā is one thing and Pratīkavatī Upāsanā is another. In Angavatī Upāsanā the drsti is at one place but the mind pervades over an extended region. But in Pratikopāsanā, both drsti and mind are over the same region or entity. For example in Vāyu Upāsanā the mind pervades the entire limitless space pervaded by Brahman in Angavatī Upāsanā. On the other hand in Pratikopāsanā, the mind is confined to Vāyumaya Brahman only.

4. Anyavatī Upāsanā

243. In Anyavatī Upāsanā the Upāsanā is done through another entity which is one form of the entity to be realised. For example the Śruti says 'यज्ञो वै पुरुषः' । पुरुषो वै यज्ञः । 'यज्ञं पुरुषमुपासीत' etc. Therefore while planning the yajñavedi, the Purusa's form is kept in mind and Āhavaniya Garhapatya etc. are set up. Here through yajñā we do the Upāsanā of Purusa.

244. When Sāvitrāgni from the sun meets the Angirāgni of the earth in the antariksa, Vaiśvānarāgni is produced. He is called Purusa. The Agni of sun scattered on the earth and thrown back into the atmosphere is called Aśva who becomes Upāsya Purusa. The rays of the sun (gau) which reach the earth become Upāsya Purusa called Yajus. This Yajus Purusa also resides in the Sauramandala. He is also Upāsya Purusa. All these constitute Anyavatī Upāsanā.

245. This Viśva functions like a Cakra (wheel). Inside this the sun resides. Because he is inside

कात्स्न्र्यात् समुद्रं न विगाह्य तीरादादाय तोयान्यभिमन्यतेऽयम् ।
समुद्रतस्तोयमनैषमित्थं नापैति सत्यादभिमान एषः ॥२४७॥

या चान्यवत्यस्ति न साप्यपार्था तयास्ति विज्ञानविधोपकारः ।
येनास्त्युपास्यो व्यपदिष्ट एतद्धर्म्मानुपास्येऽपि विदन्ति साम्यात् ॥२४८॥

गजाश्वधेनुप्रतिमूर्तिभिश्चेत् प्रशिक्षितः पश्यति मृण्मयीस्ताः ।
अयं गजो गौरयमश्व इत्थं न व्यर्थतामेत्यभिमान एषः ॥२४९॥

अकार एषोऽस्ति हकार एषोऽस्त्येवं मसीकल्पितचिह्नभेदे ।
व्युत्पादितोऽस्मिन्नभिमन्यते यन्न व्यर्थतामेत्यभिमान एषः ॥२५०॥

॥ इत्युपासनाखण्डश्चतुर्थः सम्पूर्णः ॥

॥ इति चतुःखण्डा कृष्णात्रिसत्योपनिषत् (द्वितीयं पर्व) ॥

the Viśvacakra and because he has golden colour, he is called Hiranyagarbha. He is imagined to be present in Śalagrāma stone and therefore Upāsanā of Hiranyagarbha is carried out through the above stone.

5. Potentialities of Angavatī and Anyavatī Upāsanās

246. Some people say that Anyavatī Upāsanā cannot bring any reward because it is not directly concerned with the object of meditation. But Ojha's contention is that according to measure of Satyamśa in the Vastu meditated upon, it will certainly bring reward to the Upāsaka.

247. Satyavatī Upāsanā is not possible without Anyavatī Upāsanā. For example a man taking sea water in a vessel from seashore says that he has taken sea water though the fact is he cannot by any means take the entire sea water. The idea is he intensely believes that the Satyatva of sea water present in that small amount of the same in the vessel is the same as is present in the entire sea. Therefore it will certainly give him rewards.

248. Ojha says that even Anyavatī Upāsanā cannot be considered as meaningless. In fact it gives us lot of scientific information on the dharmas of the various things through which the Upāsaka meditates on Upāsya.

249. When the child learns the forms of various animals through dolls made of earth, it cannot be considered meaningless. The child gets knowledge of that Satya through these dolls.

250. When the child learns letters of the Alphabet from the forms written on paper, it is not a meaningless exercise. He gets to the knowledge of letters and pronounces them correctly when he sees the letters in print. Therefore Anyavatī Upāsanā cannot be a wasteful exercise simply because we do not directly meditate on the Upasya Devatā.

Here Ojha closes his analysis of Krṣnatrisatyopaniṣat.

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अथ पूर्णद्विसत्योपनिषत् ।

तत्रादौ

१. ब्रह्मकर्माधिकारः ।

१. जगन्मूलैकत्वसिद्धान्तः ।

विकुर्वदाकारमिदं निरन्तरं तथापि नो नास्ति कदापि तेन तत् ।
ध्रुवस्य नित्यस्य हि कस्यचिद् ध्रुवं विकारभूतं जगदित्यवेयते ॥१॥
विकारि सर्वं जगदस्ति सर्वे सर्वेषु रूपेषु विपर्य्ययन्ते ।
तस्मात् समस्तं जगदेककार्य्यं निश्चीयते कारणमस्य चैकम् ॥२॥
यन्निर्विशेषं ध्रुवमेकरूपं तत्कारणं नाम ततो विशेषाः ।
इमे समग्राः प्रभवन्ति भूयोऽभवन् भविष्यन्ति जगत्तदाहुः ॥३॥
यन्निर्विशेषं नु तदाभुनाम्ना तदभ्वमन्यन्नु यतो विशेषाः ।
तदाभु तु ब्रह्म, तदभ्वमेवं कर्मेति मायेति वदन्ति देवाः ॥४॥

Pūrṇa Dvisatyopaniṣat

I. Brahma Karmādhikāra.

1. Jagat has originated from a single source.

1. This Jagat can be described as the result of two entities working together. One is Brahman that is, Jñāna or Rasa and the other is Karma i.e. Kriyā. While the former is an everexisting and unchanging Satya the latter goes on changing all the time and therefore is characterised as Asat. However these two always go together and there is no time when one can be separated from the other. Moreover Karma has its origin in Brahman only and therefore Karma does not have real Sattā. Its Sattā is dependent on the mūla Sattā viz. Brahman which is of Sat Cid Ānanda form.

This Jagat therefore which is a modified form of Brahman has been in existence all the time and there is no time when we can say it did not exist. Only thing is its form goes on varying all the time. This is how Ojha begins this section and says Jagat in some form exists all the time. The main points here are 1. Brahman alone has mūla satta. 2. Jagat also has sattā but it is only a modified form of Brahman and it has therefore āśritasattā only. 3. Jagat cannot be separated from Brahman. 4. Since Jagat is constantly changing its form, it is Asat. 5. The Jagat which exists all the time can be defined as सदसतोः सहावस्थानमेव जगत् ।

2. This Jagat goes on changing and shows many forms. But it is to be considered as a single Kārya (result of Karma). The origin of this Jagat also is only one Nitya Satya viz. Brahman.

3. The cause of the Jagat is one nitya Satya called Nirviśeṣa (without Viśeṣas) we have called it Ābhu. It develops many Viśeṣas which go under the name Jagat.

4. Nirviśeṣa is Abhu or Brahman. The Viśeṣas are called Abhva, Karma, Mayā by wise people. Now Ojha begins discussing various views regarding the origin of Jagat in Brahmavāda. According to him there are six distinct views on this subject.

१. जगदन्तभावनामतम् । (अवसितविकारकल्पः)

मतानि षट् तत्र भवन्ति धीमतां केचिद्विदुर्ब्रह्म यदस्ति कारणम् ।
जगत्स्वरूपाय तदल्पमस्रवद्भूयिष्ठमद्याप्यविकारि शिष्यते ॥५॥
यथा सरस्यम्बुघनोपरि स्तरः फेनस्य दुग्धोपरि वा शरस्तरः ।
यथा च लोहोपरि किट्टसंभवस्तथेह च ब्रह्मणि विश्वसंभवः ॥६॥
कदाचिदन्ते तदशेषतो जगद्भवत् पुनर्निर्विकृतं न वर्त्स्यति ।
द्रवंस्तुषारो निखिलद्रवात्परस्वरूपतो विच्यवते यथा तथा ॥७॥
यदाऽखिलं ब्रह्म जगद्भविष्यति प्रवर्त्स्यतीदं न जगत्तदुत्तरम् ।
न मूलमस्तीति जगत्क्रियाऽन्ततो निरोत्स्यते नोत्तरकर्म्म वेद्म्यहम् ॥८॥
पूर्णं पुरा सर्गगतं च पूर्णं पूर्णात् पुनः पूर्णमुदच्यते तत् ।
पूर्णस्य पूर्णं परिगृह्यते चेद् अन्तेऽवशिष्येत तदेव पूर्णम् ॥९॥

A. Avasitavikārakalpa (Jagadantabhāvanāmatam)

5. The first view is that this Jagat has resulted from a small portion of Brahman and the rest of it remains as pure Nirvikāra Brahman.

6. It is like the formation of foam on the surface of sea or like the formation of cream on the surface of milk or like the formation of rust on a pillar of iron.

7. When things come into existence in this Viśva, some kriyā is involved. These are of three types 1. Ādāna 2. Visarga and 3. Adanavisarga.

In the case of formation of cream on milk, when milk is heated, parts of it move up and some other parts on the top move down to give place to it. This results in some form of churning of the milk resulting in the formation cream in the milk. When the milk cools, it is this cream that forms a layer on the top. This is the case of Ādāna (taking in). The formation of rust on iron is a case of Visarga (giving up). The surface of the iron reacts with the contents of the atmosphere when wind blows over it and a part of the surface layer undergoes transformation resulting in the formation of rust which later gets separated from it. The formation of foam on the surface of ocean water is a case of Adānavisarga. As wind blows over the surface of water, particles of water get separated from the surface and these trap small quantities of air and both result into formation of foam on the surface of water.

If the above processes go on acting constantly on Brahman, that part of Brahman which is converted into Jagat will go on increasing and a time will come when the entire Brahman will get converted into Jagat and no Nirvikara part will remain. Just like, if snow goes on melting, a time will come when the entire snow would have become water no more snow will be there.

8. If the entire Brahman becomes Jagat by transformation, the source for continuing the creation process will no longer be there and therefore it will come to a stop. What happens next? We just do not know.

9. In this verse Ojha puts a famous Upaniṣad statement in his own words.

Before the creation process started, the Brahman was Pūrṇa. That part which has become Jagat is also pūrṇa. If the Pūrṇatva of the Brahman is fully taken away by the Jagat what remains also will be

२. ब्रह्म-जगच्चक्राविराममतम् । (चक्रविकारकल्पः)

प्राहुः परे नेत्थमियं जगत्क्रिया समाप्यते, ब्रह्म न नास्ति कर्हिचित् ।
प्राणज्जगत्तत् सविशेषमेकदा ब्रह्माविशेषं तदपानदेकदा ॥१०॥

स्याद् ब्रह्मणः कृत्स्नजगत् प्रवृत्या, स्याद् ब्रह्म पश्चाज्जगतो निवृत्या ।
पुनर्जगद् ब्रह्म पुनः पुनस्तत्प्रवर्तते चक्रमनारतं तत् ॥११॥

पूर्णं ह्यदो ब्रह्म कदाचिदासीत् ततोऽभवद् विश्वमिदं च पूर्णम् ।
तद्ब्रह्मतः पूर्णतयाऽस्य सेके जगत् पुनः सेचकरूपमेति ॥१२॥

पूर्णं हि कात्स्न्यं वदतीति कात्स्न्यादुदच्यते ब्रह्म तदा जगत्स्यात् ।
गाथेयमाथर्वणसंहितायामाम्नायते वाजसनेयके च ॥१३॥

"पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते" ॥१४॥ (अ.वे. १०.४.२९)

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥१५॥ (ईशोप. शा. पा)

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pūrṇa. That is Brahman will remain pūrṇa in the form of Jagat (see our book Vedic Concept of Ātman Ch. II).

B. Cakravikārakalpa (Brahma - Jagaccakrāvirāma matam)

10. In the previous mata, the entire Brahman was said to be converted into Jagat and there is the possibility of the cessation of the creation process. This view is not accepted by some others who say that there cannot be a situation in which the creation process comes to a stop. The formation of Jagat from Brahman and the formation of Brahman from Jagat go on all the time in the names of Sancarakrama and Pratisancarakrama. There is no vastu in the Jagat in which the kriyā completely stops. This creation process is also named Prāṇanakriya of Brahman and the Jagat completely getting destroyed and becoming Brahman is named Apānanakriyā. Both these kriyās go on for ever and therefore the question of cessation of Sṛṣti does not arise. This is the second mata. According to this mata Nirviśeṣa Brahman getting converted into Saviśeṣa Brahman and Saviśeṣa Brahman again getting back to Nirviśeṣa Brahman goes on for ever.

11. In the Pravṛttyātmaka Kriyā, the entire Jagat comes into existence. Then Nivṛttyātmaka Karma takes place and the Jagat returns back to Brahman state. This cycle of Sancarakrama and Pratisancarakrama goes on for ever.

12. At one time everything was Brahman. Then from that Pūrṇa Brahman, this Pūrṇa Jagat came into existence. Then the Sṛṣta Brahman was pervaded by Brahman in the Nirviśeṣa state and sprinkled itself over the entire Jagat. This resulted at the end in Jagat getting itself transformed itself into the sprinkler viz. Nirviśeṣa Brahman.

The idea is that the bala rūpa Jagat is pervaded by Rasa which is Nirviśeṣa Brahman. Every vastu in the Jagat made of matter (Vāk) occupies space. In Vedic language we say it blocks space (धामच्छद). But Rasa does not block space. Eventhough the Jagat occupies the entire space, Rasa also can remain with it pervading the entire space. This is what is described as Secana here. When the Pūrṇa Jagat is withdrawn, what remains is Rasa occupying the entire space and it is also Pūrṇa.

३. अनन्तब्रह्मणि खण्डविकारजगदानन्त्यमतम्
(खण्डविकारकल्पः)

अन्ये विदुः प्राणनमस्य कात्स्न्येतोऽप्यपाननं चास्ति नु साकमेव तत् ।
एकैकभावेऽस्ति पृथक् क्रियाद्वयी पुनः पुनर्नश्यति जायते च सः ॥१६॥

किञ्चेदृशे प्राणनमप्यपाननं संभाव्यते कृत्स्नतया तदा यदा ।
देशाच्च कालाच्च मितं भवेदिदं ब्रह्मामिते तत्र तु नैष संभवः ॥१७॥

चिरादिदं भाति जगद्यदीदृशो देशो न कल्प्येत न यत्र तद्भवेत् ।
रिक्तं जगत्तो न यतोऽस्ति तेन तत् पूर्णं जगत्सिद्धमसीममक्षयम् ॥१८॥

जगत् प्रपश्यामि न तस्य सीमां पश्यामि देशादपि कालतोऽपि ।
पश्यामि तस्मिन् परिवर्तनानि प्रत्यर्थमेषामपि नास्ति सीमा ॥१९॥

यस्याविशेषस्य विशेषरूपवज्जगद्विकारात् प्रभवत्ययं पुनः ।
आत्मास्त्यमुष्य प्रभवः स च ध्रुवः पूर्णो न तेनापि विरिच्यते क्वचित् ॥२०॥

तस्मादसीमं जगदस्य कारणं ब्रह्माप्यसीमं प्रतिपद्यते ध्रुवम् ।
स्वभावतो वान्यनियोगतोऽपि वा सर्वत्र साम्येन जगत्क्रिया भवेत् ॥२१॥

13. Here the word Pūrṇa only means entire. (Kartsnya). That is the entire Brahman becomes modified into Jagat. This is what is said both in Atharva Samhitā and in Vajasaneya Brāhmnṇa of Yajurveda.

14-15. Ojha quotes the relevant passages from Atharva Samhita and Īśopaniṣat.

C. Khandavikārakalpa (Khandavikāra Jagadānantya matam)

16. In the previous mata it was said Brahma to Jagat and Jagat to Brahman back goes on for ever. Ojha now goes to describe the third view which says that Sancara kriyā and Pratisancarakriyā do not follow one another, but they go on simultaneously. There is no vastu in this samsāra which is devoid of Karma even for a moment. In everything creation and destruction go on simultaneously and therefore in every part of the body creation and destruction go on again and again. Old gives place to new all the time.

17. To say that at one time the whole Brahman becomes Jagat can be correct only when Brahman is limited in space and time. Since Brahman is unlimited in space and time, the question of converting whole of it into Jagat and back to Brahman by the Prānana Apāhana process does not arise.

18. Again this Jagat has been existing in this form all the time and we cannot say that at such and such place at such and such time the Jagat was not there. In such a case we can certainly say that this Jagat is pūrṇa without any limits and it is also ever present. In such a situation to say that the whole Jagat gets converted into Brahman in the Pratisancara process does not appear to be correct.

19. We see the Jagat but we have no idea of its limitations in space and time. Even when we concentrate on individual things we know that these are changing but we cannot fix these changes in space and time. This is what Ojha says in this verse.

20. The Nirviśeṣa Brahman is the principal cause for the existence of this Jagat. Since the Upaniṣad says 'तत् सृष्ट्वा तदेवानुप्राविशत्' there is no place in which we cannot find the Brahman (Rasa) in this Jagat

सर्वं हि तद् ब्रह्म जगत्स्वरूपतो विवर्तमानं ध्रुवमस्ति संप्रति ।
नैकान्ततो निर्विकृतं क्वचित्स्थितं जगद्विकारोपहितं तु लक्ष्यते ॥२२॥

पूर्णं हि भूमानमसीमभावं वक्तीत्यसीमं परिवर्तनीयम् ।
असीममेतत् परिवर्तते चेत् तथाप्यसीमं परिवर्तनीयम् ॥२३॥

यतस्त्वसीमादिदमस्त्यसीमं तदद्य विद्याम न तत् स्वरूपे ।
गाथेयमाथर्वणसंहितायामाम्नायते वाजसनेयके च ॥२४॥

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥२५॥

"पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते" ॥२६॥

४. ब्रह्मजगतोरन्योन्याविनाभावादैकात्म्यमतम् । (तादात्म्यकल्पः)

विद्मस्तु यद्विक्रियते तदन्यत् ततोऽन्यदत्रास्त्यविकारि किञ्चित् ।
तद्वैकृतं चाविकृतं च पूर्णं तत् तन्न यत्रास्ति न सोऽस्ति देशः ॥२७॥

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which is the Viśeṣarūpa of the Nirviśeṣa Brahman. He is the Ātmā of this Jagat and is Nitya and Pūrṇa.

21. Since we do not see the limits of this Jagat, we can say that Jagat is limitless and also Brahman is limitless. The activities in this Jagat are part of Nature and Karma is seen to be present equally in every substance either as part of its nature or caused by external force.

22. The entire Jagat has come out of Brahman only as a Vivarta (transformation). The Nirvikara Brahman has pervaded the entire Jagat and is hidden in every part of this Jagat.

23. Pūrṇa śabda refers to bhūmābhāva of Brahman. The limitless Brahman is getting converted into Jagat every moment and Jagat is also getting converted into Brahman every moment. Therefore just like Brahman, Jagat also is limitless and is ever present (nitya). The transformation of Brahman into Jagat and Jagat into Brahman is also nitya.

24. That the limitless Brahman is constantly getting converted into Jagat and this limitless Jagat is also constantly getting converted back into the Brahman state is told both in Atharva Samhita and Īśopaniṣat. Ojha quotes them here also.

D. Tādātmyakalpa (Brahmajagatoraikātmya matam)

27. In the previous mata the conclusions were

1. Brahman is constantly becoming Jagat.
2. Jagat is constantly becoming Brahman.
3. Jagat is nitya, Brahman is nitya and the parivartana (transformation) also is nitya.

Disagreeing with the above view, the people who follow the fourth mata according to which Brahman does not become Jagat, nor does Jagat get converted back into Brahman. Brahman is Nirvikāra and is nitya and pūrṇa. Jagat is savikāra and it is also nitya and pūrṇa. There is no place where savikāra Jagat or Nirvikāra Brahman is not there.

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥२८॥

"पूर्णात् पूर्णामुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते" ॥२९॥

पूर्णं त्वशून्यं भृतमाह कार्त्स्न्याद् विकारसिद्धावपि चैकमेकम् ।
न कारणाच्छून्यमिदं न कार्य्यात् सर्वं समं कारणमस्ति कार्य्यम् ॥३०॥

पूर्णं ह्यदः कारणमस्त्यशून्यं कार्य्यं तथा पूर्णमिदं समस्तम् ।
पूर्णादिदं पूर्णमुदच्यते तत् पूर्णस्य पूर्णग्रहणेऽस्ति पूर्णम् ॥३१॥

एकेन तु व्याप्तिमिति प्रदेशे कथं द्वितीयस्य सतोऽवकाशः ।
नाशङ्क्यमित्यव्यतिरिक्तसत्ताकयोः स्थितिर्मृद्घटयोरिवास्ति ॥३२॥

तद् ब्रह्म यन्निर्विकृतं प्रशान्तं तत्कर्म्म यद्विक्रियमाणरूपम् ।
न ब्रह्मणः कर्म्म विना स्वरूपं न कर्म्मणो ब्रह्म विना प्रतिष्ठा ।३३॥

यथा घटत्वस्य घटः प्रतिष्ठा यथा घटत्वं च घटस्वरूपम् ।
तथैव तद् ब्रह्म च कर्म्म चेदं मिथोऽविनाभूतमिति प्रतीमः ॥३४॥

In the light of the above mata, Ojha interprets the two mantras.

28. "Brahman is Pūrṇa and Jagat also is Pūrṇa. Pūrṇa Brahman has given rise to Pūrṇa Jagat. If we remove the Pūrnatva of Pūrṇa Jagat what remains Pūrṇa Brahman. Brahman fills the entire space after Jagat is removed".

Pūrṇa Brahman gives rise to Pūrṇa Jagat.

29. "A Pūrṇa Brahman is intimately woven into Pūrṇa Jagat. Therefore when we take Pūrṇa Jagat Pūrṇa Brahman also comes with it. Therefore what we see is Pūrṇa Brahman which is hidden inside this Jagat."

30. If we take the statement 'पूर्णमदः पूर्णमिदं' in the mantra the word 'Pūrṇa' means not śūnya, that is no vacant region at all. Every substance in this Jagat is filled with Kāraṇa Brahman. Every bit of Vikārabrahman is filled with Nirvikāra Kāraṇabrahman. Kārya and Kāraṇa are intimately interwoven with each other. (cf. "अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्" - श.ब्रा.)

31. Both Kāraṇa brahman and Karyajagat are pūrṇa when pūrṇa Brahman is taken, pūrṇa Jagat also is taken (udacyate). When pūrṇatva of pūrṇa Jagat is taken what remains is pūrṇa Brahman.

32. An objection is raised here. That is, two different things which are pūrṇa cannot coexist in the same region. If it is possible they cannot be at the same time pūrṇa. The answer to this is, they exist like a pot and the clay of which it is made. We do not doubt the coexistence of the above two. In the same way we should not doubt the coexistence of pūrṇa Brahman and pūrṇa Jagat.

33. Brahman which is nirvikāra is devoid of action. When Karma coexists with it, it is Karma which is always changing and Brahman is śānta. In other words Brahman's svarūpa can be understood only through Karma which coexists with it and which has its origin in Brahman itself. Therefore Karma also cannot have pratiṣṭhā without Brahman.

34. Just like ghatatva is the Pratiṣṭhā of ghata (pot) and just like ghata gives the svarūpa for ghatatva, in the same way. Brahman and Karma always coexist and one cannot exist without the other.

५. ब्रह्मकर्म्मणोः सहावस्थानं जगद्रूपम् । (सहयोगकल्पः)

परे विदुर्ब्रह्म च कर्म्म चैतद् द्वयं प्रपद्ये विकृताविकारम् ।
कर्म्मैव किञ्चिद् विकृतिस्वभावं ब्रह्म त्विदं निर्विकृतं प्रतिष्ठा ॥३५॥

शून्यं तदन्यत् परिपूर्णमन्यत् स्थानं द्विधा कर्मण एव दिष्टम् ।
यत्र क्रिया नास्ति न तत्र सर्गः शून्यं विकाशावरणं तदिष्टम् ॥३६॥

यत्रैव सर्गस्तदिदं तु कर्म्मामृतेन पूर्णेन तदस्ति पूर्णम् ।
तत् सत् तदानन्दमयं विकाशोऽप्येवं द्विधा स्थानममुष्य मृत्योः ॥३७॥

अथामृतं स्थानममुष्य मृत्योर्भूमा स तस्मात् परिपूर्णरूपम् ।
तदत्र शून्येऽपि न नास्ति पूर्णं व्योमेव सर्गेऽपि तदस्ति पूर्णम् ॥३८॥

स्थितेर्विरोधो न यतोऽमृतेन मृत्योर्मतस्तेन समानमेतत् ।
शून्येऽपि सर्गेऽपि सदास्ति पूर्णं न चामृतं कर्म्मणि नास्ति पूर्णम् ॥३९॥

तदन्तरे यत्परितो बहिर्धाऽऽहितं हि मृत्यावमृतं समन्तात् ।
बलेऽमृतं मृत्युरमुष्य मृत्योरात्माऽमृतं न म्रियते ततस्तत् ॥४०॥

पूर्णं ततो ब्रह्म च कर्म पूर्णं तद् ब्रह्मणा कर्मणि पूर्णतास्ति ।
तद् ब्रह्म वीक्षे यदि सर्वकर्म्मातिरेकतो ब्रह्म तदावशिष्टम् ॥४१॥

E. Sahayogakalpa (Brahmakarmanoh Sahāvasthānam)

In the previous mata we assumed Tādatmya for Brahman and Karma. In this fifth mata Sahayoga (coexistence) of Brahman and Karma is assumed.

35. Brahman is without any change (avikārī) but Karma is nothing but all the changes that are taking place in this Jagat the nirvikāra Brahman provides the pratiṣthā to this Karma.

36. Karma is of two types one is pūrṇa i.e. goes on continuously like a stream changing every moment. The other type is where Kriyā is absent or Kriyā is in dormant condition. There is no creative force to cause action. It is śūnya condition called Vikāśāvaraṇa.

37. Kriyā is said to be pūrṇa only because it is pervaded by Rasa. This pūrṇa kriya state is called Sat. It is Vikāśa of Kriya and is Ānandamaya. Thus Mṛtyu (Kriya) has two states Śūnya and Pūrṇa.

38. Therefore Mṛtyu takes his place in Amṛta (Purnabrahman). Amṛta is all pervasive (bhūmā) and is pūrṇa. Therefore Mṛtyu also is pūrṇa with this Amṛta. Just like Ākāśa is always pūrṇa even when every bit of it may be undergoing changes because of Kriyā, in the same way, in places where Karma is in Śūnya condition, we cannot say it is not pūrṇa. When creative forces are there, then also it is pūrṇa. In other words because mṛtyu lives in the midst out of Amṛta, there is no place where mṛtyu is not there. Therefore he has always pūrṇarūpa.

(cf. अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् । मृत्युं विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति । तस्मान्मृत्युर्न म्रियते । श.ब्रा.)

39. Therefore we cannot say that the Mṛtyu and Brahman (Amṛta) cannot be together because their dharmas are different. Both are pūrṇa and therefore there is no place in which pūrṇa Brahman is not present in pūrṇarūpa kriya both in its dormant (śūnya) state as well in its active state (Sargāvasthā).

40. This is only another version of Satapatha Brahmana statement quoted above.

६. निर्विकारपूर्णब्रह्मणि पूर्णकर्म्मोदयः (विशिष्टैककल्पः)

विदुः परे कारणमेव सर्वं न तूपपन्नोऽत्र विकारभावः ।
भ्रान्त्यैव कर्म्मान्यदिहान्यरूपं नामान्यदज्ञाः परिकल्पयन्ति ॥४२॥

ब्रह्मापि कर्मापि विभूभयं तत् कर्मोदयं ब्रह्मण एव याति ।
निःशेषकार्माण्युदरे गृहीत्वाऽवशिष्यते ब्रह्म तु केवलं तत् ॥४३॥

उदेति सद्ब्रह्मणि कर्म्म चासत् तद्ब्रह्मसत्ता रससेकतः सत् ।
ब्रह्मैव विद्याम तु तत्र कर्मण्यपीति देवा अवदन् पुरात्त्वे ॥४४॥

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥४५॥

"पूर्णात् पूर्णामुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते" ॥४६॥

२. ब्रह्मणो निर्विकारत्वे दृष्टान्ताः ।

(१) जले प्रयुक्तानि बलानि तत्र क्रियात्मना स्युः परिणम्य भङ्गाः ।
जले विकारान् प्रवदन्ति किन्तु स्याद्वस्तुतो नास्ति जले विकारः ॥४७॥

41. Therefore Brahman is pūrṇa and Karma also is pūrṇa which is caused by Brahman. If you want to see Brahman which is beyond Karma we can point out only Śuddha Brahman because it alone remains where Karma is completely absent.

In the fourth mata we established Aikatmya of Brahma and Karma because they are inseparable from each other. In the fifth mata we said that they always coexist though they have different dharmas. They are also pūrṇa. This is also rejected in the sixth mata which follows.

F. Viśiṣtaikakalpa (Pūrṇakarmodaya in Nirvikara pūrna Brahman)

42. To say that both Brahman and Karma are Pūrṇa is not correct in the opinion of some others. The entire Brahman remains always as Karanasvarūpa. No changes take place in Brahman of what we see as the various things in this Jagat are illusory. They do not really exist. They are created by ignorant people.

43. Both Brahma and Karma are all pervasive. The whole Karma prapanca that we see is really Brahman only. Everything is Brahman. Brahman carries the entire Karma Prapanca in its belly and what remains is Brahman only.

44. On this Brāhman which has mūlasattā, Karma which is Asat is produced. Because this Karma is sprinkled with Brahma Rasa, it appears to have Sattā. But it is purely our imagination. Because its svarūpa is Asat, it is only an illusion. So whatever we see in this Samsāra is Brahman only. This was told to us by wise men of the distant past.

45. Ojha now explains the mantra of Īśopaniṣat and the mantra of Atharva Samhitā. "Brahman is pūrṇa. Because Karma appears on Brahman it also appears to be pūrṇa. When Pūrṇa jagat is removed from it the illusory purṇatva of the mithya-Jagat is removed. What remains is pure Brahman".

46. "Pūrṇa Jagat is removed from Pūrṇa Brahman. This Udancana (removal) removes the mithya

भङ्गैर्जलं विक्रियते न किञ्चिच्छोषे खगं तत्र विकारमेति ।
फेने तु वायुर्निहितोऽस्य वायोः पार्थक्यतो निर्विकृतं जलं तत् ॥४८॥
अग्निश्च वायुश्च विमृश्य तोयं पिधाय पृथ्वीं सृजतस्तथापि ।
जलं स्वतो निर्विकृतं निविष्टं तयोः पृथक्त्वे पृथगाविरस्ति ॥४९॥
अग्निश्च वायुश्च जलस्य रूपे बलैर्विचित्रैस्तु तथा क्रियेते ।
तादृग्बलापक्षयतो जलं तत् स्वरूपमायात्यविनष्टसत्तम् ॥५०॥

(२) पुष्पस्य वस्त्रस्य च संनिकर्षे गन्धान्तरस्यानुदयोऽस्ति वस्त्रे ।
निर्गन्धता लिङ्गमथाग्नियोगाद् गन्धोदयो वस्त्रविकारतः स्यात् ॥५१॥
रसे तु यत्रोदयते बलस्य प्राणोदनादन्यबलं प्रसुप्तम् ।
न तत्र दृश्येत रसे विकारस्ततस्तमाहुः किल निर्विकारम् ॥५२॥

(३) मृदस्ति तूलं पुनरस्ति सूत्रं ततोस्ति वस्त्रं च पुनस्तनुत्रम् ।
ततोऽस्ति कन्था पुनरग्नियोगाद् क्षारं ततस्तत् पुनरस्ति सा मृत् ॥५३॥

Jagat which appears to be Pūrṇa because it is sprinkled by Pūrṇa Brahman.

The Pūrṇa Brahma remains intact even after removing the so called Pūrṇa Jagat. We therefore conclude that the appearance of this Jagat is mithyā and everything is Brahman only. This is the meaning of the Atharva Veda mantra, according to this mata.

2. Examples for establishing the Nirvikāratva of Brahman.

In this section Ojha gives many examples for establishing the Nirvikāratva of Brahman.

47. Take the case of the water surface of a tank. It is originally calm. But a disturbance is produced on it by the fall of a big stone or any other substance, a centre of disturbance is created and waves are produced in all directions. These waves cannot be interpreted as changes taking place in water which constitute the surface. It remains what it was.

48. When wind blows over ocean surface, then it is trapped by water particles rising up along with the waves produced on the surface. As a result, foam is produced. But when the air is removed from the foam it again becomes water. Therefore in the process of formation of foam, no change has taken place to water which remains the same.

49. Agni, Vāyu and Water come together and result in the formation of earth. (वायोरग्निः । अग्नेरापः । अभ्दः पृथिवी ।) But actually it is possible to separate from it and show water remains the same before.

50. Because of the influence of different kinds of balas water undergoes some transformations and appears in the condition of Agni (steam) sometimes and Vāyu (vapour) sometimes. But if we remove the grip of the balas by some process water returns back to its original condition.

51. When flowers are kept near a cloth; only the smell of the flower is present and there is no other smell. If vastra (cloth) also has a smell of its own like a flower, then bringing the cloth and flower together will produce a third smell. But it is not so. On the other hand when the cloth is put on fire. There is a new smell caused by Agni and cloth coming together. Therefore we conclude it is interaction of the balas.

52. When bala is present in dormant condition in śānta Rasa, it is rendered active by the influence

इत्थं यदेकं भवतीह नानारूपं तमेवात्र विकारमाहुः ।
तद्रूपकर्मादिविशेषबीजं बलं यदस्तीति रसः स एकः ॥५४॥

(४) अथाङ्गुलीकम्पत एव तत्र प्रकम्पनं नाम विकारमाहुः।
कम्पो बलं तत्क्षितिरङ्गुलीयं धत्ते बलं निर्विकृतिः स्वरूपात् ॥५५॥
ये ये विकाराः प्रथितास्तदित्थं बलस्य रूपाणि मतानि तानि ।
विलीयते यत्र बलं ततोऽन्यच्चोद्भाव्यते यत्र स निर्विकारः ॥५६॥

(५) क्वचिद्विमोक्षः क्वचिदस्ति बन्धः क्वचिद्विकारः क्रमते विशेषात् ।
सर्गानुसर्गप्रतिसर्गभेदात् क्वचिद्विसर्गः प्रलयः क्वचित् स्यात् ॥५७॥
इत्थं रसे कर्मवशाद्विकारो दृष्टोऽपि नास्त्येव रसे विकारः ।
अकर्मणो लक्षणमस्ति कर्म्म तद्विक्रियालक्षितविक्रियोऽसौ ॥५८॥
योगो विभूतिर्यदि वास्तु बन्धो वृत्तित्वमेवास्तु तथापि मृत्युः ।
रसेऽमृते स्यादुपसृष्टमुक्तोऽमृतं तु पूर्णं विभवत्यमुष्मिन् ॥५९॥
योषावृषाभ्यां तदिरानिराभ्यां यो बुद्बुदे फेनमृदात्मकोऽभूत् ।
परस्परासङ्गवशाद् विसर्गः स कर्मणां कर्मसु सङ्ग इष्टः ॥६०॥

of another bala. Whatever changes are seen in Rasa, these changes actually occur in balas and not in Rasa which remains all the time without undergoing any change.

53. What was originally earth, became cotton by the influence of balas. Again by the action of balas it became thread, then cloth and then it became Angavastram. In course of time the same angavastra became a piece of rag. When it is put to fire it became black salt powder and then the same because the original earth which gave rise to all the above transformations.

54. It is the above transformations of rūpa and karma that we call as vikāra. All these vikaras take place in the background of Rasa which does not undergo any vikāra.

55. When we shake our finger, the movements of the finger are called vikāras. The kampa (movements) is actually a sort of bala. The finger acts as the support for this bala. The movements do not affect the finger which does not undergo any change.

56. In this way all vikāras take place in bala only. Rasa supports these balas and does not undergo any change.

57. Balas undergo samsarga, mokṣa (release from bandha), and vikāra and therefore Sarga (bhūtasṛṣṭi) Anusarga (compound Sṛṣṭi, i.e. bhautika sṛṣṭi and Pratisarga (Mokṣa) take place resulting in Visarga (Sṛṣṭi) in some places and Pralaya in some places.

58. In this way vikāras appear in Rasa purely because of the vikāras of Karma. Rasa never undergoes changes. Rasa does not have any lakṣanas. Only through Karma which acts as lakṣana of Rasa we can see Rasa. Because of Kriyā, of bala, Rasa also appears to be involved in Karma. But it is nirvikāra and does not actually indulge in any Kriyā.

59. This Śuddha Rasa remains with mṛtyu (bala) either through Vibhutisambandha or bandhasambandha or through Vṛttitvasambandha. This mṛtyu remains in amṛta Rasa without getting stuck to it (because Rasa is detached). But Rasa pervades everywhere and rules over the bala and always

यथा पुनः श्यामलपीतसङ्गतो विलक्षणं रूपमुदेति हारितम् ।
द्वयोर्विकारेण तथाऽमृते पुनर्न मृत्युसङ्गेन विकार ईक्ष्यते ॥६१॥

दूर्वाग्रतः प्रातरनेकदिक्क्रमात् दृष्टोऽम्बुबिन्दू रविरश्मिसंगतः ।
रक्तः स दृश्येत हरित्तथाऽन्यथा तथाऽमृतं मृत्युवशात् पृथग्विधम् ॥६२॥

यथा जलेऽस्मिन् विमले सितोपला बलेन रूपेण विकुर्वते स्वयम् ।
जलं विकुर्वन्ति च तेन तज्जलं न वस्तुतो विक्रियते तथाऽमृतम् ॥६३॥

विशुद्धशुक्लस्य पटस्य रञ्जनाद् यथा हरिद्रोहितरूपता मता ।
स रङ्गसङ्गस्य तु भङ्गतः शुचिस्तथाऽऽवृतेऽस्मिन्नमृतेऽप्यसङ्गतः ॥६४॥

पृथक्स्थिता या न कदापि नश्यति प्रकाशते सा दिवसे न चन्द्रिका ।
यथाऽभिभूता तपनप्रकाशतस्तथामृतं स्यात् तमसोऽतिशायने ॥६५॥

यतः स्वभावादमृतं निरञ्जनं ततस्तदाऽऽञ्जनमृत्युसङ्गतः ।
न सज्जते न व्यथते न लिप्यते तदावृतं केवलमीक्ष्यतेऽन्यथा ॥६६॥

३. सदसद्वादामृतमृत्युवादाहोरात्रवादानां पूर्णद्विसत्यवादशाखात्वम् ।

एवं स्थिरे ब्रह्मणि शान्तमूर्तौ कर्म्माणि नृत्यन्ति निरन्तरं यत् ।
तान्येव कर्म्माण्यखिला विकारा विभान्ति कर्मोपहितं तु शान्तम् ॥६७॥

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remains pūrṇa.

60. Sṛṣṭi takes place because of the union of yoṣā (Strī) and Vṛṣā (Puruṣa). In the Upaniṣad it is called union of Rayi and Prāṇa. When water which is cohesive joins Vāyu foam is produced which further leads to formation of earth. This sṛṣṭi is the result of interaction of one Karma and another Karma and not of Brahman and Karma.

61. When we see an object of yellow colour through a grey coloured screen, we see it as one having a green coloured form. This change we do not see when amṛta and mṛtyu come together. The changes of form take place when mṛtyu and mṛtyu come together.

62. When we see a drop of water sticking to the tip of blade of grass when sun's rays fall on it, we see many colours. But the drop water has not undergone any chane. Therefore we conclude that pure amṛta when affected by mṛtyu appears to show different changes.

63. Whan a sugar cube is dissolved in water, the water appears to have undergone change. But actually if we remove the sugar particles from it water is restored to its original condition. Therefore Amṛta's state cannot be changed by mṛtyu's action on it.

64. We can change the colour of a white cloth by the colouring process. But when we remove the colour by some other process, the cloth becomes white again. Therefore we conclude that mṛtyu cannot stick to Amṛta since the latter always remains detached.

65. Moon light cannot be separated from the moon. During the day time always whenever we see the moon, we do not have moon light. It is because sun's bright light has suppressed moon light. In the same way amṛta is suppressed by tamas (darkness) and we cannot see it.

66. The fact is mṛtyu always lives with amṛta. It cannot make it stick to it. It cannot produce any

कर्म्म त्वसद् ब्रह्म सदित्थमाभात्यसच्च सच्च द्वयमेव विश्वम् ।
कश्चित्तदाहामृतमृत्युशब्दं कश्चित्त्वहोरात्रवदेतदाहुः ॥६८॥

॥ इति प्रथमो ब्रह्मकर्म्माधिकारः ॥

१

effect on it. All that it can do is to act as an āvaraṇa on it and hide it from us.

3. Sadasadvāda, Amṛtamṛtyu Vāda and Ahorātra Vāda all constitute branches of Pūrnadvisatyopaniṣat

67. On the quiet background of Rasa, Karmas come into existence and they dance on it as it were. All the changes we see pertain to Karma and Rasa remains as quiet as ever.

68. Karma is Asat. Brahman is Sat. Sat and Asat together constitute the root cause of Jagat. Some people call it Amṛta and Mṛtyu and yet some others call the pair Ahas (day) and Rātri (night).

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अथ ब्रह्मकर्म्मणोः सम्बन्धाधिकारः ।

१. ब्रह्मकर्मणोरलौकिकसम्बन्धाधिकरणम् ।

सम्बन्धमाहुः कृतिनो द्विनिष्ठं तत्रोभयोरेव कृती भवेताम् ।
किन्त्वत्र सम्बन्धगतिर्विभिन्ना स एकनिष्ठोऽत्र कृतिर्न हेतुः ॥१॥

कर्म्मैतदासञ्जनमस्ति तस्मादासक्तमेवैतदुपैति रूपम् ।
निरञ्जनं ब्रह्म ततोऽत्र कर्म्म प्रसङ्गतोऽप्यस्ति न बन्धभावः ॥२॥

यद् ब्रह्म तन्नाम रसं वदामो बलं वदामः पुनरत्र कर्म्म ।
रसः स्थिरस्तत्र बलं प्रविष्टं बलानुरोधाद् रस एव विश्वम् ॥३॥

बलं हि यत्नो बलमेव हेतुर्बलप्रयोगाय बलं कुतः स्यात् ।
अयत्ननिर्हेतुकमेतदस्मिन् रसे बलं नित्ययुतं स्थितं स्यात् ॥४॥

एकस्तु सम्बन्धमपेक्षते परो नापेक्षते तेन स एकतः कृतः ।
तिष्ठत्युदासीनतया बले रसो न सज्यते सज्यत एव तद्बलम् ॥५॥

संबध्यते तत्र रसे बलं भृशं तेनेदमाभाति बलं रसात्मना ।
संबध्यते नैष रसो बले यतस्ततो रसोन्मुक्तमिदं विलीयते ॥६॥

II. Brahma-Karma Sambandhādhikāra

1. Brahma-Karmasambandha is alaukika.

1. In worldly matters, when two things come together both take part in producing the combined product. But in the case of Brahma-karma sambandha, we have said Brahman never takes part in the combination. It never undergoes any change. The sambandha is therefore described as ekaniṣṭha whereas it is dviniṣṭha when two material things come together. We cannot therefore apply those rules and explain this activity.

2. Karma is always attached to Brahman (Rasa). It tries to establish itself by seeking the help of Brahman which is detached all the time and never sticks to Karma. There is no bandhabhāva between them.

3. Brahman is Rasa, karma is bala. Rasa is everpresent. It is bala that has entered into it. Though bala plays an important role in the creation of Viśva, it is Rasa that becomes Viśva. Without Rasa bala can never exist.

4. All the efforts are by bala only. The operation of balas requires a base. Therefore by assuming that balas always remain with Rasa we don't have to search for a reason for bala's union with Rasa as well as for the origin of these balas. Therefore we have to assume that Karma (bala) is always present in Brahman (Rasa).

5. Karma which resides in Brahman requires a sambandha with it. But Brahman being detached does not require sambandha. Sambandha is sought from only one side. Whereas bala tries to attach itself to Rasa, Rasa tries to avoid attachment with it.

6. Bala always tries to stick to Rasa and therefore it appears to be sthira. But Rasa tries to get detached from it and when once it gets separated from it, bala becomes weak and disappears. If Rasa

रसोऽपि चेत्तेन बलेन बन्धं यायात्तदा तस्य बलस्य नाशे ।
रसोऽपि नश्येद्विकृते बले वा रसोऽपि तद्वद्विकृतोऽभविष्यत् ॥७॥
प्रत्यक्षमीक्षे तु मृदो घटस्य वा सत्ता किलैका, घटनाशतोऽपि सा ।
मृन्नाशतो वा बलनाशतोऽपि वा शून्यस्थिता सा न कदापि नश्यति ॥८॥
यथा घटाकाशविनाशवासना घटक्षयोपाधिकृता न वस्तुतः ।
तथैव सत्ताविगमस्य धीरियं घटक्षयोपाधिकृता न वस्तुतः ॥९॥
घटेन सत्ता यदि बन्धमेयात् घटाप्ययेऽवश्यमिदं त्वपेयात् ।
सत्ता रसो नित्यमनञ्जनोऽयं तत्रैव विश्वानि न तेषु सोऽयम् ॥१०॥
इत्थं रसो यद्यपि न क्वचिद्बले सम्बन्धमायाति विकारमेति वा ।
तथापि तस्मिन् बलमेकतः सदा सम्बद्धमेव ध्रियतेऽन्तरिक्षवत् ॥११॥

does not leave its connection then bala will never get separated from it.

7. When once Rasa gets bound to bala, it will have to suffer destruction whenever bala gets destroyed. When bala changes Rasa also will have to change. But such a thing does not occur. Rasa does not get destroyed nor does it undergo changes. So Rasa never gets bound to bala.

8. This verse and the verses that follow are very terse but have profound meaning. The meaning of the verse is like this "I am seeing the pot before me. It is made of clay. Therefore its sattā is one only. Now Ojha says that this sattā does not get destroyed even if the pot is not there, or the clay of which it is made is not there or balas which were responsible for the formation of earth or even a state of emptiness is there". It is really difficult to understand what the author means. Let us go to the next verse and see if it throws any light. It says,

9. A pot is there before me. The ākāśa inside it is called ghatākāśa. Now the pot gets broken. If the ghatākāśa is associated with the pot then the ghatākāśa also should get destroyed. But it is not so. In the same way we think that sattā associated with ghata is separate, that associated with clay is separate, with the picture is separate etc. But sattā is one only everywhere. This is what Ojha says here. We shall see the meaning of the next verse also before we go back to 8th verse. The tenth verse says,

10. If we associate the sattā to the pot, when pot is destroyed, the sattā of the pot also will get destroyed. Therefore we have to conclude sattārasa is unattached and the whole Viśva is attached to it. But the satta Rasa is not attached to the Viśva.

The above three verses considered together offers the way to understand each of them. Here the satta which is considered, does not refer to the material existence of the pot. It refers to the Sattā of the pot imprinted in our mind screen. It is concerned with the jñāna of the pot (Upalabdhi). The Sattā imprinted in the mind screen does not get destroyed, whatever happens to the material pot. This Sattā also is one only and because it is associated with jñāna it is called Sattā Rasa. This Jñāna is possible only if the pot is materially present in the beginning. It is this Sattā Rasa to which our Viśva is attached and therefore its sattā is āśrita sattā. As long as it is attached to Sattā Rasa, its āśrita sattā will be there. Only when it loses its svarūpa completely, then it will become one with sattā Rasa.

11. In this way Rasa does not undergo any change even when it is connected with many balas. But balas always need its sambandha and therefore are attached to it. Vāyu blows in the antarikṣa. While Vāyu has sambandha with antarikṣa but antarikṣa never undergoes any sambandha with it. The sambandha is therefore Ekaniṣtha.

अथोदितः कर्मसु कर्मणां तु यः सम्बन्ध इष्टः स विभिन्नलक्षणः ।
तयोर्विवेकाय पृथक् पृथक् पुनः सम्बन्धभेदानिह दर्शयाम्यहम् ॥१२॥

२. कर्म्मणि कर्म्मसंबन्धाः पञ्चविधाः ।

कर्मान्वयः कर्मणि पञ्चधा स्यात् स्थानावरोधेन[१] समञ्जसेन[२] ।
ऐकात्म्यरेपेण[३] तथैकभाव्यरूपेण भक्त्या[५] च विशेषसर्गे ॥१॥

(१) जलेन पूर्णो न जलं मृदा न मृत्स्थितेर्विरोधान्मणिके[१] निवेश्यते ।
स्थानाच्छ्लथाणोरपसर्पणात् त्वसौ शङ्कुर्निखातः क्षितिभित्तिदारुषु ॥२॥

(२) समञ्जसत्वात्तु गृहे प्रकाशे दीपप्रकाशाः शतमाभवन्ति ।
दीपेषु भूयस्स्वधिकावकाशाऽवगाहिभासोऽपि स देशवृत्तेः ॥३॥
यद्दर्पणे चक्षुषि चाल्पदेशे तेजांसि रूपाणि पृथग्विधानि ।
दिग्भ्यः समागत्य पृथग्विधाभ्यः सहैव तिष्ठन्ति समञ्जसं[२] तत् ॥४॥
विचाल्यमानं हि बलेन केनचिद् विरुद्धदिग्लब्धबलान्तराश्रयात् ।
स्थिरीभवेत् तत्र विरुद्धदिग्भवं बलद्वयं तद् युगपत् सहाश्नुते[२] ॥५॥

(३) अयोऽग्निना, चूर्णमथाम्बुना, धृतैरैकात्म्यमायाति[३], मृदग्निपाचिता ।

(४) तेजोऽम्बुनोस्ते परमाणवो नवं जलाणुभावं[४] जनयन्ति योजिताः ॥६॥

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12. Karma to Karma sambandha are of many types since they are relevant here, Ojha says he will explain the various types of them and their differences.

2. Karma to Karma sambandha is of five kinds

1. Karma to Karma sambandha are of five kinds. They are 1. Sthānāvarodha 2. Samanjasa 3. Aikātmyarūpa 4. Aikabhāvyarūpa and 5. Bhakti. These sambandhas result in special types of sṛṣṭis.

2. Sthānāvarodha sambandha is also called Dhāmacchada sambandha. When water is added to a vessel which is already full of water, it cannot be accommodated without displacing some water in the vessel. The same is the case of earth. If we want to put a nail inside a wooden piece, the wooden particles squeeze themselves in order to give place to the nail.

3. In a room which is illuminated by a hundred lamps, all their contributions are equalised in the resulting illumination. This is samanjasa sambandha.

4. In the same way in the eye which has a small area, many things lying outside at different distances and in different places produce their image without affecting each other's image. The same is case in a convex reflecting surface. This is samanjasa sambandha.

5. When two forces of equal magnitude pull a rope in two opposite direction, the rope remains stationary. This is samanjasa sambandha.

(५) अनिर्बले दिग्द्वयभित्तिकीलावलम्बितप्रान्तयुगे तु सूत्रे ।
सूत्राद्बलिष्ठं ध्रियतेऽवलम्ब्यं वस्त्रादि तद्भित्तिबलस्य भक्त्या[5] ॥७॥
महोन्नतं चापि महाबलिष्ठं कपाटमावर्तयते कृशोऽपि ।
लोष्टेन कीलेन च रुद्ध्यते तत् तत्राबलं तत् प्रबलस्य भक्तम्[5] ॥८॥
यो दुर्बलोऽप्येकजनो बलिष्ठान् राजाऽऽज्ञयाऽऽक्रामति भूयसोऽपि ।
तन्न्यायसिद्धान्तविरोधिनो वा तत्राबलं तत् प्रबलस्य भक्तम्[5] ॥९॥
गच्छत्यगच्छन् शिविकास्थितो नरस्तद्भक्तिभूतः[5] शिविकागतिक्रमात् ।
इतीदृशे पञ्चविधेऽपि वान्वये स्थानावरोधोऽभिमतः प्रधानतः ॥१०॥
यः कर्मणो ब्रह्मणि संभवो न स स्थानावरोधाय कदापि जायते ।
पूर्णे रसेऽपूर्णबलं यतस्ततस्तादात्म्यरूपेण युनक्ति सर्वतः ॥११॥

३. ब्रह्मणि कर्म्मसंबन्धास्त्रयोदशविधाः १३ ।

*शश्वद्भिते ब्रह्म च कर्म्म च द्वे तयोश्च सम्बन्ध उदेति शश्वत् ।
द्वयं विशिष्टाद्वयमेतदेवं सम्बद्धरूपं ध्रियतेऽपि शश्वत् ॥१॥

* ब्रह्मणि कर्म्मसम्बन्धास्त्रयोदश १३ (स्वरूपवृत्तित्वाभ्यां विभागः)

	स्वरूपसंबन्धाः ४			पर्य्यापित्वृत्तित्वसंबन्धाः			अन्वाभक्तिवृत्तित्वसंबन्धाः	
१	अलक्षणम्	असंसर्गः	१	अमित-वृत्तित्वम्	असंसर्गः	१	सन्धिः	असं०
२	विभूतिः	संसर्गः	२	उदारः	संसर्गः	२	दहरोत्तरत्वम्	,,
३	योगः	संसर्गः	३	आसङ्गः	संसर्गः	३	ओतप्रोतत्वम्	,,
४	बन्धः	संसर्गः	४	समवायः	संसर्गः	४	ग्रहातिग्रहत्वम्	,,
						५	अध्यूढत्वम्	,,

6. In Aikabhavya sambandha, two things join together and produce a single substance. When Agni is applied to iron, we can beat it and make different implements. Water and powder produce paste. Agni applied to earthernware result in bricks, pots etc. Water results when the required components undergo chemical composition.

7. In Bhakti sambandha, a weak thing gets support from another and becomes strong. For example a rope fixed at both ends to a vertical wall with hooks becomes strong and we can put any number clothes on it for drying. The rope has bhakti sambandha with the hook which in turn has bhakti sambandha with the wall.

8. A heavy door when it is hinged to an open frame can easily be moved and becomes a useful shutter.

9. A weak man working in the palace as a bhakta of the king can prevent the entry of very strong

सम्बन्धभेदास्तु रसे बलस्य त्रयोदशाहुः किल तान् वदामः ।
१ २ ३ ४ ५ ६
अलक्षणं चाथ विभूतियोगौ बन्धोऽमिता वृत्तिरुदारवृत्तिः ॥२॥
७ ८
स्यात्सप्तमीयं समवायवृत्तिरासङ्गवृत्तिः पुनरष्टमी स्यात् ।
९ १० ११ १२ १३
अध्यूढसन्धी दहरोत्तरत्वौतप्रोतभावौ च ग्रहोद्ग्रहत्वम् ॥३॥

४. त्रयोदशविधानां सम्बन्धभेदानां स्वरूपवृत्तित्वाभ्यां विभागः ।

अन्योन्यमेते परिवर्त्तिताः स्युस्तेषाममीषां परिवर्तनं यत् ।
आकस्मिकं तन्न फलान्न कामान् स्वभाव एवात्र परं निदानम् ॥४॥
४
स्वरूपसम्बन्धविधाश्चतस्रो वृत्तित्वसम्बन्धविधास्ततोऽन्याः ।
४ ५
पर्य्याप्तिवृत्तित्वविधाश्वतस्रोऽन्वाभक्तिवृत्तित्वविधास्तु पञ्च ॥५॥
४
उद्भावकं स्यात् पुरुषप्रकृत्योः स्वरूपमायोजकमेतयोः स्यात् ।
४ ५
पर्याप्तिवृत्तित्वमथैवमन्वाभक्तिस्तु पुंसोरिह सन्धिहेतुः ॥६॥

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people. This is due to Bhakti sambandha with the king who wields lot of power.

10. A king sitting in a palanquin becomes its bhakti and he has to follow the same path as the palanquin bearers take. This is Bhakti sambandha.

11. In Brahma-Karma sambandha Sthānavarodha sambandha does not apply. Here in pūrṇa Rasa apūrṇa bala attains tadātmya and remains with it.

3. Brahma-Karma sambandha is of thirteen kinds.

In the previous section Ojha dealt with sambandhas of worldly things. These are within the purview of Vaiśeṣika sūtras. But Brahma-Karma sambandha is different.

1. Brahma and Karma are ever present and therefore they come together all the time. But their sambandha is of different type. Here they do not join together. This pair is therefore called Viśiṣṭādvaya.

2-3. In these two verses Ojha catalogues the thirteen types of Brahma-Karma sambandhas. They are 1. Alakṣana 2. Vibhūti 3. Yoga 4. Bandha 5. Amitavṛttitā 6. Udāravṛtti 7. Samavayavṛtti 8. Āsangavṛtti 9. Adhyūdhasambandha 10. Sandhisambandha 11. Daharottaratvasambandha 12. Otaprotatvasambandha 13. Grahodgrahatva sambandha.

4. The above sambandhas fall under two categories 1. Svarūpa and 2. Vṛtti

4. All the above sambandhas take place as part of Nature and there is no regulation for occurrence of any particular type. They are not preplanned.

5. Alakṣana, Vibhūti, Yoga and Bandha, these four belong to Svarūpa sambandha category. From Amitavṛttitā to Grahodgraha sambandha, all these nine sambandhas are Vṛttitva sambandhas which again are split into two categories. The first category which is called Paryāptivṛttitva sambandha consists of

अन्तःप्रवेशादविविक्ततायां स्वरूपसम्बन्ध इति प्रसिद्धिः ।
विविक्तभावेन तयोः प्रतीतौ वृत्तित्वसम्बन्धमुदाहरन्ति ॥७॥

५. तेषां पुनः संसर्गासंसर्गाभ्यां विभागः ।

*अपूर्वसृष्टिर्यदि चेदुभाभ्यां संसर्ग उक्तः स समन्वयोऽपि ।
षडत्र संसर्गविधाः स्युरेवं सप्तत्वसंसर्गविधाः स्युरन्याः ॥१॥

बन्धश्च योगश्च विभूतिनामाऽऽसङ्गोऽप्युदारः समवाय इत्थम् ।
त्रिधा स्वरूपं त्रिविधा च वृत्तिः संसर्गसम्बन्धविधाः षडेताः ॥२॥

अलक्षणे चामितवृत्तितायामध्यूढसन्ध्यादिकपञ्चके च ।
न सर्गक्लृप्तिर्न च मोक्षक्लृप्तिस्तस्मादसंसर्गविधाः स्युरेताः ॥३॥

* ब्रह्मणि कर्म्मसम्बन्धास्त्रयोदश १३ (संसर्गासंसर्गाभ्यां विभागः)

१	बन्धः	स्वरूप-संसर्गः	१	अलक्षणम्	असंसर्गः स्वरूपसंबन्धः १
२	योगः	३	२	अमितवृत्तिता	असंसर्गः पर्य्याप्ति-वृत्तित्वम् १
३	विभूतिः		३	अध्यूढभावः	असंसर्गः अन्वाभक्तिवृत्तित्वं ५
४	आसङ्गः	पर्य्याप्ति-	४	ग्रहातिग्रहभावः	,,
५	उदारः	वृत्तित्व-संसर्गः	५	ओतप्रोतभावः	,,
६	समवायः	३	६	दहरोत्तरभावः	,,
			७	संहिता (सन्धिः)	,,

1. Amitavṛttitā 2. Udāra 3. Āsanga and 4. Samavaya and the second category called Anvabhaktavṛttitva sambandha consists of 1. Sandhi 2. Daharottaratva 3. Otaprotatva 4. Grahatigrahatva and 5. Adhyudhatva.

6. Purusa (Rasa) and Prakṛti (bala) come into existence because of svarūpa sambandha. Then Paryaptivṛttitva causes pūrṇa sambandha between Rasa and bala. The sambandha which unites Rasa and bala is Anvabhaktivṛttitva. Thus without svarūpa sambandha and Paryāptivṛttitva sambandha, we cannot make Rasa bala cognizable (Pratykṣa).

7. When bala hides itself in Rasa, we call it Svarūpa sambandha, because bala in this case takes the svarūpa of Rasa. When bala and Rasa reside separately it is called Vṛttitva sambandha.

5. Division of sambandhas into Samsarga and Asamsarga.

1. When two things mix together and produce a new vastu, this is called Samsarga or Samanvaya sambandha. This sambandha is of six kinds. The other type viz. Asamsarga sambandha is of seven kinds.

2. Bandha, Yoga and Vibhūti form one triad. Āsanga Udāra and Samavāya form another triad.

3. Alakṣana, Amitavṛttitā, Adhyūdha, Grahātigrahabhāva, Otaprotabhāva, Daharottarabhāva, Sandhi. These seven sambandhas do not result in any sṛṣti or mokṣa and that is why they are called Asamsarga sambandhas.

६. स्वरूपसंसर्गाणां वृत्तित्वसंसर्गाणां च परिभाषा ।

बलं रसे ब्रह्मणि चोत्थितं पतन्निलीयते तत्र पुनर्विजायते ।
तत्र स्वरूपेण निलीयते पुनः समुत्थितं वृत्तितयाऽनु सज्जते ॥४॥
यत्रोदयं याति बलं तु तद्रसे संसर्ग एतस्य विधीयते नहि ।
बलान्तरेणोपहिते रसान्तरे बलान्तरं याति समन्वयः स हि ॥५॥
रसो रसेनैक्यमुपैति चेद्बलं बलेन भूयोऽप्युभयं यदेकताम् ।
तदा स्वरूपं प्रथते ततोऽन्यथा वृत्तित्वमेवेति मुहुर्विचिन्त्यताम् ॥६॥
बलप्रवाहं प्रथमप्रवृत्तं यदोपमर्द्यानुपमर्द्य वाऽस्मात् ।
प्रवर्ततेऽन्यः प्रबलः प्रवाहः संसर्गसम्बन्धगतिस्तदा स्यात् ॥७॥

७. अलक्षणमसंसर्गः स्वरूपसम्बन्धः ।

स्वरूपसम्बन्धगतिर्द्विधा स्यान्मृत्युप्रसुप्त्याऽमृतमृत्युभुक्त्या ।
स्वापे बलं स्यात्तु रसस्वरूपं बलस्वरूपस्तु रसो न तेन ॥८॥

6. Definitions of Svarūpasamsarga and Vṛttitvasamsargas

4. Balas are produced on Brahman which is Rasamaya. They fall back on it and merge with it. Again they come up and again they merge in Rasa and attain Brahmasvarūpa. This cycle goes on. This sambandha is called Vṛttitvasambandha. (समुत्थितं वृत्तितयाऽनुसज्जते ।)

5. The appearance of bala on śānta Rasa cannot be called Samsarga sambandha because Samsarga sambandha takes place between one thing and another which comes from outside. It is not so in this case. But if the sambandha takes place between Rasa which is present in bala and bala present in Rasa, i.e. if the sambandha takes place between balavadrasa and Rasavadbala then it becomes samsarga sambandha. For example coloured water is an example of Rasa in which bala has entered. If another bala unites pure water with it, then it is samsarga or samanvaya sambandha.

6. But if the bala which is present in Rasa is not of a different kind then in the above case only svarūpa samsarga will take place. For example if a drop of water is put on a gem stone, and then add another drop of water then water drops will mix together and become a single drop. Therefore Ojha says that in the case of Sajātīya bala, Rasa joins Rasa and bala joins bala and they later become one, which is svarūpa samsarga and only in the case of Vijātīya bala, Vṛttitva samsarga takes place.

7. When there is a stream of balas acting on a vastu and another stronger stream of balas is made to join it either by force or without force then samsarga sambandha takes place. For example in coarse (clay) earth there is a stream of balas acting. If we mix a little water and by force make it into a uniform paste, it is samsarga sambandha.

7. Alakṣana Asamsarga svarūpa sambandha.

8. The Rasa bala svarūpa sambandha which we discussed in the last section is of two or three kinds. They are 1. Bala is present in Rasa in a dormant condition. 2. Bala merges in Rasa. 3. Bala converts Rasa into bala giving rise to the appearance of more balas.

In the first case, the sleeping balas get converted into Rasa. This is svarūpa sambandha. But in this

सुप्त्वा न जागर्ति रसो न शेते ततो रसो नास्ति बलस्वरूपः ।
जागर्ति निद्राति बलं ततस्तत् सुप्तं भवत्येव रसस्वरूपम् ॥९॥

प्रस्वापतो यत्र भवेत् स्वरूपमलक्षणं तन्न च तत्र सर्गः ।
अन्योन्यभोगात्तु तयोः स्वरूपे समन्वयोऽस्तीह ततोऽस्ति सर्गः ॥१०॥

८. अलक्षणसम्बन्धोदाहरणानि ।

यथास्ति पादे गतये बलं करे तत्क्षेपणायास्ति बलं तथा मुखे ।
वक्तुं बलं किन्तु न सर्वदा ततः कार्य्याणि लोके, तदलक्षणं बलम् ॥१॥

यथात्र बीजेऽस्ति कुटाङ्कुरोद्भिदे रसानिहाकृष्य निरन्तरं क्रमात् ।
स्कन्धप्रशाखाविटपादिभूतये बलं तथाप्यद्य तदस्त्यलक्षणम् ॥२॥

इहावकाशेऽस्ति तमस्तथेह च्छाया तथेहातप एष इत्थम् ।
लक्ष्यन्त एते हि दिवावकाशा नक्तं तदाकाशमलक्षणं स्यात् ॥३॥

तथा विशुद्धेऽस्त्यमृते स मृत्युः सुप्तस्ततोऽव्यक्ततयास्त्यलक्ष्यः ।
वैविध्यतो लक्षयतेऽमृतं यः स नास्ति तेनामृतमप्यलक्ष्यम् ॥४॥

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sambandha Rasa never gets converted into bala. This is what Ojha says in this verse.

9. Why does not Rasa get converted into bala in the above case? It is because the question of Rasa being in a dormant condition or active condition does not arise since it is always in the same condition. On the other hand it is a different situation in the case of bala. It can be in sleeping (dormant) condition and it can also be in active condition. When it is in sleeping state, it gets converted into Rasa. This is what Ojha says.

10. Therefore when bala sleeps in Rasa then it is called svarūpa or Alakṣaṇa. There is no question of sṛṣṭi kriya in this case. On the other hand if Rasa consumes bala i.e. if Rasa makes bala as its anna and consumes it then Ātmasṛṣṭi takes place. Here bala is subordinate to Rasa which is predominant and therefore bhukti of bala by Rasa takes place. If balas were predominant and feed on Rasa then sṛṣṭi of Jagat takes place because it is bala predominant. In the first case which is called Alakṣaṇa no sarga takes place. In the second case Rasa predominant Ātmā sṛṣti takes place and in the third case bala predominant. Jagat sṛṣṭi takes place.

8. Examples of Alakṣaṇa sambandha

1. Our jñānendriyas and Karmendriyas function because of the balas present in them. We are not able to see the functioning of these balas because they are woven into Rasa and therefore alakṣaṇa.

2. Sun light is constantly falling on the seed and it builds dormant bala in it which enables it to sprout out and grow into a tree having branches and leaves. But this is alakṣaṇa till we drench it with water.

3. During the day time we see ākāśa subjected to shade, darkness or sunlight. This represents different types of balas operating on it. But during the night, we are not able to see these phenomena because it is rendered alakṣaṇa during night.

4. When the bala is dormant in Rasa, because it is in unmanifest condition it is alakṣaṇa. But in the manifest condition depending on the variations of strength in bala, it enables us to see amṛta. If it were

तदन्तरे तत्परितो बहिर्धाऽऽहितं हि मृत्यावमृतं समन्तात् ।
तत्रास्य मृत्योरमृतं स्वरूपं सर्वाविविक्तं तदलक्षणं स्यात् ॥५॥

अलक्षणं तज्जगतोऽस्य रूपमाद्यं ततो लक्ष्यमिदं जगत् स्यात् ।
नाना जगन्ति प्रभवन्ति तेषामन्यान्यकालाः प्रलयोदयाः स्युः ॥६॥

९. संसर्गसम्बन्धे सम्बन्धिनोर्बीजयोनित्वाभ्यां विभागः ।

आधीयतेऽन्यत्र यदन्यदस्मिन्नभ्याहितं चेदुदरेऽन्तरेति ।
स्वरूपतस्तच्च्यवते तदानीं भुक्तं तदन्येन तदन्यदाहुः ॥१॥

१
अन्नादनं तद् द्विविधं क्वचिद्वा विस्रस्तभागप्रतिपूरणाय ।
ह्रदे प्रणालीहृतवारिपूर्त्यै वारिप्रणाल्याऽपरयाऽभ्युपैति ॥२॥

दीपार्चिषि स्रंसितभागपूर्तिं करोति तैलं क्रमशः प्रविष्टम् ।
जीवोऽपि सर्वोऽन्नमिहात्ति तत् तद्विस्रस्तभागप्रतिपूर्तिहेतुः ॥३॥

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अथ क्वचिद्वा नववस्तुसृष्ट्यै तदन्नमन्नादसमन्वितं स्यात् ।
एकस्य पिष्टस्य विशेषयोगादन्यान्यवस्तूनि भवन्ति लोके ॥४॥

दुग्धे तदन्यान्यविशेषयोगादामिक्षिका वा दधि वा शरो वा ।
रसे तदन्यान्यबलप्रयोगात् परोऽक्षरो वा भवति क्षरो वा ॥५॥

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not active we shall not be able to see amṛta.

5. This bala is surrounded on all sides by Rasa. Because it is in the midst of Rasa in the dormant condition it shows the form Rasa itself and therefore we call it alakṣaṇa.

6. In this way the first rūpa of the bala which was the root cause of the Jagat is alakṣaṇa. When it is able to feed on Rasa, the manifest Jagat is created. In the same way many Jagats get created. When the Jagat is in dormant condition it is called pralaya and when it is able to feed on Rasa it is called sṛṣṭi of Jagat.

9. Bīja-Yoni division of the participants in Samsarga sambandha

1. When a vastu is imposed on another vastu and if the former becomes the food for the latter, then the former loses its original form. It is said to have been consumed (bhukta) by the other one.

2. In Vedic language the consumer is called Annāda and that which is consumed is called anna. Annāda is of two types. One type is that which takes food to fill the vacant space, just like water is drawn into a tank which is only half full, with the help of a channel connecting it to another water source.

3. Just like oil is fed into the wick which needs it to compensate for the loss it suffers in feeding the flame, the Jīva also takes food to make up the loss suffered by various parts of its śarīra.

4. The second type is, that in which anna taken, goes to feed the already existing bala to create new things. In the former case no sṛṣṭi takes place. For example a paste forms a base for creating new things by adding some other special substances.

तत्रेह सृष्ट्यर्थयुतिक्रमे यो भोगाय भोक्ता क्रमते स्वभोग्ये ।
स उच्यते तत्र वृषाऽथ योषा संज्ञायते भोग्यतया प्रतीता ॥६॥

संसृज्यते तत्र च यावदंशो वृष्णस्तमंशं कथयन्ति बीजम् ।
यावान् समन्वेत्यपि योषिदंशो योनिः स तावान् व्यपदिश्यतेऽत्र ॥७॥

मृत्युर्यदि स्यादशितोऽमृतेन स्वरूपसंसर्गत आत्मसृष्टिः ।
बलाशितेऽस्मिन्नमृते तु योनेः स्वैरेपसंसर्गवशेन सृष्टिः ॥८॥

रसोऽयमात्मा पुरुषोऽथ तस्य तद्बलं तु योनिः प्रकृतिश्च कथ्यते ।
यावन्न जायेत समन्वयोऽनयोर्न तावदाभ्यां किमपीह सृज्यते ॥९॥

रसस्वरूपेण समन्विते बले कर्मात्मनः स्यात्पुरुषस्य संभवः ।
बलस्वरूपेण समन्विते रसे योनेः प्रकृत्या अपि संभवो नवः ॥१०॥

१०. त्रयः संसर्गाख्याः स्वरूपसंबन्धाः ।

स्वरूपसंसर्ग इह त्रिधा स्याद् बन्धश्च योगश्च तथा विभूतिः।
अनुग्रहादेव भवेद् विभूतिर्यत्कौशलं कर्मसु योग एषः ॥१॥

बन्धस्तु सङ्गातिशयादिह स्यादेभिस्त्रिभिः संस्क्रियते स आत्मा ।
त आत्मसर्गास्त्रिविधाः प्रसिद्धाः संसर्गनाशं तु वदन्ति मोक्षम् ॥२॥

5. When curd is added to hot milk, what results is Āmikṣā (used in rituals). When curd is added to cold milk, we get curds and later if we heat it, we get cream of milk (malāī). In the same way, when different balas operate on Rasa, Para, Akṣara and Kṣara, come into existence.

6. In the creation process, the bhokta who gets control of his bhogya is called Vṛṣā. That which functions as bhogya vastu is called Yoṣā.

7. In the Sṛṣṭi process, that part of Vṛṣā which goes towards creation process is called Bīja. That part of yoṣā which joins the Vṛṣāmśa is called Yoni.

8. If Amṛta consumes mṛtyu, it results in Ātmasṛṣṭi through svarūpa samsarga. In the above case Rasa part is predominant and bala lies in dormant state. On the other hand if bala (mṛtyu) consumes Rasa (Amṛta) then svarūpa samsarga takes place resulting in the creation of Jagat. In this case bala is predominant and Rasa lies in dormant state.

9. The Rasa portion of the created substance is called its Ātmā. It is also called Purusa. The bala part is called Yoni or Prakṛti. In this way unless the union of Vrṣā and Yoṣā (Puruṣa and Prakṛti) takes place, no creation is possible.

10. When Rasa consumes bala (mṛtyu) then bala also takes the form of Rasa. This Rasavad bala gives rise to the creation of Karmātmā. On the other hand when bala consumes Rasa then it results in balavad rasa which gives rise to the creation of Jagat with all its variety.

10. Three Svarūpasambandhas called Samsarga

1. Svarūpa samsarga is of three kinds. They are 1. Bandha 2. Yoga and 3. Vibhūti. Vibhūti sambandha is possible only through the grace of the Almighty. Efficiency in performing Karma is called Yoga sambandha.

ब्रह्मप्रधानः स विभूतिसर्गः कर्म्मप्रधानः पुनरेष बन्धः ।
द्वयोस्तु साम्ये भवतीह योगो विश्वं त्रिसंसर्गवशात् प्रवृत्तम् ॥३॥

११. विभूतिसंसर्गः । [१]

यत्र द्वयोरन्वितयोस्तु सर्गादेकं मृतं स्यादमृतं द्वितीयम् ।
स्वतन्त्रमेकं परतन्त्रमन्यच्चान्वेति नान्वेति विभूतिरेषा ॥१॥
यद्दर्पणे सन्निहितं मुखं, जपापुष्पस्य वर्णः स्फटिकेऽवभासते ।
तत्राहितोर्थो विभवन् स्वमाश्रयं स्वेनैव रूपेण तदाऽवभासयेत् ॥२॥
आवेशसत्त्वे तु विभूतिरिष्टा, नात्राविशत् नात्र विभूतिरेषा ।
उदारवृत्तिः कथितोपरागादत्रोपरागं हि वदन्ति वृद्धाः ॥३॥
यत्ताम्रतन्तौ ज्वलतीह विद्युद्, यदग्नितापोऽस्ति जलेऽनुतप्ते ।
याङ्गारखण्डेऽङ्गिरसः स्थितिः सा विभूतिरस्तीति समर्थयामः ॥४॥
यदिच्छतो यत्नवतः स्थिरः करः प्रतिष्ठतीह प्रचरत्यनेकधा ।
प्राणस्य प्रज्ञानुचरस्य सा करे विभूतिरन्तर्निहिताऽप्यलिप्तवत् ॥५॥

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2. Where the union is intense (Sangātiśaya), it is called Bandha. In this way Ātmasargas are of three kinds. When Samsargas are destroyed Mokṣa results.

3. Of these three sambandas, Vibhūti sambandha is Brahma (Rasa) pradhāna. Here bala remains dormant. Bandha sambandha is Karma (bala) pradhāna. Amṛta is completely covered by bala. When both Rasa and bala are balanced in the sambandha it is Yoga sambandha. Here Jñāna helps efficient discharge of Karma and Karma in turn goes to add to Jñāna. (cf. यदेव विद्यया श्रद्धया उपनिषदा करोति तदेव वीर्यवत्तरं भवति ।). This whole Jagat is created by these three sambandhas.

Now Ojha is going to give some more details about each of these samsargas with examples.

11. Vibhūtisamsarga (1)

1. When two things undergo union and sṛṣṭi takes place, if one of them is mṛtyu and the other is amṛta, or, if one is independent and the other is dependent, or, if one is detached and the other chases it for union then in such a situation, Vibhūti sambandha takes place.

2-3. When our face is reflected in a metal surface, or, when the colour of a rose flower is seen scattered by a quartz piece, the reflected image does not have the same dimensions of our face. The sambandha that takes place here does not come under Vibhūti sambandha because there is no penetration of image into the reflecting body that it can get the influence of the object in it. Here the samsarga is superficial and therefore it is called Udāravṛtti sambandha by wise men.

4. On the other hand when lightning strikes a copper wire, a high current passes in it resulting in the heating of the wire. Every part of the wire gets the effect of lightning and therefore here the sambandha is Vibhūti sambandha. Similarly when water is heated, the heat gets into the water and affects it. When coal is lighted by fire the coal gets hot. In these cases also we call it Vibhūti sambandha.

5. When we want to lift our hand, immediately the stationary hand goes up and move about. This takes place because of the Vibhūtisambandha of Prāṇa associated with Prajñā with the hand. Though the

उत्क्षिप्यते लोष्टमथो शरस्तयो र्यदाहितं स्याद् बलमन्तरान्तरे ।
शरो बलेऽसौ बलमस्ति तच्छरे विभूतिरेषा न शरेऽनुषज्जते ॥६॥

न चेष्टका शुष्कमृदा भवेत् ततो जलात् करोतीह मृदं सुपेशलाम् ।
तयेष्टकासंपदि शोष्यते जलं शिवाग्निवायुर्विभवत्यथेष्टकाम् ॥७॥

न लोहखण्डद्वितयं परस्परं संसृज्यते तेन तदग्निना द्वयम् ।
सुपेशलं चेदपि सृज्यतेऽञ्जसा शिवाग्निवायुर्विभवत्यनुष्म तत् ॥८॥

गजाश्ववेश्माद्रिवनादयो यदा दृष्टौ स्मृतौ वा प्रतिभाति तत्र हि ।
विज्ञानमेकं विभवत्यनुक्रमादमीषु भूयो महिमस्वनेकधा ॥९॥

१२. योगसंसर्गः । [२]

यत्र द्वयोरन्वितयोः स्वतन्त्रप्रवृत्तयोः कर्मणि साहचर्य्यात् ।
द्वियोगजं सृष्टमपूर्वमुद्यान्न चान्यतोऽन्यन्म्रियते स योगः ॥१०॥

प्राचीं प्रतीचीं च पृथक् पतत्रे पतत्रिणः संपततस्ततः स्यात् ।
गत्योर्द्वयोर्योगवशादुदीचीगतिर्विभिन्ना समकोणसिद्धा ॥११॥

यत्पाणिना पाणिरमुष्य घृष्यते बलाद् दृढोऽश्मा प्रतिहन्यतेऽश्मना ।
विरुद्धशक्तिद्वययोगतस्ततस्तदाऽनलश्चक्रगतिर्विजायते ॥१२॥

prāṇa may be said to be inside the hand, it is unattached.

6. When we make effort to throw a stone or shoot an arrow the bala of our hand gives bala to them and the bala spreads to every part of them and has vibhūti sambandha with them. It would appear that bala is in the arrow and the arrow is in bala.

7. When we make a brick after drenching clay and put it to fire then the various particles of the brick remain in the same position eventhough the water particles which held the particles of earth together to make the brick has evaporated. This is because of the Vibhūti sambandha which Agni in that condition (which Ojha calls as Śivāgni vāyu) has with the brick particles.

8. In the same way when two pieces of iron are joined together into a single piece by heating them and in this case also the pieces have vibhūti sambandha with Śivāgnivāyu.

9. When a number of different objects are seen by us in series, our Vijñānātma has Vibhūti sambandha with them and therefore we are able to understand them one by one as we see, and keep them in our memory and we are able to recall them in our mind any number of times.

12. Yogasamsarga (2)

10. When in a single Karma two things are equally involved at the same time independent of each other and if a new thing is created in that kriyā, and in that process, one is not destroyed by the other it is called Yogasambandha between the two things.

11. When a bird spreading its wings in different directions and fluttering them is able to get up in the sky and move in a third direction. This is due to the yogasambandha of the wings in the flying kriyā.

12. When two stones are brought together and rubbed by the hand against each other Agni is

कृष्णोऽतिसूक्ष्मावरणोऽन्तराहितो बहिर्भवन् भास्वरशुक्ल ईक्ष्यते ।
रक्तः स वर्णस्तत एव शोणितो धूमाग्निरङ्गारशुचिः प्रगे रविः ॥१३॥
पीतेऽतिसूक्ष्मावरणेऽन्तराहितो बहिर्भवत् श्यामल ईक्ष्यते यदि ।
हरित् स वर्णस्तत एव शाखिनां पश्यन्ति पत्राणि हरीन्ति सर्वतः ॥१४॥

१३. बन्धसंसर्गः । [३]

यत्र द्वयोरन्वितयोरपूर्वं द्वियोगजं सृष्टमुदेति किन्तु ।
अन्योन्यमन्योन्यहतं मृतं सत् पृथक् स्वतन्त्रं न भवेत् स बन्धः ॥१५॥
यथाप्सु वायुः प्लवते स खण्डशो यदोदकैराव्रियते स बुद्बुदः ।
न चावृतिस्त्रुट्यति चेत् तदोभयं संसृज्य बद्धं भवदेति फेनताम् ॥१६॥
दुग्धं प्रतप्तं यदि शीतवायुनाऽभिभूयते वायुरयन्तु बध्यते ।
दुग्धस्य वायोरपि बन्धनान्मिथः शरः समुद्भूय पृथग् विजायते ॥१७॥
अग्निः क्रमादुत्क्रमते रसान्नयन्, वायुः क्रमादन्तरुपैति संदधत् ।
वायोः स्वयोग्ये हि रसेऽनुबन्धनादयं रसस्तत्र शरः प्रजायते ॥१८॥

१४. स्वरूप-संसर्गाणामुदाहरणम् ।

तृणेषु बन्धादिह[१] दुग्धमस्मिन् जलं विभूत्या[२], द्रवताऽम्बु योगात्[३] ।
दुग्धे तृणं वृत्तिमदाहितं[४] चेदेकत्र संसर्गचतुष्कमित्थम् ॥१९॥

produced which moves in a circle (this is illusion). This is also a case of Yogasambandha.

13. An illuminated white thing seen through a black semi transparent screen will appear reddish. Similarly selective scattering of white light of the sun located near the horizon by the dark particles of the atmosphere makes it appear reddish.

14. What looks grey outside, will look green when seen through a semi transparent yellow screen. Ojha says some such phenomenon should be taking place in the case of leaves of a tree which look green.

The idea in verses 13 and 14 is that the phenomenon of selective scattering and selective absorption causes the appearance of things in different colours.

13. Bandhasamsarga (3)

15. When two things join together and because of their yoga, a new substance is produced and also the two substances coming together are not independent of each other in the process and one is destroyed by the other, then it is called Bandha sambandha.

16. When air enters into water and gets trapped, bubbles are formed and when these bubbles are very close to each other and are allowed to settle on the surface then foam is formed (actually in the formation of foam some dirt particles also are involved). This is Bandha samsarga.

17. The formation of cream as a layer in hot milk which is allowed to cool is explained as bandha

स्वरूपसंसर्गिबलप्रबृद्ध्यात्मनः स्वरूपेऽस्य तथा स्वभावे ।
सक्तौ च वृत्तौ स्वयमेव भेदः प्रवर्तते तेन च वस्तुभेदः ॥२०॥

१५. वृत्तित्वसंबन्धनिर्देशः ।

स्वरूपसंबन्धविधाश्चतस्रो रसे बलानामुदिता इतीत्थम् ।
सर्ग्या असर्ग्याश्च तथात ऊर्ध्वं वृत्तित्वसंबन्धविधाः प्रदर्श्याः ॥१॥
यत्राश्रितस्याश्रयतोऽन्वयेन संसृज्य नापूर्वमुदेति किञ्चित् ।
यत्राश्रितं स्वाश्रयनैरपेक्ष्यात् प्रवर्तते कर्मसु वृत्तिता सा ॥२॥
यथा हि पथ्यस्य जनस्य गच्छतः पन्था निमित्तं ध्रुवमाश्रयत्वतः ।
न चैवमप्येष गतिस्वरूपगो वृत्तित्वमेवं तदुदाहरन्ति हि ॥३॥
यथायमाकाशगतः समीरणो व्याप्नोति चाकाशमशेषदिक्ष्वपि ।
न वायुनाकाशमिदं विलिप्यते तथाखिलं स्याद्रसवृत्ति तद्बलम् ॥४॥

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sambandha between the outside air and milk particles.

18. Ojha offers an explanation in this verse for the formation of cream layer in terms of heat which is applied below and cool air which gets into contact with the upper layer of the milk.

14. Examples of Svarūpasamsarga

19. The cow eats grass and gives milk. Grass is digested inside the cow's digestive system where some forces act on grass. The result is the formation of a new thing called milk. This is bandha samsarga between grass and digesting forces (jādharāgni).

The milk has some water content. This is vibhūti sambandha. If after getting the milk from the cow, we add water then it has yogasambandha, because both have combined to give watery milk in which both water and milk are present. Now suppose we put a piece of grass on the milk. It will remain separate and have only surface contact with the milk. This is a case of Vṛttitvasambandha. Thus in a single case we see the presence of four sambandhas.

20. The various types of svarūpa sambandhas we have discussed here occur in nature in different strengths and because of the operation of these sambandhas in different ways, differences in the created vastus take place in Svarūpa in Svabhāva, in Sakti and in Vṛtti.

15. Explanation of Vṛttitvasambandha

1. Of the four sambandhas which we have discussed in the previous sections, three result in Sṛṣṭi and one (Vṛttitva) does not give rise to sṛṣṭi. Now Ojha is going to discuss the kinds in Vṛttitva sambandha.

2. When two substances come together one can be named āśraya and the other āśrita. If the āśrita and āśraya coming together, does not result in any sṛṣṭi or āśrita vastu indulges in karma without the necessity of āśraya in it, then this sambandha is called Vṛttitā sambandha.

3. When a man walks on the road, the road is not having connection with his walking. This is Vṛttitvasambandha. The road is certainly an āśraya for him to do his walking karma.

4. The wind blowing in the Ākāśa, never gets stuck to it, though it pervades the Ākāśa. In the same way all balas are attached to Rasa. But Rasa never gets attached to them. This is Vṛttitva sambandha.

१६. सामान्यवृत्तित्वम् । असंसर्गो वृत्तित्वसंबन्धः ।

रसे बलं सर्वबले रसो वा, सर्वोऽन्वितं रूपमिहास्ति शश्वत् ।
तयोर्न मात्रा नियमस्तदानीं सामान्यवृत्तित्वमिदं न सर्गः ॥५॥

यथा वने सन्ति मृगादिजन्तवो लुठच्चरा वा शतशः सहस्रशः ।
असद्भिरेतैर्न वनस्य हीयते वनं विनापि स्युरमी यतस्ततः ॥६॥

यथेह यच्च क्व च किञ्च लोके ब्रह्माण्डचक्रेऽखिलमेतदास्ते ।
सामान्यवृत्तित्वमिदं न तेभ्यो ब्रह्माण्डयोगादिह कोऽपि सर्गः ॥७॥

१७. त्रयः संसर्गाख्या वृत्तित्वसंबन्धाः [३]

आसक्त्युदारौ समवाय इत्थं वृत्तित्वसर्गोऽपि भवेत् त्रिधैव ।
तेन स्वरूपत्रयमुक्तवृत्तित्रयं षडेतेऽमृतमृत्युसर्गाः ॥८॥

स्वरूपसंसर्गिबलादिहात्मा विधीयतेऽनेकविधः स भोक्ता ।
वृत्तित्वसंसर्गिबलात्तु भोक्तुस्तस्यात्मनो भोग्यमुपस्थितं स्यात् ॥९॥

१८. उदारवृत्तित्वम् । संसर्गः [१]

बलस्य यस्यां रसवृत्तितायां सिध्यत्यसाधारणतैव तस्मिन् ।
निष्पन्दता वा रसलिप्तता वा न जायते सा तदुदारवृत्तिः ॥१०॥

16. Sāmānyavṛttitva-Asamsarga vṛttitva sambandha.

5. Rasa resides in balas and bala resides in Rasa. They are always together. When we cannot fix a limit to the existence of Rasa and balas in this way, no sṛṣṭi is possible and therefore this sambandha goes under the name sāmānya vṛttitva or Asamṣargavṛttitva.

6. In a forest a number of animals live. But there is no effect of them on the svarūpa of the forest. The forest can exist without the animals. The animals also can exist without the forest. Both are independent of each other.

7. In the same way, in this Brahmānda we see many things. The sambandha of the Brahmānda is one of Samānyavṛttitva. Here there is no question of any sṛṣṭi from the things because of Brahmāndayoga.

17. Three types of Vṛttitva samsargas

8. 1. Āsakti 2. Udāra and 3. Samavaya are the three types of Vṛttitva sargas. These and three svarūpa sambandhas constitute the six amṛta mṛtyusargas.

9. The svarūpa sambandhas give rise to many svarūpas of Ātmās. This Ātmā is called bhoktā. The bala which takes part in Vṛttitvasamsarga gives rise to bhogyas for the Ātmā. Svarūpasambandha gives rise to bhoktas and Vṛttitvasambandha gives rise to bhogyavastus.

18. Udāravṛttitva-samsarga (1)

Ojha begins to explain the three types of Udāravṛttitva samsarga.

10. When bala has unusual effects on Rasa's behaviour and Rasa does not get attached to bala in

यथायमाकाशगतः समीरो निर्लिप्त एव प्रचरत्यमुष्मिन् ।
भवत्यसाधारणतामुपेतः खभेदतस्तद्वदिहापि विद्यात् ॥११॥
यथा जलं पुष्करपत्रनिष्ठं निर्लिप्तमेव प्रचरत्यमुष्मिन् ।
भवत्यसाधारणतामुपेतं क्वचिद्भृतं तद्वदिहापि विद्यात् ॥१२॥

१९. समवायवृत्तित्वम् । संसर्गः [२]

बलस्य यस्यां रसवृत्तितायां सिद्ध्येदवष्टम्भ इहाविदूरे ।
निष्पन्दमस्मिन्नवलम्बितं स्यान्न संचरेत् सा समवायवृत्तिः ॥१३॥
यथा पटस्तन्तुषु मृद्घटो वा मृत्स्वेव तिष्ठत्यवलम्बमानम् ।
निष्पन्दरुद्धं न ततः पृथक् स्यान्न चाश्रयं हन्ति तथेह विद्यात् ॥१४॥
यथा गुणा द्रव्यगता अमुष्मिन् प्रतिष्ठिताः सन्त्यवलम्बिनस्ते ।
निष्पन्दरुद्धा न ततः पृथक् स्युर्न वाश्रयं हन्युरिहापि तद्वत् ॥१५॥
इहेदमस्तीति मतिः पृथक्त्वकाभावेऽपि चेत् सा समवायवृत्तिता ।
यथा प्रदीपेऽर्चिरुपैति, शाखिनो वने, सरस्यम्बु, भटाश्चमूगताः ॥१६॥

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the samsarga nor is it in an undisturbed condition, then the sambandha of bala to Rasa is called Udāravṛttitva.

11. In the case of wind blowing against the background of Ākāśa, Ākāśa does not get attached to Vāyu. But it always shows itself as a separate entity. The same thing takes place in this type of Rasa bala sambandha.

12. Just like water drop remaining on a lotus leaf does not stick to it moves about independent of the leaf as a separate entity, in the same way in this sambandha Rasa and bala behave. Asangatā is the main feature of this sambandha.

19. Samavāyavṛttitva-samsarga (2)

13. When bala and Rasa come together, in that union if bala remains at one place without any movement and ādhāra and ādheya become one in that union it is called Samavaya vṛtti.

The above verse and the two verses which follow occur also in Brahmasiddhāntā which has been included in this book.

14. Just like a cloth exists on the threads which run in mutually perpendicular directions and a pot made of clay exists on the earth of which it is made and the ādheya (the threads or the pot) is one with the ādhāra (vastra or clay) and no harm happens to the ādhāra the same thing exists in Samavāyavṛtti samsarga of Rasa and bala.

15. Just like the gunas of substances exist on the dravyas themselves which form their support, they are stationary there and do not harm the suppcrter also.

16. Where the bala and Rasa are together and appear as one and we are not able to see separate existence for the bala, it is called samavāya vṛttitva. Like the wick and the flame, trees and forest and lake and water, or soldiers and army they are together.

२०. आसङ्गवृत्तित्वम् । संसर्गः [३]

बलस्य यस्यां रसवृत्तितायां बलेन लेपः पुरुषेऽत्र सिद्ध्येत् ।
लेपाच्च तस्यावरणाद् विकारः स्यादात्मनः सा खलु सङ्गवृत्तिः ॥१७॥

यथाऽऽहितं सैन्धवखिल्यमप्सु व्याप्नोति ताश्चावृणुते विलिम्पत् ।
रूपाद्रसाद्वा विकरोति तोयं ह्यासक्तिवृत्त्यात्मबलं च तद्वत् ॥१८॥

यथा विशुद्धस्य पटस्य रञ्जनादन्तर्बहिस्तन्तुविकार ईक्ष्यते ।
तदङ्गलेपावरणात् तथात्मनो विकार आसक्तिवशेन जायते ॥१९॥

२१. वृत्तित्वसंसर्गोदाहरणानि ।

पत्रेऽन्तरे या सुदृढास्ति लेखा मस्यादिक्लृप्ता च बहिर्दृढा या ।
छाया मयूखादिकृता च लेखा क्रमेण सक्तिः समवाय्युदारौ ॥२०॥

अर्थेऽनपेक्षे प्रभवत्युदारता प्रज्ञस्य नात्र स्मरणं न संस्क्रिया ।
संस्कारभावे समवाय इष्यतेऽथासक्तिरस्य व्यसनेषु जायते ॥२१॥

यत्रायमभ्यस्यति गद्यपद्ये तत् संस्क्रियास्मिन् समवैति तद्वत् ।
स्याद्धारणाध्यानसमाधियोगात् स संयमो योगबलानि चास्मिन् ॥२२॥

यज्ञप्रभावाद् यजमान आत्मा संपद्यते हि द्विविधस्तयोः स्यात् ।
साँस्कारिकत्वात् समवाय इत्थं सर्वत्र सम्बन्धगतिं प्रविद्यात् ॥२३॥

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20. Āsangavṛttitva-samsarga (3)

17. Sangavṛtti is that in which bala with their balas gets stuck to Rasa and forms an āvaraṇa (cover) on the Ātmā and as a result Ātmā gets changed.

18. When salt is thrown in water it gets thoroughly mixed with water and spoils the taste of water. This Āsangavṛtti.

19. When we apply colour to a white cloth it sticks to it covers the whiteness of the cloth and also changes the nature of the cloth.

21. Examples of Vṛttitva samsarga

20. We can produce three types of lines in paper. We can imprint a line inside the paper, as is seen in a currency note. We can draw a line with ink. We can hold a wire against sunlight above the paper and produce a shade of the wire on the paper. In these the shade of the wire on the paper shows Udāravṛtti. The line drawn with ink has samavayavṛtti and the line imprinted in the paper has Āsaktivṛtti.

21. When Prajñātmā does not attach itself to viṣaya, or not aware of the viṣaya and therefore no samskāra also takes place, then Prajñā has Udāravṛtti with viṣaya. When samskāra takes place it is samavāyavṛtti and when it is affected by it, it is Āsaktivṛtti.

22. When a man studies poetry or prose, it gets into his mind, which is samavāya sambandha. When a man does yogābhyāsa through Dhāraṇa, Dhyāna and Samādhi, his Ātmā acquires yogic powers through samyama.

२२. कर्म्मात्मनि वृत्तित्वसंसर्गत्रयम्

तत्रैककर्मात्मनि तस्य सक्तिरुदारवृत्त्यैव हि संनिधत्ते ।
उदारसक्त्या हि परः स्वभावादाविश्य विश्वं स विभर्ति नित्यम् ॥२४॥

कार्य्यप्रसूतिः समवायवृत्त्या द्वैकर्मिकत्वे समवायवृत्तिः ।
ततोऽक्षरस्यैव तु कारणत्वं परस्य नैतत् समवायिभेदात् ॥२५॥

आसक्तिवृत्त्यैव भवेद् विकारो न त्वक्षरे नापि परे विकारः ।
त्रैकर्मिके सक्त्युपपत्तितोऽयमसङ्ग आत्मा स परोऽक्षरश्च ॥२६॥

उदार एवं समवाय एवं व्यासक्तिरेवं त्विति वृत्तितेयम् ।
त्रिधापि कर्म्मात्मनि कर्म्महेतोः प्रवर्तते शुद्धरसे तु नास्ति ॥२७॥

पर्य्याप्तिवृत्तित्वविशेषभेदाश्चतुर्विधा एवमिहोपदिष्टाः ।
अतः परं पञ्च निदर्शयामोऽन्वाभक्तिवृत्तित्वविधा असर्ग्याः ॥२८॥

२३. उदूढसम्बन्धभेदाः (संहिताः) ।

भूतप्रतिष्ठं क्वचिदस्ति भूतं प्राणेन वा स्याद्विधृतं च भूतम् ।
प्राणः क्वचित् प्राणधृतोऽथ वा स्थात् त्रेधा तदित्थं प्रभवत्युदूढम् ॥१॥

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23. Whan a man does Yajña, due to the powers of Yajña he develops another Ātmā which is called Devātmā. This is Samavāya sambandha.

22. Vṛttitvasamsarga triad in Karmātmā

We have seen that the Vṛttitva samsarga is of three types. Naturally when bala approaches Rasa through these sambandhas, their effect on them will depend on the particular type of sambandha. The Avyayātma, Akṣarātmā and Kṣara Ātmā are formed only through these sambandhas.

24-25. When on the Karmātmā (which is Rasa) bala undergoes Udāravṛtti samsarga then Avyayatmā which is called Para results. He enters the Viśva and supports it. If on this citi, again bala piles up through samavāyavṛtti samsarga, Akṣara Ātmā results which is the nimitta kārana of Jagat. This sambandha does not apply to Avyaya.

26. Whatever changes take place in this samsāra they are only due to Āsaktivṛtti and not due to Udāravṛtti or Samavāyavṛtti. Therefore these changes do not take place in Avyayātmā nor in Akṣarātmā. That part of Rasa which is affected by Āsaktivṛtti is called Kṣara Ātmā. Both Avyayātmā and Akṣarātmā are devoid of any āsakti. They are always unattached. It is Kṣara that is āsaktimaya. When the first piling of bala on Rasa taks place, Avyayātmā comes into existence. When piling (citi) takes place again, Akṣarātmā comes into existence. When again piling of bala takes place on Akṣarātmā, Kṣarātmā comes into existence. Because of sambandha difference, Rasa becomes Avyaya, Akṣara and Kṣara. The Bhagavad Gītā says,

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर एव च ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

27. In this way Udāra, Samavāya and Āśakti all these three are produced only on the Karmātmā (Kṣara Ātmā) as a result of Vṛttitva sambandha. They do not occur in pure Rasa.

अन्योन्यतश्चेद्विधृतिस्तदेकं प्राणद्वयोदूढमिदं बलिष्ठम् ।
प्राणस्य भूते विधृतिस्तु मध्यं भूतद्वयोदूढमिदं निकृष्टम् ॥२॥
यच्छर्कराचूर्णचयोऽस्ति तस्मिन् चूर्णानि भूप्राणविधारितानि ।
अधःस्थचूर्णे तु तदूर्ध्वचूर्णं प्रतिष्ठितं नो विधृतं मिथस्तत् ॥३॥
ये चैकलोष्टे परमाणवः स्युस्तेषामणूनां हि परस्परेण ।
प्राणाः उदूढा अथवैक्यमासक्त्याप्ता इहैते सयुजोऽणवः स्युः ॥४॥
यथा हि तैलं च जलं च योगेऽप्यमिश्रमन्योन्यगतं विभाति ।
प्राणास्त्रयः प्रज्ञगताश्च तद्वत् तिष्ठन्त्युदूढाः सयुजोऽप्यमिश्राः ॥५॥
त्रयः समुद्रा यजुषामिहाग्निर्ऋचां महोक्थं च महाव्रतं तु ।
साम्नां त एते त्रिविधाः समुद्रा उदूढवृत्त्यैव सहस्थिताः स्युः ॥६॥
एवं तदेकैकसमुद्रमध्ये महान्ति चोक्थानि महाव्रतानि ।
ये चाग्नयः साकमुदूढवृत्त्या तानि स्थितान्यत्र परस्परेण ॥७॥

28. We have now seen the four of the nine Vṛttitva sambandhas. These result in sṛṣṭi process. But the rest five which are called Anvābhakti vṛttitva sambandhas do not lead to sṛṣṭi process. Ojha passes on next to these.

23. Udhūdhasambandhabhedas (Samhitās)

1. The Vedas are closely related to creation process. Therefore the arrangement of the Vedas themselves should reveal to us these connections. The sambandha which exists between one Veda and another Veda is called Udhūdha sambandha or Samhitā sambandha. The same type of sambandha also exists between one Mandala and another Mandala or one Sūkta to another Sūkta of Ṛgveda. It is because of this reason we call Ṛgveda Samhitā, Yajurveda samhita etc. Since Vedas are related to creation process we can take this sambandha to what exists between bhūta and bhūta, bhūta and prāṇa or prāṇa and prāṇa. These three sambandhas are called Udhūdhasambandha. This is what Ojha says.

2. When prāṇa and prāṇa have Vidhṛti i.e. one prāṇa acts as Vidhṛti for the other, then they become one. This is Udūdha sambandha of the highest (uttama) type. When prāṇa supports bhūta then it is Uddhūdhasambandha of the intermediate (madhyama) type. When bhūta is supported by bhūta then it is the lowest type of Udūdhasambandha (adhama) type. For example the sambandha which one book has with another which is placed over it belongs to this third type which we have described as adhama type.

3. When there is a heap of sugar particles, the individual particles are supported by Parthivaprāṇa. The particles which lie below support the particles heaped up on them.

4. The particles that make a brick, are linked to each other in such a way that these links makes the brick strong. As a result of the Udūdhasambandha of prāṇas or āsakti sambandha between the bigger and smaller particles of the brick.

5. Just like the oil particles and water particles do not lose their identity when oil is poured into water, just like the three prāṇas which constitute the Prājñānātma do not get mixed up, but keep their individual identity, eventhough they are present in one Ātmā, in the same way the individual particles of the brick do not lose their identity eventhough they are all held together in the brick.

6. In this way, in each Samudra, Mohoktha, Mahāvrata and Agni are present together they do not

२४. कोशाधानम् ।

अथान्तरिक्षोदर एष पृथ्वी बुध्नोऽस्ति कोशो वसुधानकोशः ।
द्यौरुत्तरं तस्य बिलं दिशस्तास्तत्स्रक्तयो विश्वमिदं हि तत्स्थम् ॥८॥

२५. आरण्यकीयसंहिताभेदास्त्रिखण्डाः ।

उदूढसम्बन्ध इहोच्यते यस्तां संहितामाहुरिहैतरेयाः ।
अङ्गानि च त्रीणि वदन्ति तस्याः ससंहिते ह्युत्तरपूर्वरूपे ॥९॥

स्यात् पूर्वरूपं पृथिवी तथा द्यौः स्यादुत्तरं रूपमथैष वायुः ।
स्यात् संहितेत्याह तु शूरवीरो माक्षव्य आकाशमवैन्न वायुम् ॥१०॥

आगस्त्य इत्याह समानमेतद् द्वयं यदाकाशमथैष वायुः ।
इत्थं निरुक्तान्यधिदैवतं तान्यध्यात्ममप्येवमुदाहरन्ति ॥११॥

वाक् पूर्वरूपं मन उत्तरं स्याद् वागुत्तरं वा मन एव पूर्वम् ।
स्यात् संहिता प्राण इहेति माण्डूकेयः प्रपश्यत्यपि शूरवीरः ॥१२॥

या संहिता प्राणमनोवचोभिः सा प्रष्टिवाहाश्वरथेन तुल्या ।
उदूढमत्रैव समस्तमेतद्विश्वं क्वचित् संसरतीव नित्यम् ॥१३॥

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get mixed up but are connected by Udūdhasambandha (cf. यदेतन्मण्डलं तपति "तन्महदुक्थं ता ऋचः स ऋचां लोकः । अथ यदेतदर्चिर्दीप्यते तन्महाव्रतं तानि सामानि स साम्नां लोकः । अथ य एष एतस्मिमण्डले पुरुषः सोऽग्निस्तानि यजूषि स यजुषां लोकः । सैषा त्रय्येव विद्या तपति ।" - श.ब्रा. 10.5.1, 2).

Also ("इयमेव ऋक् । अग्निः साम । तदेतस्यामृच्यध्यूढं साम । तस्मादृच्यध्यूढं साम गीयते "। - छान्दो.उप.).

24. Kośādhānam

8. The Ṛgveda says that the whole Jagat is contained in a box called Vasudhāna Kośa. The sambandha which exists between the lower side of the box and the upper side of the box is Udūdhasambandha. The same sambandha exists between Pṛthivī, Antariksa and Dyau. In the box the upper side is Dyau. The lower side is Pṛthivī. The Antariksa (budhna) is the containing space or kośa which contains the entire jagat. The directions form the borders (sraktayah).

25. Āranyakīyasamhitā differences

9. The Udūdha sambandha which has been dealt with in the above section is named Samhitā by Aitareya Maharṣi. According to him it has three angas. They are Samhitā, Purvarūpa and Uttararūpa.

10. Taking this Dyavapṛthivī, Pṛthivī forms the Pūrvarūpa Dyau constitutes Uttararūpa. Vāyu is Samhitā. This is the view of Maharṣi Śūravīra. But Mākṣavya Maharṣi thinks Ākāśa is the Samhitā for the above pair.

11. According to Agastya Maharṣi both are correct since both belong to Ādhidaivika sphere only. Both the above gives the angas in the Ādhyātmika sphere.

12. In the Ādhyātmika sphere there are three entities viz. Vāk, prāṇa, manas. According to Māndūkeya and śūravīra, Vāk is Pūrvarūpa and Manas is Uttararūpa. When two people converse, one of them first talks and the other receives it with his mind. That is why Vāk is Pūrvarūpa and Manas is

२६. शाकल्यसंहिताभेदाश्चतुःखण्डाः ।

अथैष शाकल्यमहर्षिरस्या अङ्गानि चत्वारि विविच्य वक्ति ।
यत्पूर्वरूपोत्तररूपसन्धिसन्धातृभिस्तानि पृथग् विभान्ति ॥१४॥
पृथ्वी तथा द्यौरथ वृष्टिरेवं पर्जन्य इत्थं न्वधिदैवतं तत् ।
अध्यात्ममप्येवमिदं वदन्ति यतोऽस्ति सर्वः पुरुषोऽयमान्दम् ॥१५॥
तस्याध ऊर्ध्वे विदले भवेतां तत्रोत्तरं द्यौरधरं तु पृथ्वी ।
तदन्तरं खं तु यथान्तरिक्षं प्राणस्त्विहामुत्र यथास्ति वायुः ॥१६॥
ज्योतींष्यपि त्रीणि यथा ह्यमुष्मिंस्तथैव चास्मिन् पुरुषेऽपि सन्ति ।
सूर्य्योऽस्ति चक्षुर्हृदयं तु विद्युद्रेतो ह्युपस्थेऽग्निरिवावभाति ॥१७॥

२७. तारुक्ष्यसंहिता । सामसंहिताख्या ।

अथाह तारुक्ष्यमहर्षिरित्थं वागस्ति रूपं हि रथन्तरस्य ।
प्राणस्तु रूपं बृहतस्तयोः सन्धीयेत रूपेण हि संहितेयम् ॥१८॥

Uttararūpa.

13. According to Praṣtivāha both the above views are the same. He compares our body to a ratha (chariot). It consists of main body, two wheels and a horse in the front drawing it. It is called Prṣtivāharatha. At the adhyātmik level, the śarīra (Vāk) forms the ratha, manas and prāṇa form the two horses. In Manas-Prāṇa-Vāk system, the entire Viśva rests and is woven into it through Udūdha sambandha or Samhitā sambandha.

26. Śākalyasamhitābhedas

14. Śākalya Maharṣi thinks that Samhitā consists of four parts viz. Pūrvarūpa, Uttararūpa, Sandhi and Sandhāna. These four parts are distinctly separate from each other.

15. At the Ādhidaivika level, Pṛthivī is Pūrvarūpa. Dyau is Uttararūpa. Rain is the sandhi and Parjanya Vāyu is the Sandhātā. At the Adhyātmika level also there are four parts. In this Puruṣa is the starting point.

16. In every Puruṣa we have two parts viz. lower half and the upper half. The lower part constitutes the portion below navel and the upper half is the portion that lies above the navel. The upper part constitutes Dyau and the lower parts constitutes Pṛthivī. Between these two, the Daharākāśa exists and that constitutes Antarikṣa which means Sandhi. Just like Parjanya Vāyu is the Sandhatā at the Ādhidaivika level, at the Ādhyatmika level, Prāṇa is the Sandhāta.

17. Just like at the Ādhidaivika level we have Sūrya, Vidyut and Agni, three sources of Jyotis, at the Ādhyātmika level we have the jyotis present in the eyes corresponding to Sūrya, the jyotis present in the hṛdaya corresponding to Vidyut and the jyotis in Upastha corresponding to Agni. It is this Upasthāgni mates with Soma which is represented by the woman and creation takes place. In other words what is present in the Ādhidaivika level is also present in Ādhyātmika level (cf. यदेवेह तदमुत्र - उप.).

27. Tārukṣyasamhitā

18. According to Tārukṣya Samhitā Vāk represents the Rathantara rūpa of Pṛthivī. Prāṇa represents

धातुर्द्युतानात्सवितुश्च विष्णोः रथन्तरं कश्चिदुदाजहार ।
धातुर्द्युतानात्सवितुश्च विष्णोरग्नेश्च कश्चिद् बृहदाचकार ॥१९॥

२८. कौण्टरव्यसंहिता । अवरोत्तराख्या ।

वाक्[१] प्राणतो[२]ऽसौ पवमानतो[३]ऽसौ विश्वैश्च[४] देवैरथ ते द्युलोकात्[५] ।
स ब्रह्मणे[६]त्याह तु कौण्ठरव्यो यां संहितां सा ह्यवरोत्तरा स्यात् ॥२०॥
पञ्चालचण्डस्तु महषिरेषा वाक्संहितेत्याह चराचराणाम् ।
वागेव सर्वं त्विदमस्ति वाचा सन्धीयतेऽन्योन्यमिदं समस्तम् ॥२१॥
छन्दांसि वेदा इतरे च सन्धीयन्ते हि वाचाऽस्त्यनया तदैक्यम् ।
वाचैव मित्राण्यपि सर्वभूतान्यमूनि वा संदधतीह सर्वे ॥२२॥

२९. प्रतर्दनसंहिता । द्विखण्डा ।

प्रतर्दनः पश्यति यावदेष प्रभाषते प्राणिति नैष तावत् ।
यावत्तु स प्राणिति नैष तावत् प्रभाषतेऽन्योन्यतदाहुतिः स्यात् ॥२३॥

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the Bṛhatsāmarūpa of Sūrya. This Jagat is Vāk prānamaya. In Sūrya, prāṇa is predominant and in Pṛthivī Vāk is predominant. That is why Sūrya's Sāma is said to be prāṇa rūpa. (cf. "प्राणः प्रजानामुदयत्येष सूर्यः") and Rathantara of Pṛthivī is said to be of Vāk form. Thus the sandhi of Pṛthivī and Sūrya is said to be Vāk prāṇa rūpa and Sandhāta also are the Vāk prāṇa pair.

19. Some Ṛṣis are of the view that Dhātā, Dyutāna, Savitā and Viṣṇu constitute Rathanthara. Yet some others say Dhātā, Dyutāna, Savitā, Viṣṇu and Agni constitute Bṛhatsāma.

28. Kauntharavya Samhitā or Avarottara Samhitā

20. Where a small vastu joins a big thing it is called Avarottara Samhitā. When we speak, the Vāk mixes with prāṇa, Prāṇa mixes with Pavamāna Vāyu. Pavamanavāyu mixes with Viśvedevas. Viśvedevas mix with Dyuloka and finally Dyuloka merges with Brahman. Here the sambandhas between smaller and bigger ones at every stage is Udūdhasambandha. Therefore we have to be very careful while we talk. Because what we talk reaches in the form of waves, many other things which can influence their blessings on us.

21. But the view of Pancālacanda is that Vāk is the Samhitā of the entire cetana and acetana Jagat. That is Why it is said "वागेवेदं सर्वम्" - (ऐ.आ.). This means everything gets linked by Vāk only (वाचा संधीयते).

22. Chandas, Vedas, other Sastras like Smṛtis Purāṇas etc. are all linked by Vāk only. All bhūtas and mitras get connected with each other through Vāk only.

29. Pratardana Samhitā

23. Pratardana Maharṣi thinks that there are two parts of Samhitā. When a man talks, he holds his breath and talks. If he breaths he cannot talk. Therefore when he speaks his prāṇa gets merged with his Vāk. When he breaths, then his Vāk gets merged with prāṇa. In other words it is sort of yajña in which

यत्र त्वधीतेऽप्यथ भाषते वा प्राणस्तदा वाचि तदैक्यमेति ।
तूष्णीं स आस्तेऽप्यथ यत्र शेते प्राणे तदा वागियमैक्यमेति ॥२४॥

एकः सुपर्णोऽस्ति समुद्रमध्ये स एव विश्वं भुवनं विचष्टे ।
विशुद्धदृष्ट्या तमपश्यमन्ते माता च तं लेढि स मातरं च ॥२५॥

३०. अदितिसंहिता चतुःखण्डा ।

प्रजापतिश्चादितिसंहिताया अङ्गानि चत्वारि पृथग् विवक्ति ।
जाया हि पूर्वं पतिरुत्तरं स्यात् सन्धानसन्धी जननप्रजे स्तः ॥२६॥

३१. तित्तिरिसंहिता । चतुःखण्डा ।

अङ्गानि चत्वारि च संहितायामाचक्षते तित्तिरयोऽपि तद्वत् ।
तत्पूर्वरूपोत्तररूपयुग्मं सन्धिश्च सन्धानमिति द्वयं च ॥२७॥

तत्पूर्वरूपं प्रतियोगि यत्स्यादथानुयोग्युत्तररूपमाहुः ।
तदन्तरे तिष्ठति यः स सन्धिः सन्धानमेतत् त्रयबन्धि सूत्रम् ॥२८॥

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parāṇa's āhuti takes place in Vāk in the former case and Vāk's ahūti takes in prāṇa in the latter case. This yajña takes place in every prāni.

24. When a student recites (Vedas) or talks, prāna merges with Vāk. When he remains quiet or sleeps, then Vāk merges with prāṇa.

25. This verse is taken from Ṛk samhita. There a bird (which is prāṇa here) sits in the middle of samudra (which represents the Viśva) and controls the entire samsāra. This prāṇa is woven into Vāk (Mātā) and this Vāk is woven into prāṇa.

(cf. "एकः सुपर्णः स समुद्रमाविवेश स इदं विश्वं भुवनं विचष्टे ।
तं पाकेन मनसाऽपश्यमन्तितस्तं माता रेढि स उ रेढि मातरम् । - (ऋ.वे. 10/114/4).
(See also Adhikaraṇa 12 of Siddhāntavāda).

30. Aditi samhitā (consisting of four khandas)

26. Maharṣi Prajapati has postulated a Samhitā named Aditi having four angas. Just like, the wife constitutes Pūrvarūpa, husband constitutes Uttararūpa, Prajā constitutes Sandhi and procreative act is Sandhāna, in the same way, we should think that the creative process in this samsāra consists of these four angas only.

31. Trittirisamhitā

27. Tittiri Maharṣi (composer of Kṛṣṇa Yajurveda) also thinks that Samhitā consists of four parts. He considers them as two pairs. The first pair is Pūrva and Uttararūpa. The second pair is Sandhi and Sandhāna.

28. The Pūrvarūpa is called Pratiyogī and the Uttararūpa is called Anuyogī. Sandhi lies in between them. That which connects all the three in a thread (sūtra) is called sandhāna.

29. At the Ādhidaivika level, Pṛthivī is Pūrvarūpa, Dyau is Uttara rūpa. Antarikṣa is Sandhi. Vāyu

पृथ्वी तथा द्यौरिदमन्तरिक्षं वायुस्तथेति ध्रियतेऽधिलोकम् ।
अग्निस्तथादित्य इमास्तथापोऽधिज्यौतिषं वैद्युत इत्यवेहि ॥२९॥

आचार्यको माणवकश्च विद्याऽथाध्यापनं चेत्यधिविद्यमूह्यम् ।
अधिप्रजं तानि भवन्ति माता पिता प्रजाऽथो जननं क्रमेण ॥३०॥

अध्यात्ममेतान्यधराहनुर्योत्तराहनुर्याऽस्त्यथ वाक् च जिह्वा ।
इत्थं नु सर्वत्र चतुष्टयं तत् संभावयन्ति क्रमशो यथार्थम् ॥३१॥

३२. बाध्वसंहिता-एकायनसंहिताख्या ।

शारीरकश्छान्दस एष वैदिको महानपीत्थं पुरुषाश्चतुर्विधाः ।
अस्मिन् शरीरे निवसन्ति संहितां तत्रैष बाध्वोऽनुविधं समीक्षते ॥३२॥

शरीरको योऽस्त्यशरीर आत्मा स प्रज्ञ एकोऽस्ति रसः शरीरे ।
अकार एवास्ति रसः स आत्माऽभिप्रेयते छन्दसि वाङ्मयेऽपि ॥३३॥

येनैष वेदानिह वेद तस्य ब्रह्मा रसो वेदमये स आत्मा ।
संवत्सरोऽन्यः पुरुषो महानादित्यो रसस्तस्य मतः पुराणैः ॥३४॥

भूतानि पूर्वाणि विनाशयत्यैक्याभावयत्येष नवानि तानि ।
स एष संवत्सर एव देहे स्थितो महापूरुष उक्त आत्मा ॥३५॥

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is Sandhātā. At the Adhijyotis level Agni is Pūrvarūpa. Aditya is Uttararūpa, Āpah (waters) is Sandhi and Vidyut is Sandhātā.

30. At the Adhividyā level Ācārya is Pūrvarūpa, disciple is Uttararūpa, Vidyā is Sandhi and the teaching act constitutes Sandhāna.

31. At the Adhyātma level, lower chin is Purvarūpa. upper chin is Uttara rūpa, the tongue constitutes Sandhi and Vāk is the Sandhātā.

32. Vādhvasamhitā or Ekāyanasamhitā

32. According to Vādhvamaharṣi, Samhita consists of 1. Śārīraka Puruṣa (Jīvātmā) 2. Mahān Puruṣa (Vijñānātma) 3. Vaidika Puruṣa (Śabdavijñāna) and 4. Chandas Puruṣa. All these four Puruṣas reside in our śarīra.

33. The Śarīraka Puruṣa is Prajñātmā with the help of which we acquire jñāna. He has no śarīra and is of Rasa form. He pervades the entire śarīra.

In the same way, the entire Vāk prapanca has its origin in Akāra Puruṣa who represents the Chandas Puruṣa. It is from this Rasa rūpa Akāra Puruṣa, the entire Vāk prapanca blossoms. (cf. "अकारो वै सर्वा वाक् स्पर्शोष्मभिर्व्यज्यमाना सा बह्वी नानारूपा भवति । - ऐ.ब्रा.).

This Chandas Puruṣa also resides in our body.

34. That Puruṣa who gives us Śabda vijñāna is called Veda Puruṣa. All substances are nothing but the exhibits of Ṛk, Yajus and Sāma and therefore the true nature of every substance is learnt by us only through Vedas. While the Puruṣa (Ātmā) through whom we acquire Śabda vijñāna is called Veda Puruṣa, mere Śabda is called Chandas Pusuṣa. Since Brahmā is Vedamaya, he is the Ātmā of Veda Puruṣa. The

प्रज्ञात्मको वर्ष्मणि योऽशरीरो यश्चैष आदित्य इहैकमेतत् ।
ततो निरुक्तोऽखिलजङ्गमानां स स्थावराणामपि सूर्य्य आत्मा ॥३६॥
छन्दोगसंघा हि महाव्रतं ते विदुर्महोक्थेऽपि च बह्वृचास्तम् ।
अध्वर्यवोऽग्नौ च तमेव पृथ्व्यां दिव्यन्तरिक्षे च तमेव वायौ ॥३७॥
तमप्सु पश्यन्ति तमोषधीषु वनस्पतिष्वाकलयन्ति चन्द्रे ।
सर्वेषु भूतेषु स एष आत्मा विभाति संवत्सरसंमितः सन् ॥३८॥
चक्षुर्मयः श्रोत्रमयो मनोमयश्छन्दोमयो वाङ्मय एष दृश्यते ।
तत्पूरुषे चापरपूरुषास्त्रयः प्रज्ञाभिधे ते निवसन्ति संहिताः ॥३९॥

३३. अध्याहिताध्यारूढवृत्तित्वे (दहरोत्तरत्वम् ।)

यत्र द्वयोरन्वितयोर्भवेतामन्योन्ययोगाद्दहरोत्तरत्वे ।
अध्याहितः स्याद्दहरस्तथाध्यारूढो भवेदुत्तर एष तत्र ॥१॥
प्रासादका आवसथे भवेयुः प्रासादगर्भे स्युरनेकशालाः ।
शालेयगर्भे च भवन्त्यगारा एवं भवेतां दहरोत्तरत्वे ॥२॥

fourth Puruṣa is called Mahān Puruṣa. He is called Samvatsara Puruṣa. His Ātmā is Āditya (sun). This is what the Maharṣis say. According to them our body is built only by solar light.

35. Samvatsara Puruṣa is the Mahān Puruṣa who resides in us. He destroys all old vastus and rebuilds new vastus.

36. The Puruṣa whom we named Mahapuruṣa Ātmā of Āditya is the same as asarīra Prājña Ātmā who resides in us. The Śruti says "योऽसौ सोऽहम् योऽहम् सोऽसौ". He is the Ātmā of all jada and cetana vastus in the Jagat ("सूर्य आत्मा जगतस्तस्थुषश्च" - ऋ.वे.).

37. Sāmavedins realise him in Mahāvrata. Ṛgvedins realise him in Mahoktha and Yajurvedins realise him in Agni. They see him in Pṛthivi Antarikṣa and in Vāyu.

38. The Maharṣis see him in waters, plants, trees and in the moon. He is the Ātmā of every bhūta and takes the form of Samvatsara.

39. This Sūrya Puruṣa is Cakṣurmaya, Śrotramaya Manomaya, Chandomaya, Vāngmaya. In this way in our Prajñānātmā (Puruṣa) three other Puruṣas reside together.

Note :- Most of the information presented in the previous sections on Samhitā sambandha have been extracted by Ojha from Aitareya Āraṇyaka. We shall give the relevant references in our introductory article.

33. Daharottaratā

1. When two vastus join together, the sambandha is called Daharottaratva sambandha. One vastu gets into the belly of another in this sambandha. Naturally that which gets into the other is smaller than what contains it. Here 'dahara' part is said to be adhyāhita and 'uttara' part is said to be adhyārūdha. Dahara part gets into uttara part which contains it.

2. Ojha here gives an example for Daharottara sambandha. In a village there are many streets. In

संवत्सराः पञ्च युगे निविष्टाः संवत्सरे द्वादश सन्ति मासाः ।
त्रिंशद्दिनानि प्रतिमासमुक्तान्येवं भवेतां दहरोत्तरत्वे ॥३॥

सरंवत्सरे द्वे अयते निविष्टे तत्रापि पूर्वापरपक्षसंस्थाः ।
तत्राप्यहोरात्रमहोमुहूर्ता एवं भवेतां दहतोत्तरत्वे ॥४॥

बृहस्पतौ सूर्य्यसमन्वयेन यथैव कालावयवाः स्युरेवम् ।
सूर्य्येन्दुयोगात् स्युरिमे च पूर्व्येष्वेवं भवेतां दहतोत्तरत्वे ॥५॥

खे राशयो द्वादश सन्ति भानां प्रत्येकतो द्वादश राशयः स्युः ।
तत्रापि च द्वादशराशयः स्युरेवं भवेतां दहरोत्तरत्वे ॥६॥

यथाविभक्तग्रहदायपूर्णं समाः शतं विंशमिहान्तरेऽपि ।
एकैकदायो ग्रहदायपूर्णोऽस्त्येवं भवेतां दहरोत्तरत्वे ॥७॥

३४. दहरोत्तरत्वे दुःषमादिचतुर्विभागाः ।

अत्रोत्तरस्मिन् परमे तदन्तस्तदन्तरेऽन्यं दहरं प्रतीयात् ।
तद्दुःषमं वा सुषमं समं वा वैषम्यतो वा प्रथते चतुर्धा ॥८॥

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the streets there are many houses. In each house there are many rooms. This is Daharottara sambandha.

3. The sun and the moon attain the same position in the sky at the end of every five years. This is called saurayuga. In each year there are twelve months. In each month there are thirty days. These are all Daharottara sambandhas.

4. The two Ayanas viz. Dakṣiṇayana and Uttarāyaṇa are contained inside the samvatsara. Each month contains two Pakṣas viz. Śukla Pakṣa and Kṛsna Pakṣa. Each Pakṣa, contains night time and day time. Day time of twelve hours is followed by night time. Ahas (day time) contains muhūrtas. All these are Daharottara sambandhas.

5. In ancient times, time used to be reckoned by the movement of the constellations with respect to Bṛhaspati. The naksatras were considered as women (strī). Later the movement of the sun was used for reckoning time. Then movements of the moon are reckoned with respect to the sun. These are all connected by daharottara sambandha.

6. There are twelve constellations (Rāśis) in the sky. Then every graha (planet) was conceived as having twelve Rāśis. In each Rāśi again there were twelve inner Rāśis. In the language of Astrology they are called Daśā, Pratyantaradaśā and Sūkṣmāntaradaśa. All these are mutually linked by daharottara sambandha.

7. During a period of 120 years, each of the nine planets (Rāhu and Ketu included) have various periods of bhoga (daśākāla) (7, 20, 6, 10, 7, 18, 16, 19 & 17) and in each of these, every one of the nine grahas have bhoga (bhūkti) kāla of variying periods. All these are connected by daharottara sambandha.

34. Unequal divisions in Daharottaratva

8. In this Viśva, the biggest contains the less big, then this contains what is less big and so on. In this way, the daharottara sambandha which exists between them is of four kinds. They are Duhṣama,

यत्रान्तरन्तःस्थितमेकमेवानेकं समं वा विषमं कथञ्चित् ।
तत्र व्यवस्था यदि नास्ति रूपे तद्दुःषमं स्याद्दहरोत्तरत्वम् ॥९॥
एकत्र चानेकविभक्तिसंस्था पुनस्तथान्तः सुषमं तदा स्यात् ।
एकैकतुल्याकृतयोऽन्तरन्तः क्रमात्स्युरेतद्विषमं समं वा ॥१०॥
सामान्यमात्रं तु रसोऽस्ति सत्ताविशेषमात्राणि पराण्यणूनि ।
तयोः प्रयोगाद्दहरोत्तरत्वं त्वापेक्षिकं दुःषममेव विद्मः ॥११॥
वाक् सर्वमेतत्पृथिवी तदन्तस्तदन्तरे प्राणिशरीरमस्ति ।
तदन्तरे यद् हृदयं तु गायत्र्येषा चतुष्पादपि दुःषमं तत् ॥१२॥
संवत्सरे चेदृतवोऽथ मासाः पक्षा अहोरात्रविभक्तयो वा ।
ये चेतरे तत्र कृता मुहूर्तादयो विभागाः सुषमं तु यत्स्यात् ॥१३॥
रथन्तरं पूर्वमसृज्यताप्यतो बृहद् बृहत् तेन रथन्तरं हि तत् ।
वैरूपमासीद् बृहतो बृहत् ततो बृहच्च वैराजमभूद् बृहत्तरम् ॥१४॥
वैराजतः शाक्वरमग्रतोऽभवद् बृहत्तमं, तत्र च रैवतं मतम् ।
बृहन्ति च त्रीणि रथन्तराणि च त्रीण्येव पृष्ठानि भवन्त्यमूनि षट् ॥१५॥

Suṣama, Viṣama and Sama.

9. If the thing that is contained inside the containing thing is of any size and there is no strict rule regarding its size, then it Duhṣama daharottara sambandha.

10. When there is some order in the things contained, that is if the thing contained has many vibhaktis and in each of them again so many vibhaktis then it is called suṣama daharottara sambandha. On the other hand when several containers have inside them things which just suit their sizes and could be put in an order, then the sambandha can be Viṣama or Sama.

11. Ojha gives examples of the above sambandhas.

In this Viśva Sattā Rasa pervades everything. This is called Sāmānya Sattā in the sense that Sattā is common to all of them. The book is there. The picture is there, the table is there etc. But if you take all the particles in the Viśva, some of them belong to book, some of them belong to table etc. and the sambandha that exists between the particles of various bodies is duhṣama daharottara sambandha.

12. The Rathantarasāma of Pṛthivī represents the Mahīmā of Pṛthivī and therefore it is Vāk. Therefore the sambandha between Pṛthivī and Rathantara (Vāk) is Sama. But Pṛthivī contains śarīras of many prāṇīs. Again in each śarīra there ia a hṛdaya. Thus Rāthantarī Vāk, Pṛthivī, Prāṇī, Hṛdaya these four things constitute Catuṣpād Gāyatrī. The sambandha that exists between them is duhṣama daharottara.

13. Samvatsara has six ṛtus, twelve months, Pakṣas, Ahorātra Vibhaktis (parts), then muhūrtas etc. All these are connected by suṣama sambandha.

14. Pṛthivī has its own Sāma mandalas. They are Rathantara, Vairūpa and Śākvara. The Sāma mandalas associated with the sun or Bṛhat, Vairaja and Raivata. These sāma mandalas are mentioned here in the order of increasing size. If we go upwards from the earth, first we meet with the upper limit of Rathantara sāma, then we meet the upper limit of Bṛhat Sāma of the sun. Then we meet with the upper limit of Vairūpa sāma of Pṛthivī. This is bigger than Bṛhatsāma of the sun. Then we meet the

रथन्तरात् कर्ह्यपि नावसृज्यते वैरूपमस्मादपि शाक्वरं च तत् ।
न चैवमस्माद् बृहतोऽवसृज्यते वैराजमेवं किल रैवतं च तत् ॥१६॥

रथन्तराद्यास्त्रिवृतो हि वाचो यासां हि नाभिः पृथिवी प्रतिष्ठा ।
मनांसि तु त्रीणि बृहन्मुखानि नाभिप्रतिष्ठा तपनोऽस्ति येषाम् ॥१७॥

यद्रैवते शाक्वरमस्ति तस्मिन् वैराजमस्मिंश्च विरूपमस्मिन् ।
बृहच्च तस्मिंस्तु रथन्तरं यत् सर्वं तदेतद्विषमावलम्बि ॥१८॥

स्याद्रैवतेऽन्तर्निहितं समं यद्वैराजमत्रापि बृहत् समं स्यात् ।
स्याच्छाक्वरेऽन्तर्निहितं समं यद्वैरूपमत्रापि रथन्तरं स्यात् ॥१९॥

शुक्लेऽस्ति कृष्णं च कनीनिकास्मिन्नक्ष्णां समं तद्दहरोत्तरत्वम् ।
चर्मासृगादिष्वपि केचिदाहू रेतोऽवसानं तु यथा कथंचित् ॥२०॥

३५. त्रिपुष्करं ब्रह्मपुरम् ।

यो वै बहिर्धा पुरुषादयं महाकाशः स तावान् पुरुषेऽन्तराहितः ।
आकाश एवं हृदयेऽन्तराहितोऽप्याकाश उक्तो दहराभिधोऽपरः ॥२१॥

upper limit of Vairāja sāma of the sun.

15. Above Vairāja we have the upper limit of Śākvara Sāma of Pṛthivī. Above it we meet the upper limit Raivata sāma of the sun. Thus there are six upper limits (Pṛṣṭas) starting from Rathantara Pṛṣṭha.

16. These six Sāma mandalas of earth-sun system cannot be separated from each other. Vairupa is never separate from Rathantara and Śākvara is never separate from Vairūpa. Again Bṛhat is never separate from Śākvara and Vairaja is never separate from Bṛhat. Again Raivata is never separate from Vairāja. In other words all these Pṛṣṭas are always together.

17. Starting from Rathantara the three mandalas of Pṛthivī are tied to the centre of the earth (to the Pṛthivī kendra). The three Sāma mandalas of Manas are established with sun as their centre and Pratiṣthā.

18. The connection between Raivata and Śākvara or between Śākvara and Vairāja or between Vairūpa and Bṛhat or between Bṛhat and Rathantara, all these are Viṣamadaharottara sambandhas.

19. But Vairāja Pṛṣtha which is inside Raivata Pṛṣtha is connected to it through Sāmarūpa sambandha. Similarly Bṛhat which is inside Vairāja is again connected to it through Sāmarūpa sambandha.

In the same way Vairūpa which is inside Śākvara is connected to it through Samarūpa sambandha. The same is the case with Rathantara which is inside Vairūpa. But though these Sama sambandhas exist, if all the six mandalas are taken together, the sambandha is duhṣama daharotta sambandha only.

20. In the same way, our eye consists of three parts. A white portion outside, then we have the dark portion and then at the centre we have the pupil. The sambandha which exists among them is sama daharottara sambandha. The sambandha between skin, serum, blood etc. in the body cannot be clearly explained as Sama sambandha.

35. Brahmapura which is Tripuṣkara

The Śruti says "ब्रह्माऽस्य सर्वस्य प्रतिष्ठा" which means Brahmā Prajāpati gives the Pratiṣthā to everything we see around us. In every substance he exhibits himself in three parts (puṣkara).

यैर्यैर्बहिः पुष्करमस्ति पूर्णं पूर्णं हि तैः पुष्करमान्तरं तत् ।
तैः पुण्डरीकं दहरं च पूर्णं त्रिपुष्करं ब्रह्मपुरं निराहुः ॥२२॥

वाक्प्राणचक्षुःश्रुतितो मनस्तत् प्रवर्तते यद्वदिदं चतुष्पात् ।
तथाग्निवायूष्णगुदिग्भिरूर्ध्वोऽप्याकाश एष प्रथते चतुष्पात् ॥२३॥

प्रज्ञं मनो ब्रह्मपदे यदुक्तं त्रिपुष्करेऽन्तर्निहितं तदस्ति ।
लोकी न लोकादिह भिद्यते यन्मनोऽयमाकाश इतिष्यते तत् ॥२४॥

मनः स आकाश इहेष्यते यः प्राणाः समस्ता इह संनिविष्टाः ।
आकाश एषोऽस्ति पुनर्निविष्टः परत्र विज्ञानमयेऽक्षरेऽस्मिन् ॥२५॥

३६. ओतप्रोतभावसम्बन्धः ।

भवेदनुस्यूतमिवैकमन्यत्रासक्तिमच्चेत् प्रभवेऽनुबद्धम् ।
स्यात् कार्य्यसामान्यमिदं तदोतप्रोतं हि सामान्यतया स्वयोनौ ॥२६॥

सर्वं ह्यनुस्यूतमिवाप्सु वायौ ताः सन्ति गान्धर्वजनेषु तत् खम् ।
आदित्यचन्द्रर्क्षकदैवतेन्द्रप्रजापतिब्रह्म जनेष्वतः स्यात् ॥२७॥

The prāṇa śarīra of every Puruṣa extends outside upto thirty three aharganas. This region outside is called Mahākāśa. Inside the śarīra also there is an Ākāśa which has the same structure as the Mahakāśa. This Ākāśa is called Sarīrākāśa. Inside the hṛdaya there is an Ākāśa called Daharākāśa. Thus the munuṣya Prajāpati has three Ākāśas viz. Mahākāsa, Śarirākāśa and Daharākāśa. These have got daharottara sambandha among them. These are also called three Puṣkaras.

22. In whichever substance the outer Ākāśa (Puṣkara) is Pūrṇa, for that, the daharākāśa (Hṛtpundarīka) is also pūrṇa. In fact it is Daharākāśa which extends upto thirty three aharganas. Whatever is in Dahara is in Śarirā and also in Paramākāśa. These three Ākāśas are called Brahmapura.

23. Just like Manas is called Catuṣpāt because it functions with its components Vāk, Prāṇa, Caksus, and Śrotra, in the same way Ākāśa is also called Catuṣpāt because of its components Agni, Vāyu, Āditya and Diks.

24. The Prajñāna Manas (anindriya manas) resides inside Tripuṣkara Brahmā. But Loka-Lokī difference is not observed. Therefore we can call, Vāk, Caksus, Prāṇa and Śrotra as Manas and then say this is Manas or this is Ākāśa.

25. In the Manomaya Ākāśa, all the prāṇas reside. This prāṇaviśiṣta Ākāśa resides in Vijñānamaya Akṣarākāśa. This sambandha is Daharottara sambandha.

36. Otaprotabhāva sambandha

26. When one substance gets into another substance in such a way that one is caught by the other and takes as much part in the final svarūpa as the parent substance, then this sambandha is called Otaprotasambandha. It is like the sambandha between earth and pot in which the sambandha is between Upādāna karma and kārya.

27. All the things in this Samsāra are connected to waters. All these we see are the modifications of waters. (सर्वमापोमयं जगत्). All waters are connected to Vāyu. Vāyu is connected to gandharva prāṇa.

ऊर्ध्वं दिवो यद् यदवाक् पृथिव्याः द्यावापृथिव्यौ च यदन्तरास्ति ।
भूतं भविष्यच्च भवच्च सर्वं यदस्ति तं प्राण इति ब्रुवन्ति ॥२८॥

तस्मिन् समस्तं जगदेतदोतं प्रोतं स चाकाशगतोऽयमोतः ।
प्रोतः स चाकाश इहाक्षरे स्यात् तस्मिन्ननुस्यूतमिदं समस्तम् ॥२९॥

३७. ग्रहातिग्रहसम्बन्धः ।

अध्यात्मिकानामधिभूतधर्मैरासंस्रवो येन निरूपितः स्यात् ।
स हि ग्रहातिग्रहभाव उक्तोऽध्यात्मं ग्रहोभूतमतिग्रहः स्यात् ॥३०॥

प्राणो ह्यपानेन च वाक् तु नाम्ना रूपेण चक्षू रसना रसेन ।
श्रोत्रं तु शब्देन मनस्तु कामैः स्पर्शेन तु त्वक् किल कर्मणा दोः ॥३१॥

ग्रहो गृहीतस्तदतिग्रहेणेत्यतिग्रहे संस्रवते ग्रहोऽसौ ।
इत्थं जरत्कारुसुतार्तभागप्रश्ने पुरोवाच स याज्ञवल्क्यः ॥३२॥

३८. अध्यूढसम्बन्धः ।

छन्दोमितानीह पदानि यानि तेष्वेव गेयानि निवेशितानि ।
प्रगीयतेऽध्यूढमिदं हि पद्ये गेयं तदध्यूढमिदं प्रविद्यात् ॥३३॥

Prāṇa is connected to Ākāśa. Ākāśa is connected to Sūrya. Sūrya is connected to Candra. Candra is connected to nakṣatras. Nakṣatras are connected to Devasamūha which in turn is connected to Indra. Indra is connected to Prajāpati and Prajāpati is connected to Brahman. This is Otaprotabhāva sambandha.

28. What is above Dyau, what is below Pṛthivī what is between Dyava Pṛthivī, what is past, what is future and what is present is all nothing but prāṇa. This only means what was before the creation process, what is going to be after the creation process and what is present now is nothing but prāṇa.

29. It is this prāṇa that is closely woven into the entire Viśva. It is woven into Ākāśa, which again is woven into Akṣara. Therefore this prāṇa is woven into everything we can imagine.

37. Grahātigraha sambandha

30. The sambandha which exists between Ādhyātmika vastus and Ādhibhautika dharmas is called Grahātigraha sambandha. Adhyātma constitutes Graha and bhūtas form Atigraha.

31. The Prāṇa in our Adhyātma is graharūpa. Its sambandha with Apāna is grahātigraha sambandha. Vāk's sambandha with nāma (name), the sambandha of cakṣus with rūpa, the sambandha of tongue with rasa, the sambandha of ears with śabda, the sambandha of Manas with sankalpa (desire) the sambandha of skin with the sense of touch, the sambandha of hand with kārya, are all grahātigraha sambandhas.

32. There is natural pairing of Ādhyātmika vastus with Ādhibhautika dharmas. Therefore the respective pairs get attracted to each other. This reply was given to Ārtabhāga son of Jaratkāru by Yajñavalkya in the past, pertaining to his question on Grahātigraha sambandha.

38. Adhyūdhasambandha

33. When a song is sung, it is completely in union with the letters in the song which are already

३९. षड्विकल्पसम्बन्धः ।

स्वरूपसम्बन्धवशाच्च नित्यं वृत्तित्वसम्बन्धवशाच्च भूयः ।
रसे बलं सर्वविधं प्रदृष्टं ततो विकल्पान् षडिमानि होचुः ॥३४॥
[१] कर्म त्वकर्मस्थमकर्म [२] कर्मसद् [३] भिन्नद्वयं तत् [४] तदभिन्नमद्वयम् ।
अकर्म [५] भिद्येत न कर्म [६] भिद्यतेऽध्यासोऽमृते स्यादिति षड् विकल्पनाः ॥३५॥
घटो मृदि [१] स्यात् मृदियं घटे [२] स्याद् भिन्नौ तु [३] तौ वा मृदियं घटो [४] वा ।
[५] भिन्ना तु मृन्नैष घटस्तु भिन्नो घटो [६] मृदध्यस्त इतीव विद्यात् ॥३६॥

४०. सर्वविधसंसर्गत्यागात्मोक्षसिद्धिः ।

बले बलानां च रसे बलानां सम्बन्धभेदा य इहोपपन्नाः ।
त इत्थमष्टादशधा निरुक्तास्तेषां विमोकादपवर्गमाहुः ॥३७॥

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subjected to chandas. The song is said to be adhyūdha in the letters which make the song and which are chandobaddha. That is why it is said "ऋच्यध्यूढं साम गीयते" ।. The sambandha between earth and pot also adhyūdha sambandha only.

39. Ṣadvikalpa sambandha

34. We have seen already the various types of svarūpa sambandhas and Vṛttitva sambandhas which exist between Rasa and bala in various types of situations. There are six Vikalpa sambandhas between Rasa and bala. These will be discussed below.

35. They are

1. Karma resides in Akarma (Jñāna)
2. Rasa (Jñāna) resides in Karma.
3. Karma is always different from Akarma (Jñāna).
4. The above two are not different. One is inside the other (Advaita).
5. Rasa (Jñāna) is different from bala (Karma) but bala (Karma) is not different from Rasa (Jñāna).
6. Only Rasa (Jñāna) is real and bala is illusion (mithyā). It is an adhyāsa on Rasa.

36. Giving an example Ojha says, the six vikalpas are

1. The pot is in the earth.
2. The earth is in the pot.
3. Earth is one vastu and pot is another vastu.
4. The earth is pot and pot is nothing but earth (Advaita).
5. Earth is different from pot but the pot is not different from earth.
6. Only earth is real and pot is an illusion (mithyā).
   (वाचारम्भणं विकारो नामधेयं - मृत्तिकेत्येव सत्यम् - छां. उप.)

40. Mokṣa is possible when all sambandhas are given up

37. The sambandhas which we have discussed belong to svarūpa and vṛttitva types and their total

बलस्वरूपेण रसोऽवभासते रसस्वरूपेण बलं प्रवाहि वा ।
नान्योन्यमन्योन्यविनाकृतं भवेन्न चान्यतोऽन्यद् भवति क्वचित् पृथक् ॥३८॥

संसृज्यते वा प्रतिसृज्यते वाऽनुसृज्यते वाप्यमृते स मृत्युः ।
सर्गः स मोक्षस्त्वमृताद्विमोको मृत्योः सखण्डस्य न चाखिलस्य ॥३९॥

मितस्य कस्यापि रसस्य मायाव्यपायतः संभवतीह मुक्तिः ।
न तेन सर्वस्य मितस्य मायामुक्तिः प्रकल्प्या प्रतिभावभेदात् ॥४०॥

कुतः स आत्मा कुत एव शक्तिः कुतश्च संसर्गविशेषसिद्धिः ।
कुतश्च सृष्टिक्रम इत्थमेतन्न वेद्मि तद् वेद्मि यथा यदस्ति ॥४१॥

॥ इति पूर्णद्विसत्योपनिषद्ब्रह्मकर्म्मसम्बन्धाधिकारो द्वितीयः पूर्णः ॥

number is eighteen. Our Maharṣis believe that only when these sambandhas are given up, we can expect Mokṣa i.e. release from this samsāra.

38. Rasa always exists with balas and therefore we always see it only in the company of balas. This bala builds up in the background of Rasa into a stream and moves on for ever changing from one condition to the other. Rasa cannot be seen without bala nor bala can be seen without Rasa.

39. Mṛtyu (bala) goes on building up on Amṛta by samsarga process or Anusancara process or Pratisarga process. In Samsarga bala gets attached to Rasa. In Anusancara process, it goes on building in an order so that at each state a vastu is created by granthibandhana. In the Pratisarga process the creations undergo the reverse process by granthimocana. In all these cases some sṛṣṭi takes place. But mukti can take place only when Rasa and bala union is broken. In other words mukti takes place only in that region of Rasa where the confinement of Rasa ceases to exist. But in other regions Mayabala may still be operating and limiting the region of Rasa.

40. Mukti takes place in that region of Rasa where Mayabala ceases to limit it. Since Maya can operate everywhere and is infinite in number, mukti takes place only in that part of the confined region where Rasa is completely freed from the grip of Māyābala.

41. We do not know wherefrom the Māyāśakti comes and where it traps the Rasa and how the Sṛṣṭi processes come into existence etc. In other words, we do not know the origin of the creation process but we know what it is at present.

That is why Śruti says,

"Who knows how all these came about. Even the Devas do not know, from where all these things came into existence."

cf. "को अद्धा वेद क इह प्रवोचत्कुत आयाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव" ॥



सम्बन्धतालिका ।

१	१	स्थानविरोधः	असंसर्गौ २	कर्म्मणि कर्म्मसम्बन्धाः ५
२	२	सामञ्जस्यम्		
३	३	ऐकात्म्यम्	संसर्गौ २	
४	४	ऐकभाव्यम्		
५	५	भक्तिः	असंसर्गः २	
६	१	अलक्षणम्	असंसर्गः १	ब्रह्मणि कर्म्मणां स्वरूप सम्बन्धाः ४
७	२	विभूतिः	संसर्गाः ३	
८	३	योगः		
९	४	बन्धः		
१०	१	अमितवृत्तिता	असंसर्गः १	ब्रह्मणि कर्म्मणां पर्य्याप्तिवृत्तिताः ४
११	२	उदारः	३	
१२	३	समवायः		
१३	४	आसङ्गः		
१४	१	संहिता	असंसर्गाः ५	ब्रह्मणि कर्म्मणाम्-अन्वाभक्ति वृत्तिताः ५
१५	२	दहरोत्तरभावः		
१६	३	ओतप्रोतभावः		
१७	४	ग्रहातिग्रहभावः		
१८	५	अध्यूढभावः		

अथ ब्रह्मकर्म्मभ्यां सृष्टिक्रमाधिकारः ।

पुरुषत्रयावतार-प्रकृतित्रयावतारौ ।

१. पुरुषप्रकृतिसमन्वयात् सृष्टिः ।

यद् ब्रह्म यत्कर्म सह द्वयं तत् पूर्णद्विसत्यं न ततोऽन्यदस्ति ।
ब्रह्मैव कर्मापि समन्वितत्वादनेकधा ते प्रवदन्ति लोकाः ॥१॥

ब्रह्मेदमात्मा पुरुषोऽस्ति तस्मिन् यत्कर्म सेयं प्रकृतिः प्रकृत्या ।
सृष्टे जडेऽस्मिन् जडया चिदात्माविष्टः पुरु स्यन् पुरुषः स उक्तः ॥२॥

सृष्टेस्तु यास्ति प्रकृतिः स योनिर्बलं तदुक्तं तदनेकरूपम् ।
यतोऽस्त्यनेकावयवं ततस्तत्पुरं पुरस्थः पुरुषो रसः सः ॥३॥

पुरप्रभेदात् पुरि संनिविष्टः स एष आत्मा पुरुषोऽप्यनेकः ।
समन्वयात् तस्य यथा प्रकृत्या सृष्टिस्तथाऽत्र प्रतिपादयामि ॥४॥

Third Parva
Sṛṣṭikramādhikāra
Puruṣatrayāvatāra and Prakṛtitrayāvatāra
1. Puruṣa-Prakṛti Samanvaya leads to Sṛṣṭi

1. Brahma and Karma have to become Puruṣa and Prakṛti in order to commence the sṛṣti process. This entire Viśva is created by Puruṣa Prakṛti Samanvaya. That is why Bhagavān says in Gītā.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनःपुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ (भ.गी. 9.8)

The details of how sṛṣṭi takes place as a result of Puruṣa-Prakṛti samanvaya is discussed in this section.

Brahma and Karma is an inseparable pair. When the Śruti says "ब्रह्मैवेदं सर्वम्", the implication is ब्रह्म च कर्म चैवेदं सर्वम् because wherever Brahman is present Karma also is present. Because Karma is acetana (jada) and because Karma is born out of Brahman, the Śruti says, "ब्रह्मैवेदं सर्वम् ।". (चेतनतया ब्रह्मप्राधान्यात्, प्रधानाप्रधानयोः प्रधानस्यैव ग्रहणमिति न्यायेन, श्रुतौ ब्रह्मैवेदं सर्वमिति पठ्यते ।).

This is why Ojha says Brahma and Karma constitute Pūrṇadvisatya and there is nothing other than these two in this Brahmānda. Since Brahman itself has become Karma, people express this in various ways.

When unlimited Rasa gets confined by bala then the confined Rasa portion is called Puruṣa. That part of balas which indulge in sṛṣṭi process is called Prakṛti. When we say Brahma and Karma, they refer to pure Rasa and pure bala. When we say Puruṣa and Prakṛti they refer to that part of Rasa which gets confined and that part of bala which indulges in the sṛṣṭi process. But Prakṛti being jada it can produce only jada vastus. Because Brahman (Cidatmā) enters into the thing created through its cetana with the help of Prakṛti, the Śruti says "तत् सृष्ट्वा तदेवानुप्राविशत्". Because the created vastus are subject to changes and sometimes destruction, Cidatmā has to move out and change place. That is why he is called Puruṣa (पुरु बहुधा स्यति परिवर्तितो भवति इति पुरुषः).

3. The Prakṛti which takes part in Sṛṣṭi is called Yonibala. In the bala kośa there are many types of

२. पुरुषप्रकृत्योः संबन्धेऽप्यसमन्वये सृष्ट्यभावः ।

रसे प्रसुप्तं तु रसस्वरूपं बलं तदानीमनिरुक्तमेकम् ।
ब्रह्मैव नातोऽन्यदतो द्वितीयाऽसमन्वयात्तत्र न कोऽपि सर्गः ॥५॥

उद्बुद्धमस्मिन् बलमस्ति यावद्रसेऽस्ति तस्यामितवृत्तिता चेत् ।
सति द्वितीयेऽप्यमितिस्वभावात् समन्वयो नास्ति ततो न सर्गः ॥६॥

न यत्र मात्रानियमस्तयोः स्यात् सम्बन्धसत्त्वेऽपि न तत्र सर्गः ।
असक्तमस्मिन्नमृतं हि मृत्यौ स्वतन्त्रमाभाति तथा स मृत्युः ॥७॥

३. आत्मयोन्योरुत्तरोत्तरमुत्पत्तिक्रमः ।

मितोऽमितेनाथ निरूढमात्रयाऽमृतेन मृत्युः क्रमते यदा क्वचित् ।
तदात्र सम्बन्धविशेष इष्यते संसर्गसंज्ञस्तत एव सृज्यते ॥८॥

छन्दः पदेनेह निरूपयिष्यते मितिश्चतुर्धाऽप्यथ सप्तधाऽथवा ।
अनेकधा छन्द इदं हि दृश्यते यदीहते वस्तु विभिन्नलक्षणम् ॥९॥

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balas and therefore Prakṛti bala is a bala kośa. Because the balas are of various types, they are capable o creating various types of organs to the Pura in which Puruṣa (Rasa) has to reside. Because the Rasa enters into the Pura created by Prakṛti he is called Puruṣa (पुरि वसतीति पुरुषः).

4. When we say Pura which is the habitat for Rasa, we mean it is of many types according to the vastus created. Because there are many Puras, the Puruṣa (Ātmā) who enters into it and resides in it, is many in numbers. Since he is Rasa which is one only, the same Puruṣa becomes many and occupies many Puras. How does sṛṣṭi take place with Prakṛti having samanvaya with Puruṣa? This is what Ojha is going to discuss in the next section.

2. Puruṣa-Prakṛti sambandha in the absence of samanvaya cannot lead to Sṛṣṭi.

5. When bala sleeps in Rasa, it takes the svarūpa of Rasa and therefore what exists is only anirukta Brahman. Because of the absence of bala samanvaya Brahman alone remains and there cannot be any sṛṣṭi process.

6. Even when bala is in active state (udbuddha) unless it is subjected to limitation and this limited bala traps Rasa and limits it, no sṛṣṭi is possible. Sṛṣṭi is possible only when active and paricchinna bala undergoes samanvaya sambandha with Paricchinna Rasa.

7. Even when bala-Rasa samanvaya sambandha exists, unless, matrā niyama for them is present, no sṛṣṭi is possible. Bala will remain independent of Rasa and Amṛta will not get attached to mṛtyu (bala).

3. Repeated creations through Ātmā and Yoni (Prakṛti)

8. Samsarga sambandha is that in which the bala subjected to limitations and measured mātrā joins unlimited Rasa. It is in this samsarga, new creations take place. When the bala is in measured mātrās it will also trap measured mātra of Rasa in order to create a new thing.

9. Mātrā refers to Chandas in Vedic language. Devatas are created when bala adopts particular

मितोऽमितेनाथ निरूढमात्रो निरूढमात्रेण समन्वितश्चेत् ।
अथाशितिश्चेत्परतः परेण तत्रैकमेयादितरस्वरूपम् ॥१०॥

यत्रैतदभ्यादधतीह किञ्चित् सोऽत्ता यदाधीयत एतदाद्यम् ।
यदाद्यमत्तोभयमेकभूतमाख्यायतेऽत्तैव तदा न चाद्यम् ॥११॥

बलं रसान्तर्गमितं रसे चेदाधीयते तत्र बली रसः स्यात् ।
रसो बलान्तर्गमितो बले चेदाधीयते तद्रसवद्बलं स्यात् ॥१२॥

रसस्वरूपेण बलेन चात्मा विधीयते भुक्तमिदं बलं तत् ।
बलस्वरूपेण रसेन योनिर्भवत्यदो भोक्तृबलं रसस्य ॥१३॥

रसप्रदत्वात् स रसो यथात्मा बलं रसाधानतया तु योनिः ।
आत्मांशयोन्यंशसमन्वयेन तथान्य आत्मा च तथान्ययोनिः ॥१४॥

रसेन भुक्ते हि बले बलं तद्रसस्वरूपं यदभूत् स आत्मा ।
बलेन भुक्ते तु रसे रसोऽसौ बलस्वरूपोऽभवदेष योनिः ॥१५॥

स्वरूपसंसर्ग इह त्रिधा स्याद्बन्धश्च योगश्च तथा विभूतिः ।
त्रिभिः स्वरूपानुगतैः प्रसर्गैरात्मा च योनिश्च पृथग्भवेताम् ॥१६॥

chaṇḍas and restricts it mātrā for that chandas to create a particular Devatā. For example creation of Agni Devata takes place with that mātrā of bala which corresponds to Gayatrī chandas. Similarly for Sūrya it is Bṛhatī chandas. For Indra it is Tṛṣṭup chandas. For Prajāpati it is Anuṣṭup and so on. There are seven kinds of chandas which are used in Devata creations. They are Gāyatri, Uṣṇik, Anuṣṭup, Bṛhatī, Pankti Tṛṣtup and Jagatī. The more the variety of creations the more are the chandases coming into operation. Dvaitabuddhi in this Samsāra is caused by the variation of Chandas for various created things.

10. When a thing of measured mātrā combines with another one of measured mātrā, sometimes, one of them becomes the object of bhukti for the other and it gets into the other's belly and loses its identity. In this process it takes the svarūpa of the bhoktā.

11. The bhoktā in the above case is called Attā and the other which becomes its food is called Ādya. Since Ādya loses its identity only Attā remains. That is why we say 'अत्तैव न चाद्यम्'.

12. It is because of the above reason, we have instances of Rasa becoming balavān when it eats away bala and bala becomes Rasavat when it eats away Rasa. The former is balavadrasa and the latter is Rasavadbala.

13. Balavadrasa is predominant in Rasa and this Rasasvarūpa bala results in the creation of Ātmā who is bhokta. Rasavadbala is predominant in bala and this balasvarūpa Rasa results in Yoni sṛṣṭi. Here bala is the bhokta.

14. Since Ātmā is Rasapradhāna, every person gets Ānanda (Rasa) to the extent he is attached to the Ātmā which is Rasaprada. Yoni is balapradhāna and Rasa is deposited into the Yoni. This results in Prakṛti sṛṣṭi. When Ātmā and Yoni join together then other Ātmās and other Yonis are created. In other words the first creation is that of Ātmā and Prakṛti. Further creations take place through the union of Puruṣa (Ātmā) and Prakṛti.

15. When bala is eaten away by Rasa the bala takes Rasasvarūpa and it is Ātmā. When bala eats away Rasa, then the Rasa becomes balasvarūpa and it is Yoni.

४. रसबलसमन्वयाद् रसावतारोऽव्ययपुरुषः ।

तत्रायमात्मा त्रिविधः स्वरूपत्रैविध्यतस्तावदुदेति सर्गात् ।
मनो विभूत्या भवतीह योगात् प्राणोऽथ बन्धादिह जायते वाक् ॥१७॥

प्राणे मनोऽध्यूढमयं च वाचि प्राणस्तदित्थं क्रमशः परस्मिन् ।
पूर्वं तदध्यूढमतो न सर्गः सम्बन्धसत्त्वेऽप्यसमन्वितत्वात् ॥१८॥

कैश्चित्तु तेषां पृथगात्मनां मिथः सम्बन्ध उक्तः समवायसंज्ञकः ।
अन्योन्यतस्ते समवेतरूपिणो विनान्यतोऽन्यस्य न च स्थितिः क्वचित् ॥१९॥

त्रयस्त्विमे ये पुरुषा निरुक्ताः प्राणो मनो वागिति संप्रतीताः ।
अन्योन्यसाहित्यकृतैकमूर्तिः स्यादव्ययः सोऽस्ति रसावतारः ॥२०॥

स वाङ्मयः प्राणमयो मनोमयो य एक आत्मास्ति सनातनः प्रभुः ।
स उत्तमः सोऽव्ययसंज्ञकः परः प्राणो मनो वागिति तस्य विक्रमाः ॥२१॥

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16. Here svarūpa samsarga takes place in three ways. They are Bandha, Yoga and Vibhūti. These three samsargas result in sṛṣṭi of various svarūpas. Because of the difference between Ātmā and Yoni, their varying proportions in samsargas result in the creation of various things we see around us and which exhibit differences in their form and structure.

4. Avyaya Puruṣa creation through balavadrasa

17. Because of the three different samsargas mentioned above, one Ātmā shows three forms.

When Rasa has Vibhūti sambandha with bala, the Rasa gets the name Manas. When Rasa has yoga sambandha, then Rasa gets the name Prāṇa and when the sambandha is bandha type, Rasa gets the name Vāk. In this way Ātmā takes the form of Manas, Prāṇa and Vāk according to the samsarga. The Ātmā that has three forms is the Avyayātmā. The first sambandha between Rasa and bala in which Rasa is predominant and is the bhokta results in Avyayātmā which has three svarūpas. That is why the Śruti says, "स वा एष आत्मा वाङ्मयो मनोमयः प्राणमयः ॥" (बृ.उप. 1.5.3).

18. Manas rules over Prāṇa (adhyarūdha) and Prāṇa rules over Vāk. These three are called dhatus of Avyayātmā. But they cannot lead to sṛṣṭi by themselves because samanvaya is not there. But they cannot be separated from each other. Manas is more skilled than Prāṇa. Therefore Prāṇa can act only when Manas desires. Similarly Prāṇa has control over Vāk. Only Prāṇa can cause activation of Vāk. Therefore they have adhyarūdha vṛttitva sambandha. Because of absense of samanvaya sambandha, no sṛṣṭi takes place through them. Some Ṛṣis are of the view that the three separate Ātmās have Samavāya sambandha. They always remain together and one cannot exist without the other. Because of this fact, they say, they have Samavāya sambandha.

20. Thus, the three Puruṣas who are of Manas, Prāṇa and Vāk form join together and present a single svarūpa called Avyaya. This Avyaya Puruṣa is an avatāra of Rasa.

21. It is this Avyaya Puruṣa who is Vangmaya, Prānamaya and Manomaya. He is a single Ātmā and an ever existing (सनातन) and is the ruler (Prabhu) of every thing. He is the Para Puruṣa called also Uttama Puruṣa.

(cf. "गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्" । (भ.गी 9.18).

५. बलरससमन्वयाद् बलावतारो महान् योनिः ।

अथाशिते तत्र रसे बलेन रसः स जायेत बलस्वरूपः ।
सत्त्वं विभूत्याथ रजस्तु योगात् तमस्तु बन्धात् त्रिविधः स योनिः ॥२२॥
सत्त्वं रजस्येव रजस्तमस्यध्यूढं तदित्थं क्रमशः परस्मिन् ।
पूर्वं तदध्यूढमतो न सर्गः सम्बन्धसत्त्वेऽप्यसमन्वितत्वात् ॥२३॥
त्रयो गुणाः सत्त्वरजस्तमांसि भवन्ति मृत्यौ रसतारतम्यात् ।
अन्योन्यसाहित्यकृतैकमूर्तिर्बलावतारो महदुच्यते सः ॥२४॥

६. अव्ययमहत्समन्वयाद् रसावतारोऽक्षरपुरुषः ।
महदव्ययसमन्वयाद् बलावतारोऽहंकारः ।

अथाव्यये वाचि रसे महद्बलं स्वरूपसम्बन्धवशेन सृज्यते ।
सर्गो द्विधा स्यादितरेतराशनाद्रसोऽक्षरोऽहंकरणं बलं तथा ॥२५॥
मनो विभूत्या भवतीह योगात् प्राणोऽथ बन्धादिह जायते वाक् ।
अन्योन्यसाहित्यकृतैकमूर्तिः स्यादक्षरः सोऽस्ति रसावतारः ॥२६॥

Also "उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः" ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥" (भ.गी 15.17).

His dhātus viz Manas, Prāṇa and Vāk are his Vikramas (śaktis).

5. Mahān yoni is the avatāra of bala through bala-Rasa samanvaya.

22. When bala is predominant in Rasa-bala union then bala eats away Rasa and becomes the bhokta. This Rasa takes balasvarūpa and results in Mahān Yoni sṛṣṭi. Depending upon the sambandha this yoni takes three forms. If the sambandha is Vibhūti the yoni is Satvapradhāna. If the sambandha is Yoga without granthi (nirgranthibandhana) then Rajas pradhāna Yoni results. If the sambandha is Bandha with granthi (granthibandhana) then it results in Tamah pradhāna Yoni sṛṣṭi.

23. Here, just as we said before, Satva rules over (adhyarūḍha) Rajas and Rajas rules over Tamas. Therefore these always remain together, their union cannot result in sṛṣṭi because bala Rasa samanvaya is absent.

24. In this way because of the presence of different proportions of Rasa in mṛtyu (bala) three gunas are produced. If all the three mix together then we get a bala which has three forms just like we had Puruṣa (Ātmā) with three forms here we have bala with three forms. It is Prakṛti which is called Mahān by Dārśanikas. Neither Puruṣa alone nor Prakṛti alone can create anything. Only by the samanvaya of both sṛṣṭi takes place.

6. Akṣara is Rasāvatara through Mahadavyaya samanvaya.

25. When Mahadbala (Tamas part of Mahan) joins Vāk rūpa Rasa of Avyaya through svarūpa sambandha, samanvaya between the two takes place and two types of sṛṣṭi are possible. One is when Vāk rūpa Rasa of Avyaya eats away Tamorūpa bala and the other is when Tamorūpa bala eats away Vāk rūpa Rasa of Avyaya. The former results in balavad Rasa leading to creation of Akṣara Puruṣa and

सत्त्वं विभूत्याथ रजस्तु योगात् तमस्तु बन्धात् स बलावतारः ।
अन्योन्यसाहित्यकृतैकमूर्तिः प्रजायतेऽहं कृतिसंज्ञयासौ ॥२७॥

७. अक्षराहंकाराभ्यां रसावतारःक्षरो बलावतारो विशेषश्च ।

अथाक्षरे वाचि रसेऽप्यहंकृतिः स्वरूपसम्बन्धवशेन सृज्यते ।
सर्गो द्विधा स्यादितरेतराशनाद्रसः क्षरस्तत्र बलं विशेषकाः ॥२८॥
मनो विभूत्या भवतीह योगात् प्राणोऽथ बन्धादिह जायते वाक् ।
अन्योन्यसाहित्यकृतैकमूर्तिः क्षरः स जायेत रसावतारः ॥२९॥
सत्त्वं विभूत्याथ रजस्तु योगात्तमस्तु बन्धात् स बलावतारः ।
अन्योन्यसाहित्यकृतैकमूर्तिर्विशेषसंज्ञो भवतीह मृत्युः ॥३०॥
अथ क्षरे वाचि रसे विशेषकः स्वरूपसम्बन्धवशेन सृज्यते ।
किन्तु क्षराद्वाऽथ विशेषतोऽपि वाऽतिरिच्य रूपं न विजायते ततः ॥३१॥

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the latter results in Rasavadbala leading to the creation of Ahankāra. In this way Avyaya gives rise to Akṣara and Mahān gives rise to Ahankāra.

26. In this way when Akṣara sṛṣṭi takes place, just like Avyaya, Akṣara also has three forms. When Avyaya Vāk joins the Tamas part of Mahān through Vibhūti sambandha it is called Manas. When Yogasambandha takes place it is called Prāṇa and when Bandha sambandha takes place it is called Vāk. When these three join together, the resulting Puruṣa is called Akṣara and it is this that is called Rasāvatāra. This Manas, Prāṇa, Vāk group is contributed by Avyaya Puruṣa from his Kosá.

27. Ahankāra sṛṣṭi also, just like Mahān sṛṣṭi has three forms. Vibhūti sambandha of Mahadbala with Avyaya results satva type. Yogasambandha results in Rājasa type and Bandha sambandha results in Tamasa type.

7. Kṣara is Rasāvatāra from Akṣara and Viśeṣa (Mātrā) is balāvatāra from Ahankāra.

28. When the Tamas part of Ahankāra joins the Vāk rūpa Rasa of Akṣara Puruṣa through svarūpa sambandha, two situations arise. One in which Vāk rūpa Rasa eats away the Tamobala of Ahankāra. In the other case Tamobala of Ahankāra eats away the Vākrūpa Rasa of Akṣara. In the former case, the balavad Rasa creates Kṣara Puruṣa and in the latter case Rasavadbala creates Viśeṣa.

29. In the former case when the sambandha is Vibhūti type, the resulting sṛṣṭi is called Kṣara Manas. If it is Yoga sambandha, it leads to Kṣara Prāṇa. If it is Bandha sambandha it leads to Kṣara Vāk. All these join together and produce Rasāvatāra of Kṣara.

30. In the latter case when the sambandha is Vibhūti type, Satvika Viśeṣa sṛṣṭi takes place. If it is of Yoga type Rajasa Viśeṣa sṛṣṭi takes place and if it is bandha type Tamasa Viśeṣa sṛṣṭi takes place.

31. After the creation of Kṣara and Viśeṣa no new sṛṣṭi takes place if Kṣara and Viśeṣaa undergo svarūpa sambandha. We have thus six sṛṣṭis three of Rasa type and three of bala type. Rasāvatāras are Avyaya, Akṣara and Kṣara Balāvataras are Mahān, Ahankṛti and Viśeṣa.

	ब्रह्म							
	ब्रह्म = रसः पुरुषः				कर्म्म = बलं प्रकृतिः			
असंसृष्टत्वाद्	रसो बलसमन्वितः	विभूत्या	योगेन	बन्धेन	बलं रससमन्वितम्	विभूत्या	योगेन	बन्धेन
	विशुद्धयोः स्वरूप संसर्गे अव्ययः	मनः	प्राणः	वाक्		सत्त्वम्	रजः	तमः
	अव्ययः				महत्			
असंसृष्टसंसर्गात्	अव्ययो महत्समन्वितः	विभूत्या	योगेन	बन्धेन	महदुत्तमसमन्वितम्	विभूत्या	योगेन	बन्धेन
	संसृष्टयोरग्रन्थिकयोः स्वरूपसंसर्गे अक्षरः	मनः	प्राणः	वाक्		सत्त्वम्	रजः	तमः
	अक्षरः				अहंकारः			
संसृष्टसंसर्गात्	अक्षरोऽहंकारसमन्वितः	विभूत्या	योगेन	बन्धेन	अहंकारोऽक्षरसमन्वितः	विभूत्या	योगेन	बन्धेन
	संसृष्टयोः सग्रन्थिकयोः स्वरूपसंसर्गे क्षरः	मनः	प्राणः	वाक्		सत्त्वम्	रजः	तमः
	क्षरः				विशेषः			

८. अव्ययाक्षरक्षराणां पुरुषाणां महदहंकारविशेषाणां प्रकृतीनां चान्योन्यवैधर्म्यम् ।

स्वरूपसंसर्ग इह द्विधायं विशुद्धक्लृप्तोऽप्यथ सृष्टक्लृप्तः ।
संसृष्टक्लृप्तोऽपि पुनर्द्विधा स्यात् सग्रन्थिकाग्रन्थिकभेदक्लृप्तः ॥३२॥
सर्गैस्त्रिभिः शुद्धनिरूपितैस्तैर्भवन्ति वाक्प्राणमनांसि यानि ।
तैरात्मभिर्यः प्रथमः प्रवृत्तः परः स आत्माऽव्यय उत्तमश्च ॥३३॥
सर्गैस्त्रिभिः सृष्टनिरूपितैस्तैर्भवन्ति वाक्प्राणमनांसि यानि ।
अग्रन्थिकैस्तैरपरः प्रवृत्तोऽक्षरः स आत्मा स परावरश्च ॥३४॥
संसृष्टिसंसृष्टनिरूपितैस्तैर्भवन्ति वाक्प्राणमनांसि यानि ।
सग्रन्थिकैस्तैरवरोऽयमात्माऽभवत् तृतीयः क्षर इत्यनित्यः ॥३५॥
एवं स योनिर्महदाख्ययाऽभूत् संशुद्धयोरेव तयोः प्रसर्गात् ।
संसृष्टयोश्चाप्यनयोः प्रसर्गादभूदहंकार इतीह योनिः ॥३६॥
संसृष्टिसंसृष्टसमन्वयाच्चाभवद्विशेषः क्षरयोनिरेषः ।
सग्रन्थिकस्तत्र विशेष एषोऽस्त्यग्रन्थि चाहंकरणं महच्च ॥३७॥

8. Dharma differences between Rasāvatāras and balāvatāras.

32. Svarūpa sambandha is of two types. One is Viśuddhasvarūpa samsarga and the other sṛṣṭasvarūpa samsarga. The second one again is of two types viz. Sagranthika and agranthika. These three sambandhas are only another way of stating Vibhūti, Yoga and Bandha sambandhas.

33. The sambandhas which take place first between Rasa and bala are Vibhūti sambandha, Yoga sambandha and Bandha sambandha. These result in the creation of Vāk, Prāṇa and Manas. These represent the first sṛṣṭi of Ātmasvarūpas. It is called Parasṛṣṭi. This Ātmā with three Dhātus is called Uttama Puruṣa.

34. The second sṛṣṭi that takes place with these three Ātmasvarūpas (Vāk, Prāṇa and Manas) is called Avara sṛṣṭ. It is Akṣara sṛṣṭi. This Ātmā which has three dhātus is also called Paravara. These are all agranthika sambandhas.

35. This Akṣara is the sṛṣṭi of Avyaya. When this Akṣara has the three sambandha (between Rasa part and bala part) viz. Vibhūti, Yoga and Bandha then Vāk, Prāṇa and Manas sṛṣṭi takes place. These three svarūpas constitute Avara Ātmā. This sṛṣṭi is that Kṣara which is anitya (subject to changes). It is sagranthika sṛṣṭi.

36. In this way the sṛṣṭi takes place with Rasavadbala leading to the creation of Mahān (Yoni). If again this Mahān consumes Rasa it results in the sṛṣṭi of Ahankāra. Here the sambandha between bala and Rasa is agranthikabandhana.

37. When Ahankāra consumes Rasa in the Rasa bala samanvaya, Viśeṣa is created. This Viśeṣa is the yoni of Kṣara. The sambandha here is sagranthikabandhana. While Viśeṣa is sagranthika, Ahankāra and Mahat are nirgranthika. This is the Dharma difference between them.

To conclude Avyaya is asanga. Akṣara is subjected to agranthika bandhana and Kṣara is subjected to Sagranthibandhana.

९. कार्य्यब्रह्मणामिन्द्रवाय्वग्नीनां स्वरूपनिर्द्देशः ।

त्रयोऽप्यमी स्युः पुरुषाः पृथग्विधा मनोमयाः प्राणमयाश्च वाङ्मयाः ।
तद्वीर्य्यभूतानि तु यानि कार्य्यवद् ब्रह्माणि तानि त्रिविधानि वच्म्यतः ॥१॥

सग्रन्थिकाग्रन्थिकशुद्धभेदात् त्रिधा मनः स्यात् त्रिविधा तथा वाक् ।
प्राणस्त्रिधा स्यात् प्रथमं द्वितीये तेषां द्वितीयं तु पुनस्तृतीये ॥२॥

त्रिभिः कृतस्तैः पुरुषस्त्रिधा सोऽवच्छिद्यते यो मनसा स इन्द्रः ।
प्राणेन वायुः पुरुषोऽथ वाचा सोऽग्निस्त्रयस्ते त्रिविधाः पुनः स्युः ॥३॥

तेषामबद्धान्यपि चाव्ययानि शुद्धानि वाक्प्राणमनांसि यानि ।
तानि प्रतिष्ठा विधृतिश्च तद्वज्ज्योतिस्तथेति क्रमतः प्रथन्ते ॥४॥

ज्योतिर्मनः स्याद्विधृतिः पुनः स्यात् प्राणः प्रतिष्ठा पुनरत्र वाक् स्यात् ।
चिज्ज्योतिषि स्याद्विधृतौ तु *मुत्स्याद्यतः प्रतिष्ठा तत एव सत् स्यात् ॥५॥

ज्योतिः प्रसाराय रसः प्रतिष्ठा त्वाकुञ्चनायास्ति रसोऽखिलेषु ।
भवेद्बले संतननं विधृत्या स्युरक्षराण्यायतनान्यमीषाम् ॥६॥

* मुत्-मोदः, आनन्दो वा

9. The Svarūpas of Indra, Vāyu and Agni which are Kāryabrahmans.

1. We have seen the svarūpas of the three Puruṣas viz. Avyaya, Akṣara and Kṣara. Each of them have three components viz. Manas, Prāṇa and Vāk. Actually we should recognise three Puruṣas viz. Manomaya Puruṣa, Prāṇamaya Puruṣa and Vangmaya Puruṣa. From these three Karyabrahmans are created. The Manovīrya (Manobala) that resides in Avyaya Puruṣa gives rise to Indra who is a Karyabrahman with predominant Manas component. He has also Prāṇa and Vāk component. Similarly the Prāṇavīrya in Avyaya Puruṣa gives rise to Vāyu who is Karyabrahman with predominant prāṇa component. The Vāgvīrya in Avyaya Puruṣa gives rise to agni who is Kāryabrahman with predominant Vāk component.

2. Since main svarūpa sambandhas are three in number, (Vibhūti, Yoga and Bandhana) Manas, prāṇa and Vāk are of three types according to the type of Puruṣa, they belong to. While Manas, prāṇa and Vāk of Avyaya is pure (śuddha); Manas, prāṇa, Vāk of Akṣara Puruṣa is agranthika and those Kṣara Puruṣa is sagranthika.

3. We have already described the sṛṣṭi of Indra, Agni and Vāyu who are called Kāryabrahmans. These three are again of three types.

4. Having created the Karyabrahmans from Manas, Prāṇa and Vāk of Avyaya whatever remains is pure manas, pure prāṇa and pure vāk. They are called Jyotis, Vidhṛti and Pratiṣthā.

5. Jyotis is Manas. Vidhṛti is Prāṇa and Vāk is Pratiṣthā. Cit (Jñāna) resides in Jyotis. Therefore Jyotis is called Cetanā. Vidhṛti is called Ānanda and Pratiṣthā is called Sat (Mut is Moda or Ānanda).

6. Jyotis Rasa has the quality of spreading (Vikāśaśīla) Pratiṣthā Rasa has the quality of contracting (Ākuncanaśīla). Vidhṛti gives Santanana śakti (extending one's influence to others). For example the sun

अथाक्षराण्याहुरिमानि चान्तर्यामी मनः सत्यमिदं तु सा वाक् ।
प्राणस्तु सूत्रात्मतया प्रसिद्धस्त्रिपूरुषोऽन्यः पुरुषस्त्रिभिस्तैः ॥७॥

एतानि सन्त्यायतनानि तेषां क्रमात् परस्थाननिरूपितानाम् ।
ज्योतिर्गृहीतं भवतीदमन्तर्यामिण्यथो सत्यगता प्रतिष्ठा ॥८॥

सूत्रात्मलाभाद्विधृतेर्हि लाभो धर्मैस्त्रिभिस्तैरिह धर्मिणस्ते ।
ताः शक्तयोऽमी खलु शक्तिमन्तो न तैर्विनैषां क्वचिदात्मलाभः ॥९॥

प्रज्ञा मनः प्राण इहास्ति तेजो वाग्भूतमित्थं क्षरतोऽपि विद्यात् ।
क्षरेषु तिष्ठन्ति यदाक्षराणि नानात्वमेतान्युपयन्ति तेन ॥१०॥

परोऽक्षरो वा न विशेषकर्मा तस्मात्सदैकत्वमिमौ लभेते ।
ज्योतिः सरूपं बहुनास्ति नान्तर्यामी सरूपो बहुधा प्रपन्नः ॥११॥

यज्ज्योतिषः क्वापि बहुत्वमन्तर्यामी क्वचिद्वा बहुधोदितः स्यात् ।
तत्रास्य चैकस्य सतोऽप्युपाधिक्षरस्य भेदादिव भेदमाहुः ॥१२॥

क्षरस्तु सर्वोऽस्ति विशेषकर्मा स्वतन्त्र उत्पद्यत एष नाना ।
प्रज्ञाः सरूपाः पृथगुद्भवन्त्यो नश्यन्त्यपूर्वाः पुनरुद्भवन्ति ॥१३॥

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keeps the earth in its systsm by Vidhṛti. All substances are affected by this Vidhṛti force. In this way in every vastu Prasaraṇa (Jñāna) Pratiṣthā (Sattā limiting the size of things) and Vidhṛti all these three dharmas reside. It is Akṣara which is the seat of these three Dharmas.

7. In the same way the Karyabrahman that is created from the Manas part of Akṣara Puruṣa, is called Antaryamī. That which is created from prāṇa part of Akṣara Puruṣa is called Sūtrātmā. That which is created from the Vāk part is called Satya. In this the Manomaya, Prāṇamaya, Vangmaya Puruṣas pertaining to Akṣara give rise to Antaryāmī, Sutrātmā and Satya. These also form a Puruṣa triad.

8. The above three Puruṣas (Antaryāmī etc) provide the seat (āyatana) for Jyotis. Vidhṛti and Pratiṣtha of Avyaya Puruṣa. Antaryamī provides the seat for Jyotis. The Satya of Akṣara Puruṣa provides the seat for Pratiṣthā.

9. Sutrātmā provides the seat for Vidhṛti. Jyotis Vidhṛti etc are dharmas. Antaryāmi, Sūtrātmā etc. are called dharmīs. The dharmīs never exist without their respective dharmas. Jyotis, Vidhṛti etc are Śaktis and Antaryāmī, sūtrātmā etc. are Śaktimāns. We cannot understand śaktis without śaktimāns.

10. In the same way Manas, Prāṇa, Vāk pertaining to Kṣara give rise to Prajñā (Prajñamātrā) Tejomātrā and Bhūtamātrā respectively. Since Kṣara are many, Akṣara also takes various bhavas and reside in Kṣaras.

11. Avyaya and Akṣara do not create bhūtamātrās. They remain in the same form and do not change. Therefore Jyotis also does not take many forms. Antaryāmī also remains the same and does not take many bhāvas.

12. Whatever changes we see in Antaryāmī or Jyotis are due to various forms of Kṣara. They always remain the same only.

13. In this way Kṣara and its parts produce Viśeṣas. Independently Kṣara produces various bhāvas. In other words Kṣara causes the coming into existence of the various forms of Prajñā and goes on

प्रज्ञाधिमात्रा अपि भूतमात्राः प्राणाधिमात्रा बहवो भवन्ति ।
प्रज्ञाश्च भूतानि सहान्वितानि प्राणेषु देवेषु समर्पितानि ॥१४॥

ज्योतिर्मयात्मग्रहणं मनः स्याज्ज्योतिर्मयं ज्योतिरिति त्रिधा तत् ।
प्राणस्त्रिधा स्याद्विधृतिर्विधर्ता विधर्तृ भावग्रहणश्च तद्वत् ॥१५॥

प्रतिष्ठितात्मग्रहणः प्रतिष्ठा प्रतिष्ठितात्मेति च वाक् त्रिधा स्यात् ।
सत्ता च तत् सत्यमिति त्रयी वाक् सत्ता प्रतिष्ठेति न भिद्यतेऽर्थः ॥१६॥

कार्य्यब्रह्मणि		मनः	प्राणः	वाक्
परस्थाने अबद्धानि		ज्योतिः	विधृतिः	प्रतिष्ठा
अक्षरस्थाने अग्रन्थिबद्धानि		अन्तर्यामी	सूत्रात्मा	अव्यक्तसत्यम्
क्षरस्थाने सग्रन्थिबद्धानि		प्रजा (प्रज्ञामात्रा)	तेजः (प्राणमात्रा)	भूतम् (भूतमात्रा)
देवता विशेषाः		इन्द्रः	वायुः	अग्निः

producing newer and newer bhāvas again and again as the previous ones get destroyed.

14. Thus prajñamātrās and bhūtamātrās combine and reside in prāṇa which is of Deva form.

15 & 16. Ojha now summarises what all we have seen in the previous sections.

In the previous section we have seen that Avyaya Puruṣa's, manas is called Jyotis. Akṣara Puruṣa's manas is called Antaryāmī and Kṣara Puruṣa's manas is called Prajñā. Avyaya Puruṣa's prāṇa is called Vidhṛti. Akṣara prāṇa is called Sūtrātmā. Kṣara prāṇa is called Tejas. Avyaya Puruṣa's vāk is called Pratiṣthā. Akṣara Puruṣas vāk is called Satya and Kṣara Puruṣa's vāk is called bhūta. All these three mix together and are present in every Vastu. Avyaya, Akṣara and Kṣara are always with these and that is why Puruṣa (who is present in every vastu) has always these three dhatus.

Because Akṣara manas takes in Jyotis (which is Avyaya manas) it becomes Jyotirmayātmā and gets illuminated by it. Because Kṣara takes in Akṣara it is jyotirmaya. Now there are three things here viz. Pure Jyotis, Jyotirmayātmā and Jyotirmaya.

In Nyāya Śāstra, in Vastujñāna we have three things. Jñātā, Jñeya and Jñāna. Jyotis (Avyaya manas) corresponds to Jñāna. It is like the image of Sūrya. Jyotirmayātmā corresponds to Jñāta. This is Akṣara manas. It is illuminated by Jñāna. Jyotirmaya (Kṣara manas) corresponds to Jñeya. That is Avyaya Jyotis illuminates Akṣara which in turn illuminates Kṣara (bhūta).

In the same way prāṇa also has three names Avyaya Prāṇa is called Vidhṛti. Akṣara prāṇa is Vidhartā and Kṣara prāṇa is Vidhṛta (what is supported). Similarly Vāk has three names. Avyaya Vāk is Pratiṣthā. Akṣara Vāk is Pratiṣthātā and Kṣara Vāk is Pratiṣthita (what is given Pratiṣthā). Sattā and Pratiṣthā have the same meaning and therefore we may say Avyaya Vāk is Sattā. Akṣara Vāk is Satya and Kṣara Vāk is Sat.

Avyaya is without bandhana and resides in the vastu as Jyotis, Vidhṛti and Pratiṣthā. Akṣara has

१०. प्रकृतिविशेषाणां माया-महामाया-योगमायानां स्वरूपनिर्देशः ।

अथो रसे तत्र बलस्य सर्गादुदेति योऽयं विविधो विशेषः ।
कुतः स आयाति वियाति स क्वेत्यजानता सा कथिताऽत्र माया ॥१॥

सामान्यमाया महती च मायाऽन्या योगमायेति भवन्ति मायाः ।
तिस्रः प्रसिद्धा अथ योगमायां तां विष्णुमायामिति केचिदाहुः ॥२॥

माया बलं ब्रह्मणि कर्म यत् तत् कर्म त्रिधा तत् त्रिविधास्ति माया ।
रसेऽमिते सा मितिरेव माया दिग्देशकालैरुपकल्पित, या ॥३॥

तत्रामिते सा हि मितिर्विरुद्धा कथं मितं स्यादमितं यदीदम् ।
असंभवन्तीमपि लोकयामो मायाऽत्र मिथ्येति वितर्कयामः ॥४॥

न वा सती सा न च वाऽसती सा स्वतोऽसती या परतः सती या ।
विरुद्धधर्मद्वययोगिनीयं मायाऽस्ति मिथ्येति वितर्कयामः ॥५॥

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agranthibandhana and resides as Antaryamī, Sūtrāmā and Avyaktasatya. Kṣara has granthi bandhana and resides as Prajñā (Prajñā matra), Prāna (Prāna mātrā) and bhūta (bhūtamatrā). Indra, Agni and Vāyu constitute Devatas. The entire Viśva has nothing else.

10. The Nature of Māyā-Mahāmāyā and Yogamāyā.

1. Māyā has already been dealt with by Ojha in Siddhāntavāda. There are quite a few verses here which have already occurred there. The variety which exists in this Viśva is due to the power of Māyā. Māyā is described in the Puraṇa thus

"न सती सा नासती नोभयात्मा विरोधतः । काचिद् विलक्षणा माया वस्तु प्रकृतिरिष्यते ॥"

Because it belongs to the bala category we cannot call it Satī. But Jagat has come into existence because of its Śakti only. Therefore we cannot say it is Asatī (mithyā). Since Sat and Asat are two different things we cannot also call it Sadasatī. That is why it is a Prakṛtiviśeṣa which is of extraordinary nature (Vilakṣanā). Wherefrom it comes and where it goes we do not know. It represents a creation of bala in Rasa. Because we do not know its exact nature, it is called Māyā.

2. Māyā is of three kinds viz. 1. Sāmānyamāya 2. Mahāmāyā 3. Yogamāyā. Yogamāyā is also called Viṣnumāyā.
(cf. भगवानपि ता रात्रीः शरदुत्फुल्लमल्लिकाः । वीक्ष्य रन्तु मनश्चक्रे योगमायासमावृतः ॥)

3. Since we have said that Māyā is a bala which is produced in Rasa how does it get three names? The answer is given here.

Bala results in Karma. This Karma resulting from Māyā is of three types. Māyā is that bala which limits the limitless Rasa. "मीयते अनया सा माया ।". This limitation takes place in direction, space and time.

4. Since Rasa is limitless, to say it gets limited by Māyā bala, does not look feasible. Still we see it in the form of Jagat and we cannot deny the existence of Jagat. Therefore we are tempted to say that it Māyā and Mithyā.

5. This is only the Purāṇa sloka we have quoted in the beginning of this section retold by Ojha in his own words. Ojha again says here that he believes it is Mithyā.

रसोऽक्रियश्चैकरसो बलं वा यन्नीरसं तन्न पृथक् प्रवृत्तिः ।
रसेन संसृज्य बलं प्रसूते मायाऽस्ति माताऽथ पिता स आत्मा ॥६॥

यतो मितिः सा महती तु माया बलं हि तन्नाम च कर्म्म रूपम् ।
बन्धाश्च योगाश्च विभूतयो वा मा च प्रमा च प्रतिमा च माया ॥७॥

परोऽवरो वाथ परावरो वा स ईश्वरो वा परमेश्वरो वा ।
मायावशादेव भवन्ति रूपाण्येतानि माया महती ततः सा ॥८॥

स्वरूपसंसर्गवशाद्रसे स्थितं बलं विशेषद्वयमत्र भावयेत् ।
मात्रां च संस्थां च ततः स मात्रया संसृज्यते तद्वदसौ च संस्थया ॥९॥

छन्दः स्वरूपं द्विविधं तदुक्तं या तत्र मात्रास्त्यथ याऽत्र संस्था ।
दिग्देशकालैः प्रमितिस्तु मात्रा छन्दो मितं तत्कृतवृत्तमाहुः ॥१०॥

जात्याकृतिव्यक्तिकृतिस्तु वर्णच्छन्दः कृतं तेन तु वर्णवृत्तम् ।
मात्राकृतं वर्णकृतं स्वरूपं यस्योच्यतेऽसौ पुरुषः प्रदिष्टः ॥११॥

निचाय्यतौपाधिक एष मात्रा ससर्ग एते न रसस्य खण्डः ।
न वस्तुगत्या परिकल्पनीयो घटस्थिताकाशवदर्थबाधात् ॥१२॥

अणूनि रूपाणि बृहन्ति नानाविधानि मृत्योः स्वयमुद्भवन्ति ।
तत्सर्गरूपावरणेन पूर्णाखण्डामृतं खण्डवदेव भाति ॥१३॥

6. Rasa does not have any action. Bala cannot exist without Rasa. It has its origin in Rasa with the help of Rasa (Ātmā) it gives birth to the Jagat. Therefore there is nothing wrong in thinking that Māyā is the mother of Jagat and Ātmā is the father.

7. Mahāmāyā is that bala which first operates on Rasa and creates a big region of Rasa like a Brahmānda out of the ocean of Rasa by imposing on it limitations in space, direction and time. Both Māyā and Yogamāyā reside inside it. These two create Śiva and Viṣṇu later. Mahāmāyā results in Karma which has nāma and rūpa. It is this Māyā that undergoes Vibhūti, Yoga and Bandha sambandhas depending on its proportion with respect to Rasa and creates the various things we see in this Jagat. It is this that is responsible for Mā chandas, Pramā chandas and Pratimā chandas.

8. Avyaya, Akṣara Puruṣas, Īśvara, Parameśvara (Parātpara) etc. are creations of Māyā only. Therefore Māyā is very big and is called Mahāmāyā.

9. When svarūpa sambandhas take place and when bala resides in Rasa from that two viśeṣas are created. They are called Samsthā and Mātrā. Both Mātrā and Samsthā are creation processes.

10. Both Mātrā and Samsthā are chandas svarūpas. Mātrā chandas refers to the limitation imposed on bala in space, location and time. It is also called Vayonādha or Paridhi. Vṛtta is what is limited by chandas.

11. Varṇa chandas refers to jāti, ākṛti and vyakti bhāvas. Varnavṛtta is created by varṇachandas. Puruṣa is he, whose svarūpa is made up of Mātrā and Varṇa.

12. Mātrā sambandha gives rise to an isolated portion of Rasa. It is that portion of Rasa which has been affected by Māyābala which is subjected to Mātrā. It is just like marking a limited portion in a very big area. It is now a region which is called aupādhika. But in the case of Rasa such a thing does not

तस्यामितस्यापि मितिः कृतेयं माया समायाति वियाति चेयम् ।
मितिस्तु माया मित एष मायीऽश्वरोऽस्य मायामयमेव विश्वम् ॥१४॥
रसे बलस्याथ भवन्ति संस्था संसर्गभेदास्त्रिविधाः प्रसिद्धाः ।
बन्धश्च योगश्च विभूतिरेतै रसे भवन्ति त्रिविधा हि संस्थाः ॥१५॥
बन्धक्रमेण प्रभवेदियं वाक् प्राणास्तु योगक्रमजो निरुक्तः ।
मनो विभूतिक्रमतः प्रवृत्तं संसर्गभेदात् त्रय आत्मसर्गाः ॥१६॥
संसृज्य तस्मिन् प्रतिसृज्य भूयो यत्रैष नानात्वमुपैति मृत्युः ।
तत्राभ्वमायाति वियाति तस्मात् तदभ्वमस्मिन् महती हि माया ॥१७॥
यदद्भुतं यत्त्वसदेव दारुणं यतः पृथग्भावमिवात्मनोऽर्थते ।
आशङ्कते चात्मनि विक्रिया यतो लोके तदभ्वं तदु यक्षमुच्यते ॥१८॥

exist. There it is like the formation of ghatākāśa from akhandākāśa. This is the situation in the case of khanda Rasa in the vyāpaka Rasa.

13. All vastus we see whether they are of very small size or very big size are created out of mṛtyu (bala). While creating these vastus bala traps Rasa and on its support builds up all these vastus. It is because of the āvaraṇa in the form of samsarga the akhanda Rasa appears to be dissected. But this is only an illusion. Rasa always remains akhanda.

14. In this way Maya is a bala which produces measured portions of Rasa. It is produced in Rasa and merges with Rasa. Māyā is nothing but miti (limitation) and the limited Rasa is Īśvara who is Mayī and his Viśva is māyāmaya (balavikāra).

That is why the Upaniṣad says,

"मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।" (Śvet. Up. 4.10)

15. We said Rasa bala sambandha results in two viśeṣas viz. Mātrā and samsthā. Ojha now deals with the svarūpas of these two viśeṣas. Because there are three types of svarūpa sambandhas, we have three types of samsthas. They are Vibhūtisamsthā, Yogasamsthā and Bandhasamsthā.

16. Balasamsthā has bandhasambandha with Rasa. From this Vāk is created. Similarly Yogasambandha creates prāna and Vibhutisambandha creates Manas. Now we have from one samsthā because of the differences in the sambandha, three samsthās viz. Vāk samsthā, Prānasamsthā and Manas samsthā. These are the three Ātma sargas which belong to Avyaya Puruṣa.

17. In this way mṛtyu (bala) appears on Rasa and manages the creation process. Sometimes it appears and after some time gets lost there itself. This mṛtyu is capable of assuming many forms according to the sambandha it undergoes with Rasa. These things which have nāma, rūpa and karma are called Abhva and this Viśva is nothing but this Abhva. This Abhva created by Māyā with the help of Rasa bala pervades the entire Viśva and is called Mahamāyā. It dances as it were in the ocean of Rasa. It comes, dances and disappears in that ocean itself.

18. We do not know wherefrom the Abhva comes and where it goes. It is of cruel nature because it wants to get out from the company of Ātmā and exist independently. It pollutes the Ātmā and therefore it is called Abhva or Yakṣa (phantom or ghost) which is merely an appearance and not a reality.

cf. ब्रह्म वा इदमग्र आसीत् । .... अथ ब्रह्मैव परार्धमगच्छत् । तत्परार्धं गत्वैक्षत कथं न्विमाँल्लोकान् प्रत्यवेयमिति।

अत्यद्भुतं चासदिदं भयावहं ततः पृथक्त्वं पुनरिष्टमात्मनः ।
विभाव्यते ब्रह्मणि विक्रिया ततस्तद् ब्रह्मणोऽभ्वत्रितयं प्रकल्पते ॥१९॥

रूपं च तत्कर्म च नाम चेति प्रजायते ब्रह्मणि कर्मबन्धात् ।
त्रयं तदभ्वं तदु यक्षयुक्तं पुनः पुनस्तन्म्रियतेऽमृतस्थम् ॥२०॥

न सर्वथाऽसौ म्रियतेऽमृते स्थितस्ततोऽमृतो मृत्युरथामृतं पुनः ।
यदावृतं नित्यमनेन मृत्युना रसः स तस्माद्बहुरूपकर्मवान् ॥२१॥

स्वरूपसंसर्गिबलं तु भावो वृत्तित्वसंसर्गबलं च कर्म्म ।
भावः स यन्नाम यदस्य रूपं मात्रा च संस्थेत्युभयं हि रूपम् ॥२२॥

तद् द्वाभ्यामेव प्रत्यवैद् रूपेण चैव नाम्ना च । ते है ते ब्रह्मणो महती अभ्वे । स यो है ते ब्रह्मणो महतीऽअभ्वे वेद महद्दैवाभ्वं भवति । ते हैते ब्रह्मणो महती यक्षे । (श.ब्रा. 11.2.3.1-5).

19. This Abhva is such that we do not know its origin. Therefore it appears to be a wonder. Because it instils fear in us though it goes under the category of Asat. Though being asat it is with Ātmā who is sattāvān, it still wants to make an independent appearance. Because of this Abhva triad, many changes take place in Brahman (Rasa). It is because of this it is considered that this Abhva triad belongs to Brahman.

20. In this way Nāma, Rūpa and Karma are produced in Brahman because of the bandhana of bala. It is this Abhva triad that is called Yakṣa. It resides in amṛtạ (Rasa) and goes on dying again and again and appearing.

21. Because this mṛtyu resides in amṛta, it will not die. That is, its support by Rasa never allows it to die completely. It dies but reappears in some other form. Because this mṛtyu covers the Rasa, Rasa also appears to be karmavān and exhibits many forms.

(cf. "अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् । मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति । तस्मान्मृत्युर्न म्रियते ।" श.ब्रा.).

22. All the things in this Jagat belong to three categories viz. Jñāna, Artha and Kriyā. Those that we cannot see before us are understood by us in the form of Jñāna, which forms the basis of all things, in this Viśva and which pervades the entire Viśva. Kriyā is another thing which goes on taking place all the time. All the objects which are the source of our Jñāna belong to Artha category. In this Viśva there is nothing else except these three entities viz. Jñāna, Artha and Kriyā. Now the question arises, do these three constitute the Jagat or Brahma and Karma constitute the Jagat? Every Karma has two stages, one is the operation of the processes and another is the coming into existence of the finished product. The finished product is called Artha and the operation of the processes is called Karma. In other words, the sādhyāvasthā of Kriyā is called Karma and the siddhāvasthā of Kriyā is called Artha. Since it is Karmasamaṣṭi that ends up in Artha we can say that the Jagat constitutes Jñāna, Kriya and Artha or Brahma and Karma. Both are the same.

But here there is a possible objection when Kriyā during the operation stage goes on disappearing, changing and reappearing how can we say that its samaṣṭi is identical with Artha. Where is the question of formation of samaṣṭi? Therefore Artha exists as a third category and to identify these three categories with the two categoried Brahman namely Brahma and Karma is not correct.

The reply to the above objection is as follows :

घटस्य यन्नाम घटस्य मात्रा संस्थेति रूपं च घटस्य भावः ।
घटत्वमुक्तं तदतः पृथक् स्याद् घटस्य कर्मेत्यखिलेषु विद्यात् ॥२३॥
ज्योतिर्निबद्धं बलमस्ति रूपं प्राणेन संबद्धबलं तु कर्म्म ।
स्यान्नामसंबद्धबलं तु वाचा मायाबलानि त्रिविधानि तानि ॥२४॥
तद् ब्रह्मणोऽभ्वं परपूरुषे च प्रवाहनित्यं ध्रियतेऽक्षरे वा ।
क्षरे त्वनित्यं भवतीह भावः स्यादप्यभावो रसविप्रकर्षात् ॥२५॥

Karma can never be separated from Rasa. Though it goes on changing all the time, yet it is able to build a stream of Karmas so that a Karma Pravāha is all the time present. When we watch the flow of the water in a river, the flow is continuous though the water particles at a point go on changing. Because of this Dhārābala, we see Karmasamaṣṭi though every component of this samaṣṭi goes on changing. Therefore there is nothing wrong in identifying this samaṣṭi with siddhāvasthā and it is karma's siddhāvasthā that constitutes Artha.

But still in actual worldly affairs we distinguish between Artha and Karma. Why? The reason is that in svarūpasambandhas like Vibhūti, Yoga and Bandha, bala gets piled on bala and bala samaṣṭi is created. This results in Artha. On the other hand in the case of Vṛttitvasambandha no such piling is possible and balas remain unbound to each other and therefore Kriya samaṣṭi is not realised. In such a case we say it is only Karma. In other words becaue of sambandha differences we have sometimes Artha and sometimes kriya remains as Karma only. Therefore both conditions exist.

Now Ojha says when the realisation of Artha takes place through Karma, the Vastu acquires a name and a rūpa (form). That part of rūpa in the vastu is called samsthā and Mātrā. In other words the svarūpa of the vastu is achieved by samsthā (ākṛti, jāti and vyakti) and Mātrā (limitation of the vastu) and Mātrā chandas. Whatever bala undergoes svarūpā sambandha and results in bhāvarūpa it gets the name nāma and rūpa. It results in the vastu. Whatever bala undergoes Vṛttitvasambandha it is called Karma. In this way because of difference in bala sambandha three entities come into existence viz. Nāma, Rūpa and Karma.

23. When we say that it is a pot, we are referring to its name, and also Mātrā (Paricchitti) and Samsthā (ākṛtī, jātī and vyakti). Nāma and Rūpa give the bhāva (existence) to the pot. This is called ghatatva. Whatever bala exists in the ghatatva with Vṛttitvasambandha, that is called the karma of ghata. In this way we understand the terms nāma, rūpa and karma pertaining to every vastu. This is called ghatatva in this case. When we say ghate ghatatvam, what does ghata mean? Well it is the Sat Chid Ānanda or Rasa part of ghata. We can then say सच्चिदानन्दात्मके अनिर्वाच्ये घटे नामरूपकर्मात्मकं घटत्वं प्रतिष्ठितमस्ति ।

That is why Bhagavān says in Gītā ब्रह्मणि (घटे) आधाय कर्म्माणि (घटत्वं) सङ्गं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ (भ.गी. 5.10).

The Śruti also says तत्सृष्ट्वा (घटत्वं सृष्ट्वा) तदेव (घटमेव) प्राविशत् । (तै.उप.)

Here the statement 'सर्वं खल्विदं ब्रह्म' is justified. The statement that every vastu is characterised by Asti, Bhāti and Rasa is also justified.

24. We have already said Kṣara is supported by Akṣara and Akṣara is supported by Avyaya Puruṣa. In this way we can say that every vastu has three dhātus because they are of the form of Avyaya Akṣara and Kṣarā. We also said that the three dhātus of Avyaya Puruṣa are Manas Prāna and Vāk which also go under the names Jyotis, Vidhṛti and Pratiṣṭhā.

Here we saw that every vastu is characterised by nāma, rūpa and karma. The rūpa part is related to

पूर्वासतोऽपि प्रभवस्थया यः प्रतिष्ठयाऽभ्वत्रितयस्य योगः ।
स एष भावोऽथ तया वियोगो भवेदभावोऽप्युभयः स मर्त्यः ॥२६॥
तदेषु भावेषु यदस्ति नानाविधत्वमुक्तः स विशेष एषः ।
तत्रैकभावेऽपि भवन्त्यनन्ता इमे विशेषा इति भावसिद्धिः ॥२७॥
सा योगमायाऽन्वितयोस्तु कर्म्मणोः पूर्व्ये प्रतिष्ठे उभये निजाभ्वतः ।
यदि च्यवेते अथ चेन्न वा भवत्येका प्रतिष्ठेह न वाभ्वगामिनी ॥२८॥
अभ्वानि सर्वाणि तु योगतः स्युर्नायोगतः किञ्चिदुदेति रूपम् ।
बलस्थितामिच्छति योगमायां रसस्थिता स्यान्महती तु माया ॥२९॥
द्वयोस्तु योगाय चिराय युक्तं स्थातुं लयायैव च या नियुङ्क्ते ।
सा ब्रह्ममायाऽपि च विष्णुमाया शैवी च माया क्रमशः पृथक् स्यात् ॥३०॥

Jyotis part of Avyaya. The Karma part is related to Vidhṛti part of Avyaya and the name (nāma) part is related to Pratiṣṭhā part of Avyaya. In this way Rūpa, Karma and Nāma which are māyā balas are related respectively to Manas, Prāṇa and Vāk part of Avyayabala. They are bound to one another.

25. Every vastu constitutes two triads viz. Abhva triad (nāma, rūpa and karma) and Puruṣa triad (Avyaya, Akṣara and Kṣara). The former constitutes māyā bala and the latter constitutes Sacchidānda part. The māyā bala is present in Avyaya as a stream flowing continuously and it is never separated from it. It means that as long as Avyaya supports it, the vastu does not lose its nāma, rūpa and karma. The same thing applies to that part of vastu that remains in Akṣara. It does not also lose its nāma, rūpa and karma (Abhva). But the case is different with respect to Kṣara part. Here nāma, rūpa and karma go on changing. Therefore we conclude that as Avyaya, Akṣara are nitya and therefore the pravaha bala residing in them having nāmā, rūpa, karma does not change but what is present in Kṣara because of the changes which Kṣara undergoes, the bala pravāha also is ephemeral and goes on changing and taking new nāmā, rūpa and karma because Rasa goes on leaving it and joining it again and again.

26. When a pot has yet to come into existence, we cannot say it was there in the earth (mṛt). That is the Abhva triad nāma, rūpa and karma comes into existence only when the pot is made out of the earth. Because of the pratiṣthā the pot gets, Abhvatraya gets into it and taking support from the earth, it gets the name sattavān. Earlier it was Asat. When the pot is broken, it becomes Asat and nāma, rūpa and karma also leave it. In the same way in this Jagat bhāva and abhāva go on taking place and newer and newer sṛṣṭis go on taking place and the old ones go on disappearing since both are bala forms, bhāva and abhāva are martya.

27. When a number of pots are made of the same earth and when we refer to the different kinds of them then we are refering to a viśeṣa. When we refer to them generally as pots, we refering to its sāmānyatā.

28. Now Ojha explains Yogamāyā. When two Karmas (balas) have yoga, then they both join together and get pratiṣthā. Because of this sattā of both of them lose their original nāma, rūpa and karma and acquire a new nāmà, rūpa and karma then it is called yoga māyā. For example we can produce a plastic sheet making use of two substance (organic or inoganic) which have different nāma, rūpa and karma. By their yoga, we have a new thing with completely different nāma, rūpa and karma. This is yogamāyā.

29. In the above case only when agranthi or sagranthi bandhana sambandha (yoga) takes place, a new creation can take place. This is yoga māya. But when in the beginning, Rasa-bala sambandha takes

सा शैवमाया यदि चेद्बले द्वे युते क्षणादप्ययुते भवेताम् ।
जलोर्मयो वारिदरूपमग्निज्वाला यथोल्का दिवि विद्युतश्च ॥३१॥

खे नीलिमा भास्कर-चन्द्र-तारा-पृथ्वी-समुद्राश्च महीधराश्च ।
एवं विधा ये चिरमेकरूपा भावाः स्थिताः सा किल विष्णुमाया ॥३२॥

बलद्वये याऽधिकरोति लोके सा योगमाया महती तु माया ।
रसं बलं योजयते महत्यां ता योगमायास्त्रिविधा विशन्ति ॥३३॥

सा योगमाया महती च माया विशुद्धमाया च न भिद्यतेऽर्थः ।
यन्नाम यद्रूपमथास्य कर्म्माण्यपूर्ववच्चापरवच्च माया ॥३४॥

११. मायाया रसबलपुरुषातिरिक्तत्वमतम् ।

नेयं रसो नापि बलं न पूरुषो माया तुरीयेति वदन्ति केचन ।
रसे बलं तत् पुरुषो द्वयोस्तयो र्मायास्थितेयं पुरुषद्वये भवेत् ॥३५॥

place, the bala which limits the unlimited Rasa and on its support builds up this Brahmānda, then it is called Mahāmāyā. Inside this Mahāmāyā, Yogamāya resides. Without yoga of balas no abhāva can come into existence.

30. Yogamāyā is of three types viz. Brahmamāyā, Viṣṇumāyā and Śivamāyā. That Yogamāyā which induces the meeting of two substances is called Brahmamāyā. That Māyā which gives existence to their combining force is called Viṣnumāyā. In other words Brahmamāyā produces the Kārya and Viṣṇumāyā maintains it. On the other hand that māyā (bala) which works against the existence of Vastu and ultimately destroys it is called Śivamāyā. Brahmamāyā is responsible for production, Viṣṇumāyā is responsible for sthiti and Śivamāyā is responsible for destruction.

31. Śivamāyā is that which constantly disrupts the union of two balas. It overpowers Viṣṇu māyā and does not allow the sthiti of vastus. Just like waves appear on the ocean surface and get destroyed the next moment, just like the black colour of clouds change to white colour after a few minutes, just like the flame goes on constantly changing, just like meteoric showers appear and disappear in the sky in the same way Śivamāya works against the existence of things.

32. But on the other hand, the blue colour of the sky, the sun, the moon, stars, earth, oceans and mountains continue to exist in the same form for a long time and that is the effect of Viṣṇumāyā.

33. Summarising the above observations Ojha says Māyā works in this Jagat in two ways. That Māyā which effects the union of two balas and rules over it is called Yogamāyā and that bala which enters into union with Rasa in the beginning and is responsible for building this Brahmānda is called Mahāmāyā. All the three types of Yogamāyā mentioned in previous verses reside inside the Mahāmāya which is the mother of three yogamāyās (Brahmā, Viṣṇu and Īndra).

34. Whether it is Yogamāyā, or Mahāmāyā or pure Māyā there is no difference in their nature. Nāma, rūpa and Karma are māyā in the beginning and māyā later also.

11. The School which believes that Māyā belongs to a different category other than Rasa, bala and Puruṣa

35. We have seen that all things we see around us, is the result of the various kinds of Māyā which

रसो बलानां पुरुषस्य ते द्वे आत्मास्त्यमुष्याः पुरुषौ पुनर्द्वौ ।
माया तु मिथ्या पुरुषस्तु सत्यानृतस्वरूपः प्रथमे तु सत्यम् ॥३६॥

we have discussed above. Here we want to find out whether Maya is Rasa svarūpa, or balasvarūpa or Puruṣasvarūpa or someting else.

Here we should recall the following facts. Rasa and bala are the principal components which take part in the building of this Jagat. They always go together and can never be separated from each other. When balas sleep with Rasa some force is required to induce them in the creation process. It is in this investigation that our sages discovered that there is a third thing which is called Māyā which is an independent entity called Abhva or Māyā which is of the form of nāma, rūpa and karma. It is this Māyā that puts limitations on the infinite ocean of Rasa and starts the creation process. What is the real nature of this Māyā ?

cf. "को अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः" । (ऋ.वे. 10.129.6)

The Ṛṣi says here wherefrom does this creative force come ? Who knows ?

Defining Māyā, Purāṇa says

"न सती (सत्ताभावात्) सा नासती (जगद्रूपेण वर्तमानत्वात्) सा नोभयात्मा (सदसतः परस्परविरोधात्) काचिद् विलक्षणा माया वस्तु प्रकृतिरिष्यते ॥"

Therefore this indescribable Māyā is to be conceived as of Abhva form with nāma, rūpa and karma. In other words it is a force which is part of Nature. Unless this force (bala) is in operation, no creation is possible. Even Puruṣa (Ātmā) is created only by balavadrasa. Therefore Māyā can be defined as a creative force (bala) which induces the balas sleeping with Śāntarasa (i.e. Parātpara state) to creation. Then bala is consumed by Rasa and balavadrasa comes into existence. This creates Puruṣa. Puruṣa (Avyaya) creates Akṣara (Prakṛti). Akṣara creates Kṣara (martya part of Prakṛti) and then the Jagat is built. We can also say Māyā which is essentially a bala limits a region in the unlimited ocean of Rasa and builds up a Brahmāndā of bala in that region. That is why it is called Mahamāyā. In that Brahmāndā Rasa bala sambandha takes place and balavadrasa and Rasavadbala come into existence. From the above Puruṣa (Ātmā) and Jagat are created. When two Puruṣas come together and create a new thing, the force that brings the two Puruṣas together is called Yogamāyā which is a bala present in the Puruṣa pair.

36. Since Rasa and bala always go together and since Rasa is amṛta and bala is martya. We may say Rasa is the Ātmā of balas. When Puruṣa comes into existence as a result Rasa bala sambandha, then both bala and Rasa are Ātmā of Puruṣa. Therefore when two Puruṣas join together and produce a third thing then it is the Ātmā of Yogamāyā. Whenever two Puruṣas undergo samsarga, it is this Yogamāyā that causes their yoga (union) and therefore whatever svarūpa results it is the Ātmā of Yogamāyā.

What is Māyā ? It is mithyā ? What is Mithyā ? We will discuss it in great detail in our introductory article. Here it is enough to point out how Ojha defines it in his extempore lecture to an assembly of western scholars in London in 1902. He says,

"मेचतिः संगमनार्थः । संगमश्च परप्राणे स्वप्राणसमन्वयादेकात्मतापत्तिः । मिथुमिथोमिथुनादिषु तथा प्रतिपत्तेः । तथा च मिथ्येति श्रुत्वा नास्तीत्यर्थो नावसेयः किन्तु परसत्ताकृतसत्ताकोऽर्थः सोऽस्तीति तदर्थः ।"

In other words the root मिथ् means coming together (Sangamana). That is binding one's prāṇa with that of another and making them into one. The words मिथु, मिथो, मिथुन etc. mean the same thing. Mithyā does not mean something which is devoid of Sattā. It means one which has borrowed Sattā form another and has become Sattāvān.

रसो बलं वा परमार्थरूपे स पूरुषस्तु व्यवहारहेतुः ।
माया तुरीया प्रतिभासगम्या सर्वत्र तत्त्वं स रसो बलं वा ॥३७॥

१२. मायोदाहरणम् ।

मालामिहाकर्षति यां दिशं बलादन्यद्बलं तद्विपरीतदिक्क्रमात् ।
अभ्येति तं तं मणिमुत्तरोत्तरं तन्मायिकं कर्षणतः प्रभिद्यते ॥३८॥

पार्श्वाहतामत्रजलस्य वीची मायाबलात् तिष्ठति नाभिमित्वा ।
आघाततः काचपदं त्रुटित्वा धारां त्रुटेः पार्श्वत एति मायाम् ॥३९॥

स्पर्शो रवो गन्धरसे च रूपं भवन्ति नानाबलसंघघातात् ।
असन्त्यकस्मादिह यत् स्फुरन्ति प्रत्युत्क्रमन्तेऽपि च मायिकं तत् ॥४०॥

Puruṣa is of सत्यानृत form. Because he has Rasa part which represents Satya and bala part which represents Mithyā (which is Satyānuṣakta or which has borrowed Sattā). Here it is very important to remember that it is Māyā that is Mithyā and both bala and Rasa are Satya. That is the sambandha between Rasa and bala is Mithyā. But the bala and Rasa that take part in the first sambandha are individual satyas though bala has its origin in Rasa only. This is what Ojha says in this verse.

Here Ojha differs from Śankara's interpretation of Māyā. According to Ojha Māyā does not have Sattārūpa by itself. It becomes Sattavān by taking the Sattā of Rasa in Rasa bala sambandha. We cannot therefore say it is not a reality just like we cannot say a pot which is present before us and which we see with our eyes is not a reality. When once we declare ब्रह्मैवेदं सर्वम् we cannot deny the reality of things which we see around us. Only thing is it has borrowed Sattā and not nitya sattā like Rasa. Therefore we can only say सत्यसंसर्गेण सत्यस्वरूपा सा मिथ्या । What we see around us are of three types. 1. पारमार्थिकदृष्टि (To see the rope as Brahman) 2. व्यावहारिकदृष्टि (To see the rope as rope) 3. प्रातिभासिकदृष्टि (To see the rope as a snake). Thus Rasa and bala are both Satya in their own way and Māyā is an apparition (प्रतिभासगम्या).

37. Therefore Ojha says Rasa and bala have paramārtharūpa. Puruṣa is Vyāvaharika and Māya is Pratibhāsagamya.

12. Examples of Māyā

38. Let us recall some of the facts about Māyā.

1. Māyā has the form of a play ground for Brahman engaged in the creation of Jagat.
2. Māyā is a force different from Rasa bala and Puruṣa.
3. Its origin and place of activity are not known. Therefore it is said to be indescribable (anirvācya).

However it is possible to give some examples to show how Māyā conducts its activity. A person using a Japamālā during his recitation of God's name several times holds it in his hand and goes on moving the beads downwards and catching hold of beads from the upper part of the mālā one by one. This happens as a result of two balas reaching that portion of the mālā held by the finger in opposite directions. It is not easy to understand the way in which these two forces act and do their job. This is Māyā.

39. Ojha gives two more examples of Māyā bala. One is the creation of circular wave pattern set up on the water surface when a tap is given at one point to the vessel containing the water. Another is

१३. कर्म्मस्थब्रह्मपरिचयः ।

ब्रह्मास्ति तत्प्रत्ययसाक्षिकं[१] रसप्रदं[२] च पात्रं[३] च विवर्ति[४] लम्बनम्[५] ।
आलम्भनं[६] चायतनं[७] च सप्तधा तद्ब्रह्म पश्यामि तु कर्मसु स्थितम् ॥१॥
तथाहि तत् प्रत्ययसाक्षिकं बलैः प्रतीयते द्रव्यवदुल्बणै र्गुणैः ।
भटद्रुमक्षेत्रजलार्चिरुच्चयैः सेनावनग्रामसरःप्रदीपवत् ॥२॥
रसप्रदं ब्रह्म तु कर्मणि ध्रुवं निरात्मकं कर्म्मबलं न दृश्यते ।
आत्मा स सत्तारसमादधाति यो यतो घटः सन्नधुना पुरा त्वसन् ॥३॥

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the way in which a glass sheet gets broken from end to end when a bang is given at one end.

40. Giving another example of Māyā Ojha says that the way in which our senses receive, touch, sound, smell, taste and rūpa is a mystery to us. Though these are all the work of balas, the way in which they are produced and convey these, is a mystery to us. This is Māyā.

13. Realising the Brahman in Karma

1. We have already seen the two satyas Brahman and Jagat. Brahman is mūlasatya and karma receives its satya from Brahman and for all practical purposes, this Jagat (Karma) which is karma is satya for us. But we cannot see Brahman. The only way we can see Brahman is through its mahīmā which is Jagat.

Brahman can be realised only through Jñāna. He is Jñānaikagamya. He is pratyaya sākṣika. He is Rasaprada. He is Pātra. He is ālambana. He is ālambhāna and he is āyatana (all these terms have already been explained by us in Siddhantavāda). It is in this way, only through his seven karmas we can realise Brahman. All these are explained here again.

2. How is Brahman Pratyasākṣika. Take the case of a pot. It is an assembly of guṇa and karma belonging to sāmānya and viseṣa category. All these join together and give the svarūpa to the pot. The impression that we get that it is a pot belongs to the Jñāna category. Therefore in addition to the guṇa karma samaṣti we have to accept the presence of balas which binds all the guṇas and karmas and give the svarūpa to the pot and which can be only understood (jñānaikagamya) and through which we realise the presence of Brahman in the pot.

In the same way when we see an army of moving men, the understanding of a collection of men marching in an orderly way as an army is purely that of the mind. The idea that it is an army is jñānaikagamya and it is formless Brahman.

It is the Brahman present in Karma (i.e. in the things around) that is available to us purely as jñāna (Pratyaya).

3. We said in the above verse we are able to get at Karmasthabrahman only through Pratyaya. Though Karma is anitya (constantly changing), we see the things as though they exist all the time. What is that ever present thing in it ? It is Rasa that gives nityatā to it. It is Rasaprada (Rasa giving) Brahman that gives stability to the things. This Rasa is the Ātmā of that thing and constantly feeds it with Rasa. Just like the pot which was not there earlier, because of action of balas it has come into existence because of the sattārasa of mṛttikā (earth) which is all the time present in it. Therefore we understand the Brahman present in Karma as Rasaprada (giver of Rasa). Without this Rasa as Ātmā, Karma can never exist on balas alone.

पात्रं बलस्यास्ति यथाम्बुनः पटास्तिलास्तु तैलस्य घृतस्य वा पयः ।
ब्रह्मेति वालम्बनमस्ति कर्मणां जलस्य बिन्दू रजसां मृदां यथा ॥४॥
उन्मीलितं चक्षुरिहान्धकारे न त्वात्मनोऽन्येष्ववलम्बते तु ।
अथ प्रकाशे त्ववलम्बते यद् गत्वा क्वचित् सोऽस्ति रसो बलस्थः ॥५॥
यद् गच्छतः शून्यधरातले स्यात् पातोऽथ पूर्णे तु पदावलम्बः ।
यदेव तत्रैष पदावलम्ब्य प्रवर्तते सोऽस्ति रसोऽवलम्बः ॥६॥
जन्मान्ध एष क्रमते स्वहस्तौ स्पर्शाय निस्तार्य पुरः क्वचित्तु ।
स्पृष्ट्वा बलेनाहत एष किञ्चिद्ध्यस्तीति यद्वेत्ति स सोऽवलम्बः ॥७॥
अथान्धकारे निबिडे स चक्षुर्विस्फार्य्य पश्यन्न च किञ्च पश्येत् ।
अथापि पश्यन् प्रतमां तमोऽस्तीत्येवं स पश्यत्यवलम्बनं तत् ॥८॥
ब्रह्मेति वालम्भनमस्ति बिम्बस्योर्म्याश्च वारीव बलस्य सत्यम् ।
आरम्भणं तन्नु यतश्च यस्मिन्नारभ्यते तस्य बलस्य रूपम् ॥९॥

4. Now Ojha passes on to explain Pātra, Ālambana etc. Just like Brahman is present in Karma as Rasaprada he is Pātra i.e. container of Karma. Since balas cannot exist without Rasa, we can conceive Brahman as the container (Pātra) of balas. Just like a cloth soaked in water becomes the container of water, just like the sesame seed becomes the container of oil, just like milk is container of ghee, in the same way we should understand Brahman as the container (pātra) of balas (Karmas).

In the same way, just like water drop becomes the support for particles of sand Brahman is the support for Karmas.

5. Now Ojha gives cases where we can witness this phenomenon of Ālambana. When a man moves in the dark, he is not able to see anything and therefore he has no help to proceed ahead. But when there is light, he moves and catches hold of somebody and with his help he is able to proceed ahead, because the sight of the man, creates a samskara in him and enables him to seek his help. We can conceive this as the Rasa present in the Karma (or person) that is able to give the support he needs.

6. In the same way when a man walks and by chance falls into a pit, we say that his legs did not get the support of the ground at that place and therefore he fell into the pit. This means that while walking the support we receive from the ground is to be understand as the support given by Rasa that is present in the balas (ground).

7. A blind man while walking extends his hands forward to see whether there is anything which he can use as support to proceed forward when he touches something he gets the impression that there is something and that is Rasa which is in the form of support and that gives him additional strength.

8. When a man walks in darkness, the knowledge of presence of the darkness, becomes his support. With this knowledge he moves like a blind man and manages things. From all these what we should infer is that Brahman is the ālambana (support) for the Jagat which is balasvarūpa.

9. Brahman is also karma's ārambhaka (initiator of karma i.e. balas). Ālambhana means ārambhaka or utpādaka. When water is not there, where will waves appear ? If a reflecting surface is not there where will pratibimba occur ? Therefore Brahman is called Ālambhana because it is the source of balas and their initiator (ārambhaka).

सर्वत्र संस्था हि बलप्रवृत्तेः सा सा पृथग्वन्नियतास्ति लोके ।
यादृग्बलं क्वाप्यतिशायि दृष्टं तन्मन्दमन्यत्र च न क्वचित्तत् ॥१०॥
क्वचिद्बलं कर्तुमिवेच्छतोऽपि नोत्पद्यते यत्नवतोऽपि भूयः ।
क्वचित्त्वकस्मादिव तत्प्रभूतं प्रजायते तन्नियतिप्रसादात् ॥११॥
बलं स्वतन्त्रं यदि जन्मनि स्यात्सर्वत्र सर्वं बलमेकदा स्यात् ।
तस्मादवश्यं नियतिर्नियन्त्री बलस्य काचिद् ध्रियते रसः सः ॥१२॥
आरम्भणं तेन वदन्ति विज्ञा बलस्य तद्ब्रह्म तदस्ति सत्यम् ।
सत्यानुरोधेन बलोदयः स्यात् सत्यं गृहीत्वा यतते बलाय ॥१३॥
पृथक् प्रतीतेरिह नामरूपे पृथग् विभिन्नायतने भवेताम् ।
यदन्तरा तेहि यतः पृथक्त्वं ब्रह्मैतदाकाशमिदं त्रिसंस्थम् ॥१४॥
केचित् पुनर्ब्रह्म विवर्तनं विदुः स्वप्ने हि विज्ञानगता यथाखिलाः ।
रथा रथी सारथिरश्वकाः पथस्तथा ननु ब्रह्मणि कर्म्मणां कलाः ॥१५॥

10. It is the greatness of ārambhakarūpa Rasa that the form and size of every vastu (samsthā and mātrā) are realised and many types of things come into existence in this Jagat. It is because of the different proportions in which Rasa and bala enter into sambandha, we get differences in the mātrās in which balas appear in different places and in some places they are totally absent, just like there is more light in an open place, less light inside a house and no light at all in a totally dark place.

11. Niyati (Nature) plays an important role in everything we see around us. The variety of sizes and forms, the orderly movements of celestial bodies are all controlled by Niyati. In the same way there is some natural order in the distribution of balas in various things. Therefore when we want to move a big rock, we cannot mobilise the bala required for it. We can break certain things easily but we cannot bend a steel rod. On the other hand in an earthquake or in an atom bomb so much bala is present that it can cause devastation over a very large area. This is the greatness of Niyati (Nature). Because, it controls bala distribution (बलस्य नियन्त्रणं करोतीति) it is called Rasa.

12. If Rasa does not control distribution of balas, how can different things come into existence? Therefore balas cannot function independently. Rasa not only supports it but also controls its distribution.

13. That is why wise men think that Niyati is the ārambhana (ārambhaka) of bala. It is Satya. Knowing that bala is controlled by Niyati, we should involve ourselves in different type of work.

14. Brahman is also the Āyatana of Karma. We see different things in this Viśva. Each has its own nāma and rūpa which are different for different things. For all these Brahman is āyatana which we have already defind (See Siddhāntavāda, Brahmadarśanādhikaraṇa). We had also seen the meanings of Ālambana, Ālambhāna, Pātra, etc). When there are two things one supporting the other, if there is no actual contact of the supporting thing with the supporter then the supporter is called Āyatana. For example when wind blows there is no contact of the air with ākāśa. Because of the size and form differences, of the things, Āyatana also differs from one thing to another. It is the space between one thing and another that differs and this space which is called Ākāśa has three samsthās and this ākāśa constitutes the supporter. In our case, the supporter is Brahman. This Ākāśasvarūpa Brahman which has three samsthās viz. Paramākāśa Purāṇākāśa and Daharākāśa constitute the āyatana for the various things which we see around us.

ब्रह्म च कर्म्म च पूर्णं, प्रत्येकं पूर्णतास्ति पर्य्याप्ता ।
यत् पूर्णं तत् सत्यं, सत्ये द्वे तेन ते सिद्धे ॥१६॥

॥ इति तृतीयो ब्रह्मकर्म्मभ्यां सृष्टिक्रमाधिकारः ॥

15. Some other people think that all the things we see are the vivartas (modifications) of Brahman. Just like in dreams we see many things as though they are real, but actually they are not real, in the same way, we see karma in Brahman and they are not real in the sense they are modifications of Brahman only appearing as these things.

16. But the fact is that both Brahman and Karma are pūrṇa. In whatever measure Brahman is pūrṇa, in the same measure karma also is pūrṇa. What is Pūrṇa is Satya. Therefore both Brahma and Karma are Satya.

In this way while some Ṛṣis (Kṛṣṇayajurvedins) think that there are three satyas viz. Sat, Cit and Ānanda (कृष्णत्रिसत्य). Some other Ṛṣis (Atharvavedins) believed in two satyas Brahma and Karma (पूर्णद्विसत्योपनिषत्). In the beginning we also saw another mata which was called by Ojha as मूलोपनिषत् in which Ābhu and Abhva are the two primordial causes for the creation of Jagat. Now we pass on to the fourth mata which is named by Ojha as Pratyayaikopaniṣat.



अथ प्रत्ययैकसत्योपनिषत् ।

१. ब्रह्मकर्मान्वितरूपस्य प्रत्ययत्वम् ।

प्रत्यय इति यत्संज्ञा, ब्रह्म च कर्म्म च तदेकधाभूतम् ।
विषयाकाराकारितमिन्द्रियजनितं हि तज्ज्ञानम् ॥१॥

इन्द्रियजनितज्ञानं जगतीदं दृश्यते किन्तु ।
इन्द्रियमास्तां मास्तां प्रत्यय एषोस्ति नित्योऽर्थः ॥२॥

नित्ये ज्ञाने ब्रह्मणि कर्म्मण्येतानि भान्ति विषया ये ।
उदयन्ते विलयन्ति च तद्विश्वं शाश्वतं विकुर्वाणम् ॥३॥

२. प्रत्ययस्याहंज्ञानाकारस्यैकसत्यत्वम् ।

कृष्णत्रिसत्यं प्रवदन्ति केचित् पूर्णद्विसत्यं च वदन्ति केचित् ।
एकं तु सत्यं प्रवदामि जीवं जीवादिह प्रत्ययतोऽस्ति नान्यत् ॥१॥

विचारकक्षापरपारगामिनो विज्ञानपाथोधितलावगाहिनः ।
अलौकिकं किञ्चिदवेक्ष्य चक्षते सत्यं तदेकं मतमस्ति निश्चितम् ॥२॥

Pratyayaikosatyopaniṣat

1. Pratyaya is the Svarūpa of the combined existence of Brahma and Karma.

1. Brahma and Karma constitute the two satyas which matter for us in this Jagat. Brahman has Sat Cit and Ānanda form and Karma consists of Nāma, Rūpa and Karma. The combined form both of these is called Pratyaya. Now these two satyas have now been reduced to one Satya which matters in the Jagat. What is Pratyaya? When we see a thing there are two entities involved. One is Draṣṭā the seer and Dr̥śya the objects seen. The seer is always the same but what is seen goes on changing. When both function together we get a certain kind of awareness which we call Jñāna. This Jñāna in which two entities viz. Draṣṭā and Dr̥śya are involved is called Pratyaya. We can say Pratyaya is our Jñāna which is visayākāra karita. It is also produced by indriyas.

2. There can be one objection to our above definition. When we say that this Jñāna which is Viṣayākarākārita and also produced by indriyas, when indriya are not there, there is no question of acquiring Jñāna. How can we say that this Pratyaya is satya and is ever present? The answer to this question is whether indriyas are there or not, Jñāna is a thing which is ever present. Jñāna cannot be destroyed by the loss of indriyas. Therefore pratyaya is always there. If one does not have it because of loss of indriya, the Jñāna is acquired by another who has indriyas.

3. In this all pervasive ever present Jñāna, Brahma and Karma are both present. When Karma which has many names and rūpas (forms) goes on changing all the time what remain Satya is Pratyaya only.

2. Ekasatyatva of Ahamjñānākāra Pratyaya.

1. Some scholars believe in Kr̥ṣnatrisatya and some in Parṇadvisatya. But some other scholars like Śankara believe in one Satya which is Jīvarūpa Pratyaya. According to them there is no other Satya except Jīvarūpa Pratyaya.

स प्रत्ययः प्रत्यय एव सत्यता तत्रैव निष्ठा हि पुरा विपश्चिताम् ।
स ईश्वरो वा स च जीव एव वा जगत् स आत्मा स च यज्ञपुरुषः ॥३॥
स जीव एवेति ममास्ति निश्चयो मत्प्रत्ययो भावयतेऽखिलं जगत् ।
स प्रत्ययः साधु विविच्य भावितो विज्ञानमाहात्म्यविशेषमर्पति ॥४॥

३. ईश्वरज्ञानस्याहंज्ञानपूर्वकत्वम् ।

यदाहुरेके परमेश्वरैकसत्यत्वमस्तीति तदस्त्यलीकम् ।
सिद्धे तु सत्ये मयि सत्यतां चोपजीव्यतामीश्वरसत्यतास्ति ॥१॥
यदीश्वरः स्यात् प्रथमं प्रपन्नस्तदैषु बिम्बप्रतिबिम्बभावात् ।
जीवीष्वनन्यत्वमितो महेशादुदीरितं स्यादिदमुक्तरीत्या ॥२॥

(Cf. योऽस्मिन् देहे ह्यहमहमिति प्रत्ययालम्बनः सन्नास्ते नित्यं सकलकरणग्रामचेष्टानिदानः ।
साक्षात्पश्यन्विविधविकृतीः प्राणबुद्धीन्द्रियाणं सोऽहमप्रत्यङ्ङहमधिगतः स्वात्मना शुद्धबोधः ॥
ज्ञानस्वरूपान्मत्तोऽन्यज्ज्ञेयं नैवास्ति किञ्चन । स्वप्नवज्ज्ञेयरूपेण मनोमायैव जृम्भते ॥)

2. All scholars who have made very detailed studies pertaining to the nature and sustenance of this Viśva have come to the conclusion that the Viśva is supported by only one Satya which we call Pratyaya.

3. Satyasvarūpa is Pratyaya and Pratyaya alone. This was the view of ancient Maharṣis. Here a doubt arises. Is this Satya Īśvara or Jīva or Jagat or Ātmā or Yajña Puruṣa ?

4. The view of Ojha on the above question is given in this verse. He says Pratyaya is Jīvasvarūpa only. It is Jīva who is Satyasvarūpa Pratyaya. Whatever I see in the Jagat are only my impressions (bhāvanābhāvita). When I say this is Svarga, this is Naraka, this is tree, this is stone, this is Īśvara, this is Prajāpati, this is Ātmā etc. are all the expressions of my jñāna of things. Pratyaya is this divine faculty in us that enables us to recognise that inside an all pervasive jñānamandala resides the Jīvasvarūpa Pratyaya. It is this recognition that gives us Ānanda. It is this recognition that led Śankarācārya to declare अहं ब्रह्मास्मि which in essence would mean, in the Viśva Pratyaya which is Jīvarūpa alone is Satya and rest are all Mithyā.

3. Aham Jñāna precedes Īśvarajñāna.

1. In this Samsāra, we recognise three entities viz. Jīva, Īśvara and Parameśvara. Then should we not say that this Pratyaya which is Satya can refer to any one of these? In other words it can be Jīvasvarūpa, or Īśvarasvarūpa or Parameśvarasvarūpa. There are so many views on this. Ojha deals with these next. One view is Parameśvara is the origin of Īśvara (Parameśvara is Parātpara and Īśvara is Para (Avyaya). Jīva has his origin in Īśvara. Since Parameśvara is the origin of all these, it is he who has nitya sattā and therefore the only Satya. In other words, it is Parameśvara who is all pervasive is the svarūpa of Pratyaya. It is in Parameśvara's Pratyaya, Īśvara's and Jīva's Pratyaya function. According to this view only Parameśvara Pratyaya is Satya and all the rest are Mithyā. But if we carefully analyse this situation, we see that this view is not correct because if we analyse who is responsible for giving you Parameśvara Pratyaya we will come to the conclusion that it is Jīva who gave you Parameśvara Pratyaya. Therefore the analysing capacity of the Jīva is responsible for giving Parameśvara Pratyaya to you. Therefore unless you believe in Jīva's Satyatā then only from that Parameśvara Satyata originates. If I am not there, Īśvara's satyatā cannot be established and from that Parameśvara's Satyata cannot be established. In other words,

किन्त्वीश्वरो न प्रथमं प्रपन्नो बहिर्जगन्मूलतया तमीक्षे ।
अन्तर्जगत्तस्तु बहिर्जगत्तत् प्रोत्तर्क्यतेऽन्तर्जगदस्ति मत्तः ॥३॥

अहं तु साक्षादनुभूयमानोऽस्म्ययं प्रमाणानुगमानपेक्षः ।
सिद्धः स्वतः स्वानुभवैकगम्यो न चापलप्यो निजबोधरूपः ॥४॥

मामेव तस्मात् प्रथमं प्रवेद्मि प्रत्यक्तमं तत् परमीश्वरं च ।
अहं हि सोऽन्तर्जगदाकरोमि ततो बहिर्विश्वमथेश्वरं च ॥५॥

४. जीवेश्वरयोरहंरूपैकत्वम् ।

अहं तु साक्षादिव यः प्रपन्नः स एव विश्वं च महेश्वरश्व ।
नातः पृथक् किञ्चन सिद्ध्यतीति ब्रूमोऽवधेयं ध्रुवमेकसत्यम् ॥१॥

न सन्ति तावद्बहवोऽत्र जीवा एकोऽहमेवास्म्यवबोधरूपः ।
अनन्तजीवप्रतिपत्तिहेतोर्भ्रान्त्या प्रतीतावपि नोपपत्तिः ॥२॥

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it is Jīva's Pratyaya that is Satya and the rest are all developments from that.

2. If we can establish the Satyatā of Īśvara even before establishing Satyatā of Jīva (for example through bimba pratibimba bhāva), we can through that establish even absence of difference between Parameśvara and Jīva. Here such a case does not happen. But there is one possibility. Through bahirjagat we can establish the Satyatā of Īśvara.

3. When we see a thing outside, our jñānajyoti spreads out in the form of rays and contacts the body as a result of which our Ātmā takes the form of that vāstu and builds it up in the antarjagat. We see the vastu now in our mental screen and the existence of this in the mental screen depends on the existence of the vastu in the bahirjagat. Therefore the creation of antarjagat depends on the creation and existence of bahirjagat. We now infer that the Sṛṣti kārya of bahirjagat should have kāraṇa and that is Īśvara. Therefore we establish the Satyatā of Īśvara through the existence of bahirjagat and the inference of bahirjagat is established by the Satyatā of our antarjagat. Therefore Īśvara becomes the third Satya.

4. Therefore we come to the conclusion that 'अहमस्मि' is the first sattā that is self evident and it does not require any pramāṇa. My own experience proves अहं सत्यता (जीवसत्यता). It is bodhasvarūpa (jñānasvarūpa). We say it is निजबोधरूपः.

5. Since for my existence no pramāṇa is required I first understand myself. I first realise my own Ātmā (Pratyagātmā). Then it is easy for me to establish Parameśvara satyatā. Then as the third Satya, I establish Īśvara's Satyata. It is Jīva alone that can establish Satyatā upto Parameśvara level. Therefore अहं jñāna precedes Īśvara jñāna.

4. Establishment of Jīva Īśvara unity

1. Now Ojha passes on to identify the Jīva whose Pratyaya is the only Satya, with Īśvara. Īśvara is Satya because of my (Jīva's) Pratyaya. To establish Aham Satya no pramaṇa is required. It is known to me through my own experience (Svānubhavaikagamya). I am nijabodhasvarūpa and nothing else. (शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः-उप). It is only my Pratyaya in an extended region results in the form of Viśva and Īśvara. Therefore there is nothing else other than my pratyaya. Jīva in the all pervasive state becomes Parameśvara also. Jīva Satya is the only Satya and there is no other Satya. This is what Ojha says here.

पूर्वे विनष्टा न जगद्विनष्टं त्विति ध्रुवं प्रत्यय एव मेऽस्ति ।
मज्ज्ञानमात्रं जगदेतदस्ति स्वप्नान्तिकज्ञानवदित्यवेहि ॥३॥

स्वप्ने यथा मत्प्रतिपत्तिसिद्धाश्चैत्रादयः स्युर्बहवोऽस्म्यहं च ।
चैत्रक्षये स्वप्नजगन्न नष्टं मयि प्रबुद्धे तु विलीयते तत् ॥४॥

स्वप्ने यथा प्रत्यय एव सर्वः पाथस्तरिस्तारयिता तरीता ।
अहं परे चेत्थमिह प्रतीमो जाग्रत्यपि प्रत्यय एष सर्वः ॥५॥

एकोऽहमेवास्मि समं सुषुप्तौ स्वप्नेऽपि जाग्रत्यपि ता अवस्थाः ।
ज्ञानप्रकाराः परिवर्त्यमाना दिनेऽधिसन्ध्यं निशि सूर्य्य एकः ॥६॥

2. Here an objection arises. If you say Jīva's Pratyaya is the only Satya, among the millions of Jīvas I see here, which Jīva's Pratyaya is Satya. If you believe your Pratyaya alone is Satya, what about the Pratyaya of others. There is therefore no basis in your argument. You have to believe that it is Īśvara's Pratyaya alone is Satya and not your Pratyaya.

The reply to the above objection is this. You have declared that there are infinite number of Jīvas. But this is only an impression of your mind. I have said that the 'I' refers to only nijabodhasvarūpa which is one only. Because of your wrong understanding of the 'I' concept you are saying that there are many Jīvas. This is only an illusion. You cannot establish by any means that there are several nijabodhasvarūpas. Only a single nijabodhasvarūpa appears to you as several Jīvas. But Pratyaya is only one.

3. Again a question arises here. If Jīva is the only Satya we take it that you believe that it is by the Pratyaya of Jīva which you consider as the only Satya this entire Viśva has been created and therefore when the Jīva leaves this body and disappears from here, this samsara which he has created should come to an end. But such a thing does not happen. Therefore the Pratyaya has to be only that of Īśvara and in that case the destruction of the Viśva does not take place when the Jīva leaves this body and disappears from here.

The answer is that when the Jīva dies, this Viśva also should get destroyed is purely your Pratyaya only. It is your Pratyaya only that the Jīva disappears from here and the Viśva should come to an end. But understand that this Viśva is only the svarūpa of your Pratyaya. Just like in my dreams I see so many things but they really do not exist, you should understand that even in the waking state, whatever you see are purely your mental impressions (Pratyayasvarūpa). That the Jīva was living here and now he is not there etc. are also Pratyasvarūpas only. Therefore you cannot invalidate my contention that my Pratyaya is the only valid Satya and everything else is mithyā.

4. In my dreams I see several things like gardens, trees, buildings, mountains etc. and as the seer I am separate from all of them that is all these exist in my jñānamandala. When any of these things get destroyed my dream world (Svapna Jagat) does not get destroyed. In the same way, the Jīva is my own creation and just like my Svapna Jagat does not get destroyed this Viśva also which is my Pratyayarūpa only does not get destroyed. But when I am not there the Viśva also which is my Pratyaya is not there, just like when I wake up from the Svapna state, my Svapna Jagat also gets destroyed.

5. Since everything, I see in my dream (like boat, boat-man, ore etc.) is only the creations of my Pratyaya, that is my Pratyaya takes different forms which I see, in the same way I get the Pratyaya that this is myself, it is some other Jīva different from me etc. in my waking state.

6. The essence of what all we have said above is that 'I' am only there. That 'I' who was there in

ज्ञानार्थभेदेषु विनश्यमानेष्वपि ध्रुवं नायमहं विनाशी ।
एकोहमेवास्मि परो न कश्चिज्ज्ञानप्रकाराः स्वपरात्मभेदाः ॥७॥

*न प्रत्ययादन्यदिहास्ति किञ्चिन्न प्रत्ययास्ते बहवो भवेयुः ।
स्वप्ने यथा तद्वदिमेऽन्यजीवास्ततोऽस्मि चैको निजबोधरूपः ॥८॥

इमे तु जीवन्ति मृता इमेऽन्ये जीवामि कालेन गतिर्ममापि ।
तदित्थमित्थं च धियो भवन्तीत्येतद्धियां मूलमहं स एकः ॥९॥

प्रवेद्मि तस्मादहमस्म्यथो वाऽहमस्मि तस्मादखिलं प्रवेद्मि ।
शक्यं न निर्धारयितुं ततोऽहं ज्ञानं च सत्ता च न भिद्यतेऽर्थः ॥१०॥

५. अहमात्मनः प्रत्ययैकसारत्वम् ।

ज्ञानं हि कालो न च तत्र कालो ज्ञानं हि देशो न च तस्य देशः ।
अधस्तदूर्ध्वं न दिशोऽत्र तु स्युः प्रपूर्णरूपं क्व चलेत् स्खलेद्वा ॥११॥

*अत्र प्रत्ययैकत्वकुक्तम् । तद्विरुद्धं प्रत्ययनानात्वमुक्तं विशिष्टत्रिसत्योपनिषदि ईश्वरासिद्धिप्रकरणे - 'यथाऽहमेकोऽस्मीत्यादिना'

the waking state was also in Svapna state and also in the sleeping state. In all these three states I have the same form (ekabhāva) and these are only my different states or avasthās. Whatever jñāna changes are there, they are all my Pratyaya only. That is, my Pratyaya takes all these forms. Just like one sun creates day twilight and night changes, changes in the creations of my Pratyaya occur.

7. Just like Sūrya who causes day, night and Sandhya (twilight) never gets destroyed when the days disappear and give place to night in the same way 'I' who represents the jñānasvarūpa which resides in me does not get destroyed when its material creations get destroyed. I alone remain as Satyasvarūpa and there is no other Jīva or artha (matter) is there which is other than myself. The impression that I am there and other Jīvas also are there is purely a fiction or play of my Jñāna. It is I who have created other Jīvas in my jñānamandala and therefore they do not really exist.

8. Therefore we conclude that there is nothing else except Pratyaya and it is this Pratyaya that takes the form of many things. Just like I see in my svapna state I see various things, in the same way I see the things around me in the waking state also. Therefore other than my pratyaya which is Satya there is nothing else.

9. The impression that we get that one is living and the another has met with death, including myself is purely the Pratyaya in me that creates these impressions. Therefore in the process it is Pratyayasvarūpa Jīva alone remains and nothing else.

10. We can never decide whether Sattā precedes Jñāna or Jñāna precedes Sattā. Therefore we conclude that Sattā and Jñāna are the same. When once this is accepted there is nothing else except myself and there is no such thing as Īśvara because my Pratyaya Svarūpatā alone is Satya and there is nothing else.

5. The essence of Ahamātmā Pratyaya.

11. When once it is concluded that there is nothing else except Pratyayasvarūpa Jīva, then certain other conclusions also follow. The concept of time and space also are the creations of my Jñāna. Nay, they are also jñānasvarūpa. There is nothing else which we can recognise except Jñāna. The words, up,

अनादिकालाज्जगदस्त्यनन्ते काले पुनः स्थास्यति विश्वमेतत् ।
प्रवाहरूपा गतिरित्थमस्मिन्नास्ति प्रवाहः प्रतिपद्यते सः ॥१२॥

नासीद् द्रुमः सोऽङ्कुरतः क्रमेण पुष्पी फली नाशमुपैति काले ।
तदित्थमित्थं प्रभवन्ति भावा ज्ञानस्य रूपाणि बिजृम्भितानि ॥१३॥

शुक्लं च कृष्णं च हरिच्च पीतं ह्रस्वं च दीर्घं निकटं च दूरम् ।
क्षुद्रं, महच्चाधिकमल्पमेतत् सर्वं ननु ज्ञानमतो न भिन्नम् ॥१४॥

कृष्णं प्रतीमो धवलं प्रतीमो भेदं प्रतीमोऽस्त्युभयं प्रतीमः ।
यद्वेद्यते वेदयते च वेत्ता तांस्तत् प्रभेदांश्च मिथः प्रतीमः ॥१५॥

तस्माद्ध्रुवं प्रत्यय एष सर्वो प्रत्ययादन्यदिहास्ति किञ्चित् ।
तत्प्रत्ययाद् भिन्नतया प्रतीतान्येतानि भूतान्यपि तं प्रतीमः ॥१६॥

६. अहमात्मनि प्रात्ययिकभेदोपपादनम् ।

यत्त्वाहुरेषामविशेषभावादहंतया प्रत्ययमात्रतायाम् ।
यस्तत्र भेदः प्रतिभाति तस्मिन् किं मूलमस्तीति हि तत्र वच्मि ॥१७॥

स्यात् प्रत्ययोऽसौ सदसत् स्वरूपो ज्ञानं तदज्ञानवृतं प्रतीमः ।
ज्ञाने स्युरज्ञानकृता विशेषा दुर्बोधमज्ञानमिदं यथावत् ॥१८॥

down, east, west, etc. lose their meaning. When everything is Jñāna, where is the question of shifting from one place to another. In modern science we say space cannot take a walk, when there is nothing but space in the entire Jagat. Here Ojha says, "प्रपूर्णरूपं (ज्ञानरूपं) क्व चलेद् स्खलेद्वा ।"

12. This Viśva which constitutes a samsāra which undergoes Utpatti and nāśa all the time has been in existence from time immemorial. It is a pravāha which is nothing but our pratyaya svarūpa. This appearance of pravāha also is an illusion only and what is Satya is Pratyaya alone.

13. When we sow a seed of a tree in our garden, it sprouts out and in course of time becomes a tree with branches leaves, flowers and fruits. After some time it meets with destruction also. The course of all these events is a creation of Pratyaya only and all these are only jñāasvarūpas and nothing else.

14. This Prapanca which shows itself to us in various varieties, various colours, various sizes, situated at various distances are all creations of my pratyaya only and are not different from my pratyaya.

15. We see and understand the colour difference in the things we see. We also see in these three entities namely, the thing that we become aware of (Jnēya), the knower (Jñātā) and that which enables us to understand these things (Jñāna) and we understand their mutual differences.

16. This Prapanca is nothing but one of Pratyaya. There is no Satya here other than Jīva's Pratyaya. If you think, all the bhūta svarūpas (things) which I see before, have material content and therefore cannot be dismissed as Pratyasvarūpa only, then we would say, that the very fact that you see them as bhūtasvarūpas is a creation of your Pratyaya and other than Pratyaya there is nothing else.

6. The reason for seeing differences in Ahamātmā.

17. When everything is my Pratyayasvarūpa of the Jīva which I call Ahamātma it should have only

चतुःप्रकारा प्रतिपत्तिरस्मिन् संभाव्यते तां पृथगत्र विद्धि ।
मृत्युः स शून्यं तदियं च मायाथैकात्म्यमेतास्वपि नो विशेषः ॥१९॥

७. मृत्युवादः ।

वदन्ति हि ज्ञानमिदं विरुद्धद्विरूपतादात्म्यमिति ब्रवीमि ।
तत्रामृतं भासकमेकवत् स्यादनेकवद्भास्य इहैष मृत्युः ॥२०॥

अत्रामृतं त्वन्तरमस्ति मृत्योस्तत्राऽमृतं चाहितमस्ति मृत्यौ ।
प्रतिक्षणान्यान्यविधस्वरूपास्ते मृत्यवोऽस्मिन्नमृते विभान्ति ॥२१॥

यथोर्म्मयः स्युः क्षणिकाः समुद्रादुद्भूय तत्र प्रलयं व्रजन्तः ।
न ते समुद्रात् पृथगुत्प्लवन्ते तथाऽमृते मृत्यव आस्थितास्ते ॥२२॥

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one svarūpa. How then do we see different things in samsāra. Ojha will explain it.

18. Just like the svarūpa of a groundnut seed is made up of two halves, in the same way our Pratyaya's svarūpa is made up of two parts viz. Sat and Asat. That is in Pratyaya both Jñāna and Ajñāna are present. Everything in this samsāra contains Jñāna covered up by Ajñāna (अज्ञानावृतं ज्ञानं). That is why we see Viśeṣas in this samsāra that is differences in various things in this samsāra, on account of the fact that Jñāna is always connected with Ajñāna. This Ajñāna part is always difficult to comprehend and because it never gets destroyed, the Jñāna part's true naturee is always difficult to realise.

19. This Ajñāna part which produces the bhedabuddhi is of four kinds. They are - 1. appearing as Mṛtyusvarūpa 2. appearing in Sūnyasvarūpa 3. appearing in Māyāsvarūpa and 4. appearing in Aikātmyasvarūpa.

Ojha then passes on to explain the above viz. Mṛtyuvāda, Sūnyavāda, Mayāvāda and Aikātmyavāda.

7. Mṛtyuvāda

20. We said earlier that though Pratyaya is Ekasvarūpa, we shall see differences in things. Why? well, we can say that the reason is the presence of mṛtyu. The svarūpa of Pratyaya is achieved when tādātmya (ekabhāva) is achieved between two opposite things. When we see the various things, there are two aspects in understanding them. One is their appearance (bhāna) and the other is their appearing as different things (bhedapratīti or anekavadbhānam). The former constitutes the amṛta part of Pratyaya and latter constitutes mṛtyu part of Pratyaya.

21. This mṛtyu remains inside amṛta and amṛta pervades mṛtyu. That amṛta is inside mṛtyu and at the same time surrounds him on all sides. Because this mṛtyu is always seen in amṛta (अमृते मृत्योर्भानम्) eventhough amṛta is ekasvarūpa, every minute we see differences (भेदप्रतीतिः) in it.

We may easily understand the above, in a simple way. Suppose we see many toys like a girl, a boy, a tree, a monkey, an elephant, a house etc. all made of wood. When we understand that it is all wood it is ekasvarūpa pratīti. But when we see them as boy, girl, tree, monkey, elephant etc. as a child does, then it amounts bhedapratīti.

(cf:- अंतरं मृत्योरमृतं मृत्यावमृतमाहितं । मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति । तस्मान्मृत्युर्न म्रियते । (श.ब्रा.)

22. Just like in the ocean, waves go on appearing and dying every minute, but they can never leave the ocean, in the same way mṛtyus remain in amṛta and go on raising their head and die in amṛta.

८. शून्यवादः ।

यद्वेदमुष्णीषमसत् पटे सत्येवं पटोऽसन् सति भाति सूत्रे ।
असच्च सूत्रं सति भाति तूलेऽसत्तूलमाभाति मृदीव सत्याम् ॥२३॥
मृदप्सु तास्तेजसि तच्च वायौ स वाच्यधिप्राणमियं च सत्ये ।
इत्थं क्रमात्ते निखिला विकारा असन्त एवेह मयैव क्लृप्ताः ॥२४॥
नामासतो यद्भूतमेतदेव त्वारम्भणं कल्पितवस्तुनोऽस्य ।
न ते विकारा अपि तु ध्रुवं मे विकारकामाः प्रतिभान्ति भेदात् ॥२५॥
यथाऽन्धकारे मनसा पिशाचं प्रकल्प्य तस्माद्भयमेति भूयः ।
सत्यं पिशाचं प्रतिपद्यतेऽसौ न वेत्ति मज्ज्ञानविजृम्भितं तत् ॥२६॥
तथैव बाल्यात्प्रतिपद्य भिन्नं भिन्नं दृढं प्रत्ययमेति भेदे ।
तद्वस्तुवद्भाति तु वस्तुशून्यं सत्ताश्रयानाश्रितभातिसिद्धम् ॥२७॥

8. Sūnyavāda

23. Here we start with a thing which has a concrete form and on analysis we go on step by step and end up with one Satya which has no form.

The turban which a man is wearing is first understood as Sat. In the next step we understand it as cloth. When once we understand it as cloth, cloth becomes Sat and turban becomes Asat. In the next step we understand it as an assemblage of cotton threads and so conclude it is this thread that is Sat and the cloth is Asat. In the next stage we understand cotton is Sat and thread is Asat. In this way we end up with earth (mṛttikā) as the Sat and all other things are Asat.

24. Continuing the above analysis we find that the earth has its origin in waters (अद्भ्यः पृथिवी) and waters become Sat. In the next step we declare Tejas (agni) as Sat. That leads us to Vāyu as Sat. From Vāyu we move to Vāk as Sat. Then from Vāk we move to Prāna and then Manas as Sat. Finally we end up with our own Pratyaya as Satya, and the rest are all Śūnya.

25. Asat is something which is assumed and does not really exist. It is this Asat which when named becomes the origin of the vastu. For example the pot never existed before, but the potter made some figure out of earth and gave it the name pot. This is only the greatness that lies in the name and actually the pot does not exist. It is only the mṛt that exists. That is why the Upaniṣad says,

"वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्" (छा.उप) ।

In other words, my Pratyaya which is Satya takes on the name and produces the differences that I see. Actually these differences do not exist and is only an apparition.

26. Now there is an objection. To say that pot etc. are only my Pratyaya and they do not exist is not correct. When I need water to drink I need a pot to store it and if the pot does not really exist, where shall I store the water. My needs will not get fulfilled but yet it is not so. Therefore your contention is wrong.

To the above objection, Ojha replies by saying that when a man walks in the dark and imagines that he is seeing a dark figure and thinks it is a ghost. He is terribly shaken because he thinks it is really a ghost. This is purely a creation of his Pratyaya and he completely forgets that it is so.

नाना न किञ्चित् क्वचिदस्ति रूपाण्येतानि नानापि तदेकरूपम् ।
ज्ञानस्य रूपं हि तथावभासः स्वाभाविकत्वादिदमप्रणोद्यम् ॥२८॥

९. मायावादः ।

यद्वाहमानन्दमयोऽयमात्माऽनुच्छित्तिधर्मास्मि स निर्विकारः ।
येऽस्मिन् विकाराः प्रतिभान्ति नाना मिथ्यैव ते भानमिदं तु माया ॥२९॥

यदित्थमित्थं परिवर्त्यमाना आभान्ति नाभान्ति च तेन मिथ्या ।
यत्तेऽथ भान्त्येव सदा विवृत्या तन्मायिकत्वं प्रवदामि तेषाम् ॥३०॥

भातीति नासत् सततं न भातीत्यतो न सन्नो सदसद्विरोधात् ।
न सन्न चासत् सदसन्न वा यन्निर्धार्यते तां प्रवदामि मायाम् ॥३१॥

यदस्ति यद्भाति च नो न भाति नो नास्ति तत्सत्यमहं हि सत्यम् ।
यद्भाति न त्वस्ति यदस्ति वा प्राक् पश्चाच्च नो भाति तदस्ति माया ॥३२॥

27. In the same way, we learn in our childhood the various names and we also learn to link them with the objects of various forms. It is the samskara that produces the differences in our Pratyaya and that causes bhedapratīti.

28. In this way, Pratyaya which is ekasvarūpa by its very nature gives us the impression of variety in this samsāra and that is why we see different forms. Actually they do not exist. It is Jñāna that shows all these rūpas and that is its svabhāva.

9. Māyāvāda

29. Another reason why there is bheda pratīti is Māyā. How does Māyā produce it? Ojha explains in this section.

Our Ātmā is Ānandamaya. It has always the same form and does not undergo changes. It is amṛta and its dharma never changes. That is why Śruti says,

अविनाशी वा अरेऽयमनुच्छित्तधर्म्मा । (बृ.उप)

Since Ātmā is nirvikāra, whatever doṣas which appear to us as affecting it do not really exist. This bhāna of Vikāras in Ātmā is the result of Māyā acting on it. What really does not exist but appears to us as existing, is called Māyā. In other words because of the indescribable Māyā, Pratyaya which is ekasvarūpa appears to us as nānāsvarūpas. This is Māyā.

30. Gītā says,

"नासतो विद्यते भावो नाभावो विद्यते सतः ।"

The pot was not there earlier and now I see it before me. After some time when it is destroyed it is not there. Because it is constantly changing, it cannot be said to have Satyasvarūpa. It has nānābhava and because it sometimes appears and sometimes does not appear. We call it mithyā. That which appears in different rūpas, we say that the vikāras appear because of their māyikatva.

31. Because the things go on appearing and they change also we cannot call them Sat. We cannot call it Asat also because they appear to us as real. Nor can we call it Sadasat. Where we are not certain,

विवर्तितं भाति न चास्ति सत्त्वे त्वसत्त्वबाधादिदमस्त्यसत्यम् ।
अनस्तिमद्भाति तु भानसत्ताश्रयात् ततोऽस्तीति वदामि मायाम् ॥३३॥
भानं हि सत्यं विषयास्तु पूर्वं न सन्ति ते सन्ति हि भानकाले ।
पुनर्न सन्तीत्यत एव भानास्तित्वं गृहीत्वा पुनरुत्सृजन्ति ॥३४॥
एतद्धि सत्ताग्रहणं च सत्तोत्सर्गश्च साक्षादिव नापलप्यम् ।
तामेव मायां प्रवदामि विश्वं, सर्वं हि मायैव, ततोऽस्त्यसत्यम् ॥३५॥
कुतोस्ति माया, कथमस्ति माया, सात्मैव मायाऽथ, पृथङ् नु माया ।
इत्थं क्वचिन्निर्वचनं न शक्यं, तथापि पश्यामि ततोऽभ्युपैमि ॥३६॥

१०. ऐकात्म्यवादः ।

यद्वाऽत्र नाना प्रतिभान्ति भावा न तत्र नाना किमपीदमस्ति ।
एकत्र भाने त इमे निगूढा भानस्वरूपं हि तदेकमस्ति ॥३७॥

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we call it Māyā and is indescribable.

(cf:- न सती सा नासती नोभयात्मा विरोधतः । काचिद्विलक्षणा माया वस्तु प्रकृतिरिष्यते ॥)

32. That which is Asti and bhāti and for which there is no occasion when it has nāsti bhāva as well as no bhāti bhāva, is called Satya and that Satya is myself (Jīva pratyaya). On the other hand that which is bhati but does not have Astibhāva or that which is Asti but does not have bhāna neither before nor afterwards, is called Māyā.

33. That which is bhatisiddha and not sattāsiddha, because of mithyākāryakāraṇabhāva like Dik, Deśa and Kāla, remains only as Asatya. But though it is devoid of Astitva bhāva, it has bhāna all the time. Therefore we should take it that this bhāna takes place because it is supported by Sattā. In other words when this asat vastu is supported by the Sattā of our Pratyaya, then this bhāna takes place. Because of the support of bhāna sattā, we may say that Māyā also is something that exists, though I cannot describe its lakṣanas.

34. Bhāna takes place both in Astitva and Nāstitva situations. Therefore Bhāna can be considered as Satya. The pot was not there before but it is there now and later it gets destroyed and is not there. But a little later, on the support of the existence of bhāna all the time, it appears there. Thus these things go on changing from āsti to nāsti and again from nāsti to asti and son.

35. In this way things take the support of bhāna sattā and appear and later they leave it and change to asat rūpa (i.e. no existence state). This activity which takes place all the time cannot be just brushed aside as worthless for investigation. What we see before our eyes namely the activity which involves both Sattāgrahaṇa and Sattātyāga cannot be dismissed as nothing or not existing. This indescribable kārya is called Māyā which is responsible for giving this shape to Viśva. In this way we can say that this entire Viśva is asatyasvarūpa and what is Satya is our Pratyaya alone.

36. Thus, the variety (nānātva) that we see in this Viśva is the work of Māyā. We cannot analyse its nature, its origin, or say whether it is Ātmavān or Anātmavān. It will always remain indescribable. Therefore we have to believe in its existence. Thus though Pratyaya is ekasvarūpa only, because of Māyā we see nānātva in this Samsāra.

भावोऽप्यभावोऽपि तयोश्च भेदोऽप्यभावभेदादपि भावभेदः ।
सर्वं हि विज्ञानमिदं तदेकं कूटस्थमाभात्यचलं ध्रुवं च ॥३८॥

भेदप्रतीतावपि भेदकानि ज्ञानानि भेद्यानि च तानि तेषु ।
न ज्ञानतोऽन्यद्विभिनत्ति किञ्चित् तस्मादिदं ज्ञानमभिन्नमेकम् ॥३९॥

नास्तीत्यतोऽस्तीति भवन्ति खण्डा यदस्ति यन्नास्ति च ते हि रूपे ।
ज्ञानस्य न ज्ञानमिहास्ति वृक्णं नतोन्नतोर्म्यो मतमेकमम्भः ॥४०॥

यदस्ति तद्वेद्मि, न वेद्मि यत्तन्नास्तीति, विज्ञानमिदं स्वतन्त्रम् ।
अखण्डमेकं प्रतिभाति शुद्धं ज्ञानात् पृथग् ज्ञेयमिहास्ति नैतत् ॥४१॥

भानं हि सत्यं, तदहं स्वरूपं, भाने स्थितास्ते विषया न सत्याः ।
अहं हि सत्यं, तदसत्यमस्मिन् स्थितं, ततः सत्यवदेव भाति ॥४२॥

सत्या इमे स्युर्यदि तर्हि सन्तो न सन्ति भान्तोऽपि न भान्ति कस्मात् ।
सतस्त्वसत्ताप्यसतश्च सत्ता नैवोपपद्येत विरुद्धमेतत् ॥४३॥

10. Aikātmyavāda

Ojha now passes on to discuss the situations in which there is no bhedapratīti.

37. The things in the Samsāra appear to be many. This nānābhāva really does not exist. All these are contained in one entity called bhāna. Thus bhāna has one svarūpa only and therefore there is no question of nānātva in this Samsāra.

38. The existence and nonexistence of things, difference of one thing from the other are all the result of Pratyaya. It is through our Pratyaya we understand that a thing is there. Again it is through our Pratyaya we understand that something else is not there. Thus all these are the creations of one entity which is our Pratyaya which is Vijñāna (Jñāna) which is Kūtastha rūpa, Acala and Dhruva.

39. In bhedapratīti, what differentiates (bhedaka) and what is subjected to differentiation (bhedya) are all Jñānasvarūpas. There is nothing other than Jñāna which can do all the above functions. Therefore it is Jñāna alone which is devoid of differences and therefore which is one entity, that is everything in this Viśva.

40. Asti, Nāsti etc. this is pot, this is table etc. all these dissected rūpas are Jñānasvarūpas only. We cannot separate them from Jñāna. Therefore Jñāna is the only thing and there is nothing else. Just like the waves of different kinds are produced in a tank and they are nothing but water ultimately in the same way Jñāna takes all these asti, nāsti svarūpas in this samsāra.

41. Whatever is there, I know it, whatever I do not know, is not there. (अस्ति अतो ज्ञायते । न ज्ञायते अतो नास्ति). These situations are revealed to me by Jñāna which is ekasvarūpa, Jñeya vastu is not separate from Jñāna. Jñāna itself creates these things out of itself.

42. Only Pratyaya is Satya. The things which exist in the bhāna of Jñāna are Asatya. Aham vastu is satyasvarūpa and Asatyas present in it appear to be Satya because of my Satyatā.

43. If the things are Satya, then why are they changing? that is why do they experience absence of Astitvabhāva. Similarly if bhātibhāva is satya why do they experience absence of bhātibhāva? But they do take place actually. What is asti becomes nāsti after some time. What is bhāti becomes nabhāti after

यन्नास्त्यसत् तद् यदिहास्ति सत्तत् नास्तीति वेद्मीत्यसदस्ति तस्मात् ।
सच्चास्त्यसच्चास्त्युभयप्रतीतेर्ज्ञानं ततः सद्ध्रुवमस्ति नासत् ॥४४॥

ज्ञानस्य तस्यैव सतः स्थिरस्योपबृंहणं विश्वमिदं विभाति ।
तस्माच्च विज्ञानमिदं वदामि ब्रह्मेह सर्वं प्रतितिष्ठतीदम् ॥४५॥

यदैतदात्म्यं सकलं न तस्मात् पृथक् ततो ब्रह्म वदामि सत्यम् ।
स्वप्नेऽपि जाग्रत्यपि चाहमेव ज्ञानं यतो भाति समस्तमेतत् ॥४६॥

ब्रह्मायमात्मेति वदन्ति तस्माद् ब्रह्मास्म्यहं त्वमसीति चाहुः ।
सत्यं तथा ज्ञानमनन्तमेकं ब्रह्माद्वितीयं तदिदं तु सर्वम् ॥४७॥

विषयिणि विषयसमेते व्यासज्य प्रत्ययत्वमुपपन्नम् ।
प्रत्यय एव च सत्यं तस्मात् सत्यं तदेकमिह सिद्धम् ॥४८॥

॥ इति प्रत्ययैकसत्योपनिषत् (चतुर्थं पर्व) ॥

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some time. What is Asat cannot be called Sat. What is Sat cannot be called Asat. Therefore we cannot call the Viṣayas (pot, picture etc) as Satya.

44. We find that asti, nāsti go on changing in this Samsāra. Asti becomes nāsti and nāsti becomes asti. When these two contractiory things occur together in various things, we conclude it is Jñāna alone which remains the same all the time. Therefore Jñāna alone is Satya and it can never become Asat.

45. This Viśva which we see is nothing but the manifestation of Jñāna or in other words, there is nothing here other than my Jñāna. In this Vijñānasvarūpa Brahman (Jñāna) the whole Viśva is supported.

46. Because there is nothing else here except this Aitadātmya (Jñāna). We call this Jñānasvarūpa Brahman as Satya. In the dream state as well as in the waking state, it is all the manifestations of Jñāna that appear to us as various things. Therefore we conclude that what appears here is myself who am Jñānasvarūpa.

47. It is because of this Śankara gave his Upadeśas in twelve Mahāvākyas. They are,

1. अहं ब्रह्मास्मि। (Yajurveda). 2. तत्वमसि (Sāmaveda). 3. सत्यं ज्ञनमनन्तं ब्रह्म। (Atharvaveda). 4. अयमात्मा ब्रह्म। (Ṛgveda). (Three in each and so there are twelve).

This advitīya Vijñānasvarūpa Brahman is everything and there is nothing else here. Only Pratyaya is Satya.

48. In this way when the Viṣayas (the various vastus) come into contact with Viṣayī (Jñāna), Pratyaya takes place. In other words Jñātā, Jñāna and Jñeya come together and produce Pratyaya. It is this Pratyaya that is Satya. Therefore there is one Satya alone.



अथ पुरुषैकसत्योपनिषत् ।

(प्राणैकसत्योपनिषत्)

१. ब्रह्मकर्मान्वितैकरूपे पुरुषप्राणात्मशब्दाः ।

यद् ब्रह्म कर्म्मान्वितरूपमेष प्राणः स एकः पुरुषः स एव ।
द्विधा चतुर्धा भवति त्रिधा वा तद् ब्रह्म कर्मान्वयतारतम्यात् ॥१॥

यदक्रियं तद्ध्यमृतं परं स्यादथावरं मर्त्यमिदं यदज्ञम् ।
स्वतः क्रिया नास्त्यमृतेऽथ मर्त्ये क्रियाविकारा अनिशं निसर्गात् ॥२॥

चैतन्यमुल्बणं वा गूढं वेति द्विधाऽमृतं भवति ।
चेष्टोल्बणा च गूढा तदिदं मर्त्यं द्विधा तत् स्यात् ॥३॥

Prāṇaika Satyopaniṣat

1. The words Puruṣa, Prāṇa and Ātmā in the single rūpa made up of Brahman and Karma.

1. Brahman (Rasa) and Karma (bala) jointly take a svarūpa and that is called prāṇa of Puruṣa and it is one only. Because of the difference in the proportions in which bala joins Rasa, two, three or four types of Puruṣas or Prāṇas are formed.

2. What is the form of Brahma and what is form of Karma after they have taken the rūpa of Prāṇa? Ojha explains. That part in prāṇa which is devoid of kriya is called amṛta and this Para (Avyaya Puruṣa) is called Brahma. That part which constantly changes is called Avara Puruṣa and is the mṛtyu part. It is also called Ajñāna.

The Brahma part is devoid of action and never changes its rūpa. It is on this Brahmarūpa amṛta, mṛtyu constantly appears and undergoes many changes. As a result, the Śānta Brahman appears as Kriyāvān. It is only an appearance but in reality Brahman is actionless.

3. We said because of the difference in the proportions of Brahma (Rasa) and Karma (bala) the resulting Prāna takes up many forms. Principally they are of two kinds. That part which is amṛta is manifested caitanya (consciouness) and that which is mṛtyu has dormant (गूढ) caitanya. The differences in the forms of humans, animals, birds etc. is the result of gūdha caitanya. For example in the case of humans, this gūdha caitanya while constructing the teeth provides upper and lower rows of teeth for humans but in the case of deer, cow bull etc. it provides the lower row of teeth and two horns are provided instead of the upper row of teeth. It is different for elephant which has tusks projecting outside. Birds are provided with sharp beaks to crush food. It is because of this gūdha caitanya, man is able to stand erect and walk with his two legs.

On the other hand the manifested Caitanya (Ulbana Caitanya) gives bhāna to all vastus and enables us to become aware of them and acquire knowledge about them. Therefore this ulbana (manifested) Caitanya is prakāśasvarūpa.

In the same way mṛtyu also is of two kinds viz. ulbaṇa and gūdha, the movement of blood serum, śukra, Ojas (vigour, vitality) inside our body is due to gūdha ceṣtā. Whatever physical and chemical transformations that take place inside our body is all gūdha ceṣtā. The shiver, unsteadiness etc. is gūdha ceṣtā. On the other hand we are able to perceive ulbaṇa ceṣtā like growth of hair on the body, manifested

स्याच्चेतनाऽथ सोमोऽथाग्निरथापश्च रूपाणि ।
सा चेतना मनः स्यादापो वाक् चेतरौ प्राणौ ॥४॥
तथा च वाक् प्राणमनोमयोऽसावात्मा स उक्तः प्रभवोऽखिलानाम् ।
प्राणः स एकः पुरुषोऽस्ति विश्वं मन्यामहे तेन तदेकसत्यम् ॥५॥

२. चतुर्भेदभिन्नस्य प्राणपुरुषस्य त्रिधातुकत्वम् ।

प्राणोऽयमग्रे विभवन् समन्ताद् यथा सरस्वान् स तथास्ति पूर्णः ।
स्वभावभेदेन चतुर्विधोऽसौ चत्वार एकत्र समाहिताः स्युः ॥१॥
अणोरणीयानपि सर्वतोऽस्माज्ज्यायानसावस्ति बहुप्रभेदः ।
स्थूलोऽपि सूक्ष्मोऽपि चतुर्विधैस्तैश्चतुष्कलः सन् परितः प्रवृत्तः ॥२॥
परोरजा अग्निरथैष सोमश्चापश्च चत्वार इमे स्वभावात् ।
भेदाः स्युराद्यं मन आहुरन्त्यं वाचं तथा प्राण इतीतरौ द्वौ ॥३॥

diseases etc.

4. Ulbaṇa cetanā has three forms (rūpas) viz. Soma, Agni and Āpah (waters). That cetanā which has all these three rūpas is Manas. That cetana which has Soma and Agni rūpas is called Prāṇa and that Cetanā which has the rūpa of waters (Āpah) alone is called Vāk. Prāṇa is of four kinds viz. Citprāna, Saumyaprāṇa (gandharva prāṇa), Āpya prāṇa (Asuraprāṇa) and Āgneya prāṇa (Devaprāṇa) Citprāna is Manas, Āpaja prāna is Vāk and Soumya and Āgneya pranas are called prāṇa itself. Thus we see that one Cetanā splits into three forms viz. Manas, Prāṇa and Vāk.

5. Because this prāṇa is Ātmā (Puruṣa), it is this Vāk-Prāṇa-Manomaya Ātmā that is responsible for the creation of all vastus in this Viśva. This whole Viśva is Puruṣamaya. It is this Puruṣa alone that is Satya. (cf. "स वा एष आत्मा वाङ्मयः प्राणमयो मनोमयः"-बृ.उप.)

[Manas is also of three kinds viz. 1. Cit Manas (Avyaya Manas) 2. Prajñāmanas (anindriya Manas) 3. Indriya Manas. The first one is devoid of bhūta part. The second one experiences all senses like śabda, sparśa, rūpa, gandha and rasa. The third one is bhūtamanas and the one that experiences sukha and duhkha].

2. Prāṇa Puruṣa who is of three kinds has three dhātus.

1. This Ākāśa is filled with Sarasvān samudra and there is no place which is devoid of it. In the same way before creation commenced one Prāṇa occupid the entire space and was in pūrna condition. Because this one prāṇa was both Brahma (Jñāna) and Karmātmaka, and because of their presence in different proportions they became four Prāṇas but they always remained together. Each one of them cannot remain without the others.

2. We see a variety of things around us. Some are small and some are big. In the same way the above four prāṇas exhibit nānātva and we see the differences. They are present in magnitudes smaller than an atom and in magnitudes and bigger than the big things. They move about together with four kalas because they are of four kinds.

3. Ojha now names these prāṇas. These are 1. Parorajā (Cidātmā) 2. Agneya 3. Saumya and 4. Āpya. Parorajā prāṇa represents Manas and Āpyaprāṇa, refers to Vāk. Āgneya and Saumya refer to Prāṇa only.

सोमात् स्थितिः स्याद्, गतिरग्नितः स्यादित्थं क्रिया प्राणवशेन सर्वा ।
ज्ञानं मनस्तोऽर्थकला तु वाचो ज्ञानक्रियार्था इदमस्ति विश्वम् ॥४॥

तत्रापि नैकेन विनान्यदस्ति त्रीण्येक आत्मा पृथगात्मता च ।
वाक् प्राणतः प्राणततिर्मनस्तो नियुज्यमानैव करोति सृष्टिम् ॥५॥

उत्पद्यतेऽस्मादिह यच्च किञ्चित् तदस्य देहं तत आवृतोऽयम् ।
देहस्य चात्माऽऽत्मन एष देहस्ताभ्यां विना क्वापि न किञ्चिदस्ति ॥६॥

देहस्य सर्गे मनसः प्रसङ्गाज्ज्ञानेन्द्रियाण्येव, क्रियेन्द्रियाणि ।
प्राणप्रसङ्गादथ, वाक्प्रसङ्गादर्थाः स्युरित्थं त्रयमेकदेहम् ॥७॥

३. एकात्मनः स्त्रीपुरुषात्मद्वयसृष्टिः ।

जीवोऽयमात्माऽग्निमयोऽस्ति मर्त्यः स चेतनः स प्रमितः स्वतन्त्रः ।
यः स्वानुरूपान् जनयत्यनन्तान् स एक आत्मा जगतोऽग्र आसीत् ॥१॥

4. Ojha then passes on to explain their individual functions. Soma prāṇa is inert (sthitidharmā) and therefore it produces pindas (lumps of matter). The material content of every body is caused by Soma prāṇa. On the other hand Agni prāṇa is mobile (gatidharmā). Thus all substances we see in this samsāra which are either sthityātmaka or gatyātmaka are all kriyarūpas. Inside this kriya, there is a jñānaśakti operating and that is Manas. The unchanging nature of the substances (Sthiratā) is due to the presence of Vāk in it. In other words when a group of balas take the support of Rasa and build a form, it constitutes Vāk. Viśva is nothing but the region pervaded by Manas, prāṇa and Vāk.

5. The above three dhātus viz. Manas, Prāṇa and Vāk always remain together and when they come together through Vyāsajyavṛtti (attachment) Ātmā is built up. In this way even insentiment bodies can be said to possess Ātmā in some measure.

But it should be noted that Vāk (which is bhūta) is influenced into action by Prāṇa and therefore it is under the control of prāṇa. When Prāṇa does not want action, Vāk becomes actionless. Action of Prāṇa is again controlled by Manas. When the Manas desires action, Prāṇa carries it out. Its activation of Vāk results in sṛṣṭi. That is, no sṛṣṭi is possible without the involvement of Manas.

6. It is Ātmā which is manahprāṇavāngmaya that produces creative material (Vikārkṣara) out of itself and builds its own habitat (śarīra) and covers itself with that. That is why the Śruti says,

"तत्सृष्ट्वा तदेवानुप्राविशत्" (तै.उ.)

This Ātmā can never be found without its śarīra. This Viśva is nothing but Ātmā cum śarīra. We say that deha has an Ātmā and Ātmā has deha.

7. The creation of jñānendriyas takes place from the manas part of Ātmā. The creation of karmendriyas takes place from the prāṇa part of Ātmā. From the vāk part, bone flesh, serum, tissues etc. are created. In this way through Jñāna, Kriyā and Artha this body is built up. This whole Viśva is pervaded by prāṇa and there is nothing else except prāṇa which we call Puruṣa. Here there is nothing else except this Prāṇātmaka Puruṣa.

3. From an Ātmā, a pair of Ātmās viz. Ātmās of Puruṣa and Strī are created.

1. We said Prāna (Puruṣa) is all pervasive. It is Ātmasvarūpa only and therefore is amṛta. From this

न चात्मनोऽन्यत् किमपीदमासीत् स सर्वतोऽस्मात् खलु पूर्व औषत् ।
सर्वानिमान् पाप्मन इत्यमुष्माद्धेतोः स आत्मा पुरुषः प्रसिद्धः ॥२॥

पुमान् परिष्वक्त इव स्त्रियाऽसावभिन्न आसीत् सहितः स आत्मा ।
स एक आसीदिति नैव रेमे द्वितीयमैच्छन्न तदान्य आसीत् ॥३॥

एकोऽयमात्मा द्विविधस्ततोऽभूत् पतिश्च पत्नी च बभूवतुस्तत् ।
योगादजायन्त तयोर्मनुष्याः स्त्री गौरभूत् साथ वृषोऽपरोऽभूत् ॥४॥

सर्वाणि हीत्थं मिथुनान्यभूवन् पिपीलिकान्तान्यथ संबभूवुः ।
अहं य आत्मा तत एव सर्वा सृष्टि र्बभूवेत्यहमेव सर्वम् ॥५॥

४. अग्निसोमात्मकादात्मनः सर्वदेवसृष्टिः ।

अग्निः स आत्मा स मुखाच्च योनेः पादाच्च पाणेरसृजत् स्वरूपम् ।
तस्मादिमान्यन्तरतो हि लोम्ना शून्यानि तीव्राग्निमुखोद्भूतत्वात् ॥६॥

स रेतसः स्वादसृजद् यदार्द्रं सोमः स सोऽन्नं स्वयमग्निरन्नात् ।
एतावदस्ति द्वयमेव सर्वं यदन्नमन्नादमितोस्ति नान्यत् ॥७॥

Ātmā one Agnimaya jīvātmā is created who is martya as well of limited size. But though he is of limited size he is independent. In this way, the all pervasive Ātmā creates infinite number of other Ātmās. In the beginning he alone was there. (cf. आत्मा वा अयमेक एवाग्र असीत् - बृ.उप.)

2. There was nothing except that one Ātmā. Because he was the first one to come into existence and also took over all the pāpmās, he is called Puruṣa (पुरा-सर्वतः पूर्वं औषत् - पाप्मनो आत्मनि जग्राह इति पुरुषः).

3. In this way, Ātmā who was independent became dependent because of association with Pāpmā. He took the form of Puruṣa and Strī and became inseparable single Ātmā with them. Because he was a single Ātmā he was not able to enjoy so. He desired and produced another.

4. In this way, because of desire, one Ātmā became two and they formed the Pati-Patnī pair. Their union resulted in the coming into existence of many human beings. Stri became gau (female) the other became Vṛṣā (male).

5. This gau-Vṛṣā pair gave rise to all sorts of Prāṇīs in this Viśva from the smallest to the biggest. This Ātmā was myself called Puruṣa and this is Satya. This Aham became everything.

4. Agni and Soma Ātmās give rise Devasṛṣṭi

6. The Vaiśvānarāgni that resides in our body is our Ātmā which is Prajāpatisvarūpa. Its exit from our body means death. Therefore it is this Agni that supports our body. This Agni spreads and occupies all the parts of our body. In the places where this Agni flow is strong and exhibits itself outside in its natural form, no hair appears in that part of the body. Palm, forehead anus, foot etc. are examples where hair does not grow because of the severity of the flow of Vaiśvānarāgni in those parts.

7. When this Agni produces a moist substance out of its own śukra, that is called Soma. In other words when this substance is deposited into Agni it becomes Agni itself. Again this goes outside and becomes Soma. This soma is also called Anna. Agni is annāda (eater of food). This whole Viśva is nothing but this Agni and Soma. Other than these two there is nothing else. That is why the Śruti says "अग्निषोमात्मकं जगत्"- (उप) (cf. सोमो वै अन्नं अग्निरन्नादः-ब्रा).

सर्वेऽपि देवा अयमग्निरेवासृजत् स मर्त्योऽप्यमृतांस्तु देवान् ।
यच्छ्रेयसस्तानसृजत् स देवान् सा ब्रह्मणोऽभूदतिसृष्टिरादौ ॥८॥

५. अव्याकृतात्मसृष्टानां नामरूपव्याकरणम् ।

प्रागेक आसीन्न जगत् तदासीदव्याकृतं सर्वमिदं तदासीत् ।
जातेषु भूतेषु बभूव नाम्ना रूपेण च व्याकरणं पृथग्वत् ॥९॥

सत्यं त्रिधा व्याकरणं यतः स्यात् ते नाम रूपे अथ कर्म्म चान्यत् ।
वागुक्थमेषामियमस्ति नाम्नां सामापि च ब्रह्म च सैव तेषाम् ॥१०॥

नामानि वाचो ध्रुवमुत्थितानि समं च वाङ्नामभिरस्ति सर्वैः ।
नामानि सर्वाणि विभर्ति सा वाक् वाग्ब्रह्मसामोक्थमतोऽस्ति नाम्नाम् ॥११॥

रूपाण्यथो चक्षुष उत्थितानि चक्षुः समं सर्वविधैश्च रूपैः ।
रूपाणि सर्वाणि बिभर्त्ति चक्षुस्तेषामिदं ब्रह्म च साम चोक्थम् ॥१२॥

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8. All the Devatas in this Viśva are created by this martya Agni only. But the Devatas that this martya Agni produces are amṛtasvarūpa. When Soma is offered to Agni these Devatas are produced. The creation of these great Devatas from martya Agni is the first creation of Brahman and it is a wonder because martya Agni produces Amṛta Devatas. Bṛhajjābalopaniṣad refers to this.

अग्नेरमृतनिष्पत्तिरमृतेनाग्निरेधते । अत एव हविः क्लृप्तमग्नीषोमात्मकं जगत् ॥
ऊर्ध्वशक्तिमयः सोमः अधश्शक्तिमयोऽनलः । ताभ्यां संपुटितं तस्माच्छश्वद्विश्वमिदं जगत् ॥
अग्नेरूर्ध्वं भवत्येषा यावत् सौम्यं परामृतम् । यावदग्न्यात्मकं सौम्यममृतं विसृजत्यधः ॥
अत एव हि कालाग्नेरधस्ताच्छक्तिरूर्ध्वगा । सोमस्य दहनश्चोर्ध्वस्याधस्तात् पतनं भवेत् ॥
आधारशक्त्यावधृतः कालाग्निरयमूर्ध्वगः । तथैव निम्नगस्सोमः शिवशक्तिपदास्पदः ॥
शिवस्योर्ध्वमयी शक्तिरधश्शक्तिमयः शिवः । तदित्थं शिवशक्तिभ्यां नाव्याप्तमिह किंचन ॥
(बृहज्जाबालोप. द्वि.ब्रा)

5. Undissected Ātmā creates dissected things characterised by nāma and rūpa.

9. There was only one Ātmā in the beginning. The Jagat did not exist at that time. It was in an avyākṛta (not describable, undissected) state. This Avyakṛta Ātmā became various bhūta objects with name and form through the sṛṣṭi process. That is Avyakṛta became Vyākṛta. That is,

एकस्य विविधरूपे आकरणं व्याकरणम् अथवा आकारप्रदानं व्याकरणम् ।

10. These name and form constitute satya. This satya covers amṛta ("नामरूपेसत्यं सत्येनामृतं च्छन्नम्" - श.ब्रा). There is a third satya which is Karma. Nāma, rūpa and Kārma together make the svarūpa of every substance. Therefore, the Vyākarana is done in three ways. In the Ātmā, there are three things viz. उक्थ (ऋक्) ब्रह्म (यजुः) and साम (साम). Uktha means the source from which things come out (यस्मादुत्तिष्ठति तदुक्थम्). Brahma means that by which things exist and are supported. (यत्र प्रतितिष्ठन्ति तद् ब्रह्म) Sāma means where they get merged (यत्र प्रलीयन्ते तत्साम). In this way in every Ātmā, three bhāvas viz. Utpatti, Sthiti and Laya are present.

11. Vāk is the origin (Uktha) of nāma. The same Vāk is the Sāma of names. It is Vāk that is the Brahma (Pratiṣthā) of names. All names have Vāk in equal measure (समानरूपेण). All names are also

कर्म्माणि कायादत उत्थितानि कायः समं कर्म्मभिरस्ति सर्वैः ।
कर्म्माणि सर्वाणि बिभर्ति कायस्तेषामयं ब्रह्म च साम चोक्थम् ॥१३॥
त्रयं सदप्येकमतः स आत्मा सन्नैक आत्मैव पुनस्त्रयं तत् ।
छन्नं हि सत्येन सताऽमृतं तत् त्रयं तदेकः स न भिद्यतेऽर्थः ॥१४॥
प्राणोऽयमात्माऽस्त्यमृतं तदाहुः सत्यं विदुस्ते खलु नामरूपे ।
प्राणो हि स च्छन्न इवास्ति ताभ्यां प्राणस्तु वागक्षिमयस्तनुप्रः ॥१५॥

६. पञ्चप्राणात्मकस्यात्मनः पञ्चप्राणा अन्तरङ्गाणि ।

प्राणोऽयमात्माऽग्निमयोऽत्र देहे प्रविष्ट आलोमनखाग्रमस्ति ।
अनेककर्मा स पृथक् स्वकर्म्मस्वकृत्स्न एवेति न दृश्यतेऽद्धा ॥१६॥

supported by Vāk only. Therefore it is Brahma of names. Therefore it is Vāk which is Uktha, Brahma and Sāma of names.

12. In the same way rūpas (forms) originate from the organ of vision. The organ of vision behaves in the same manner with all rūpas. All rūpas are supported by the organ of vision only. Therefore the organ of vision is the Uktha, Brahma and Sāma of all rūpas.

13. Karma arises from sarīra only. Therefore śarīra is the Uktha of all Karmas. This sarīra is affected in equal measure by all Karmas. Therefore sarīra is the Sāma of Karma. It is sarīra that supports all the Karmas. Therefore sarīra is the Berahma of all Karmas.

14. In this way though there are three aspects Uktha, Brahma and Sāma actually all these three combine together and constitute one entity called Ātmā. In fact Ātmā combined results of all these three. Though Ātmā is one, it becomes a triad because of nāma, rūpa and Karma. In this way this Ātmā which is amṛta is covered by nāma, rūpa-karmasvarūpa Satya. We can also say that it is the combined product of all these three.

15. It is prāṇa that is Ātmā which is called Amṛta. Nāma and rūpa are called Satya. Prāna is covered by nāma and rūpa. Amṛta prāna is actually Vāk only. The organ of vision really refers to Manas. Rūpa is conceived only through manas. Karma refers to śarīra. In other words the Vyākaraṇa of Avyākṛta Ātmā is nāma, rūpa and Karma.

The above six verses are based on the following statement of Śataptha Brāhmana.

"त्रयं वा इदं नाम रूपं कर्म । तेषां नाम्नां वागित्येतदेषामुक्थमतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां सामैतद्धि सर्वैर्नामभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति ।

अथ रूपाणां । चक्षुरित्येतदेतेषामुक्थमतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति । एतदेषां सामैतद्धि सर्वैः रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्ति ।

अथ कर्मणां । आत्मे (शरीरं) त्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषां सामैतद्धि सर्वैः कर्मभिः सममित्येतदेतेषां ब्रह्मैतद्धि सर्वाणिकर्माणि बिभर्ति । तदेतत्त्रयं सदेकमयमात्मा उ एकः सन्नेतत्त्रयं तदेतदमृतं सत्येन च्छन्नं प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणः च्छन्नः" ॥ (श.ब्रा. 14.4.4)

6. Five Antaranga prāṇas of Ātmā

16. The Vaiśvānarāgni that resides in our body is amṛtaprāṇasvarūpa and pervades the entire body.

प्राणन्नयं प्राण, उतो वदन् वाक्, श्रोत्रं स श्रृण्वन्नथ, सोऽक्षि पश्यन् ।
मनः स मन्वान, इमानि कर्म्माख्यानान्यकृत्स्नोऽत्र स एक एकः ॥१७॥

सर्वेऽप्यमी यत्र भवन्ति चैकं स एक आत्मास्ति विशिष्टरूपः ।
स वक्ति, स प्राणिति, पश्यतीदं, श्रृणोति, तद्वन्मनुते, स देही ॥१८॥

७. शरीरप्रजास्त्रीपशुवित्तान्यात्मनः पञ्च बहिरङ्गाणि ।

वित्तं ममात्मा, पशुभृत्यमात्मा, स्त्रीपुत्रमात्माऽथ शरीरमात्मा ।
ततोऽपि योऽन्योऽन्तरतः स आत्मा, वित्तान्तमस्यैव स रश्मिरस्ति ॥१९॥

वित्तं प्रियं मे, पशवः प्रिया मे, पुत्रः प्रियो मे, प्रिय एष देहः ।
प्रियोऽखिलेभ्योऽन्तरमस्ति यत् तत् प्रियाणि सर्वाणि तदंशुतोऽस्मै ॥२०॥

It does different functions inside the body. When it is involved in one function in the body all the other prāṇas cease functioning in the sense that all the prāṇas get concentrated in the indriya that is involved in work and try to get out through that indriya. This only means that there is loss of energy (prānātmā) through that indriya and Ātmā (which is of prāṇa form) is present in smaller measure in that portion of the body involved in work (like talking, walking, etc).

17. When the Ātmā is involved in the work of prāṇana (breathing) it is called prāṇa. When it is involved in talking it is called Vāk. When it is involved in hearing it is called śrotra. When it is involved in seeing it is called cakṣus. When it is involved in thought it is called manas. Thus in each of the indriyas some part of Ātmā resides. But the Ātmā is one only. Therefore we conclude that it takes five forms according to the indriya in which it resides.

18. In this way, Vāk, prāna, śrotra etc. combine together and take a special (viśiṣta) form inside our body and remain as one Ātmā. This Ātmā does many functions like talking, hearing, seeing, breathing etc. It is called Dehī or Śarīrī because it resides inside our body with the above five antaranga prānas.

(cf. "श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥" (केनोप. 1.2)

7. Five bahirangas of Ātmā

Ojha now passes on to the external prāṇas of Ātmā.

19. Śruti says "यावद्वित्तं तावदात्मा ।" Ātmā's wealth lies upto limit of its region of influence. Therefore Prajā, Strī, Paśu, Vitta (Dhana) and Śarīra constitute Ātmā's external wealth.

20. The above things are dear to me. Why? The Upaniṣad answers. Ojha explains it here. Though all the above things are dear to me, the one that is dearest to me is the Ātmā which is hidden in me. The rays of this Ātmā come out and all these things which lie outside are dear to my Ātmā. Not that all the things around me are dear to me. Only those on which the rays of my Ātmā fall, are dear to me and if by any chance these are affected are lost, I do not mind losing anything which is less dear to me to save it and get it restored to me. If the same thing causes danger to my dearer thing like my body, I do not mind saving my body at the cost of that thing. Again if my Ātmā itself is in danger, I do not mind losing part of my body like hand or leg if I can save my Ātmā. Therefore what is really dear to me is my Ātmā and therefore to save it I am prepared to lose any bahirangas. That is what Śruti says,

"न वा अरे पत्युः कामाय पतिः प्रियो भवति आत्मनः कामाय पतिः प्रियो भवति । न वाऽरे सर्वस्य कामाय सर्वं प्रियं

८. ऋषिपितृदेवानामात्मविकारत्वम् ।

ब्रह्मैव सर्वं, तत एव सर्वं तद्विद्यया सिद्ध्यति सर्वमित्थम् ।
ब्रह्मायमात्मैव तदस्ति सोऽहं ब्रह्मास्मि, मत्तोऽभवदत्र सर्वम् ॥२१॥

द्विषत्तया यं च सुहृत्तया यं यथा चिरं भावयते स नूनम् ।
तथा भवेदात्मनि सर्वमस्य स्थितं, स बन्धुः स रिपुः स सर्वः ॥२२॥

यं कं च देवं पितरं परं वा यजत्ययं तस्य स सोऽस्ति देवः ।
आत्मैव नूनं मनसाऽनुक्लृप्तोऽस्यात्मा यथा भावयते तथा स्यात् ॥२३॥

देवा विभिन्नाकृतयो विभिन्नस्वभावशीलाश्च विभिन्नवर्णाः ।
सर्वे स आत्माऽस्त्यविशेष एकस्तस्यैव सर्वापि विसृष्टिरेषा ॥२४॥

यानेष देवानथ यान्मनुष्यानृषींश्च यानात्मनि भावयेद्वै ।
आत्मा स सोऽर्थो भवतीह सर्वः पश्यंस्तथा वक्ति च वामदेवः ॥२५॥

भवति - आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्" । (बृ.उप)

8. Ṛṣi Pitṛs and Devatas are Ātmavikaras.

21. All things here have their origin in Brahman. It is Brahmavidyā that is responsible for all these things ब्रह्मविद्यया ह सर्वं भविष्यन्तो मन्यन्ते । ब्रह्म एव सर्वम् । ब्रह्मण एव सर्वम् । All these three statements relate the things here to Brahman. What is this Brahman? It is nothing but this Ātmā (अयमात्मा ब्रह्म). Therefore Ṛṣis, Pitṛs and Devatas also have their origin in Ātman only.

22. If we hate somebody or be friendly with somebody for a long time, then the enmity and friendship gets established in our mind. Since it is the mind that creates it, we say that my Ātmā becomes my friend or enemy. That is why Gītā says,

"उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः" ॥ (भ.गी. 6.5)

Here the idea is we have to lift the Prajñānātmā with the help of Vijñānātmā.

23. For everybody, the Devata which is worshipped by him becomes his Upāsya Devatā. The other Devatas are of no consequence to him. This Devatāsvarūpa has been created by Ātmā only. According to his bhāvanā the Devatasvarūpa is shaped and Śraddhā in that develops in that Devatasvarūpa. This Devatā can be Pitṛdevatā or Yajñadevatā (Prajāpati). But the fact remains these are pure creations of Ātmā. While he worships that Devata his Ātmā gets merged with that Devatā and therefore these Devas, Pitṛs etc. are only Ātmavikāras.

Cf. "यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥" (भ.गी. 7.21)

24. Each Devatā has its own form (ākṛti). Each one of them is supposed to have its own dharmas (qualities). Some are imagined to be white, some are said to be black and some are said to be red. Sātvika guṇa is associated with some. Some have Rājasa dharmas and yet others have Tāmasa guṇas. These are all the creations of my Ātmā. A single Ātmā with a single svarūpa creates different svarūpas. Kāli Devatā has eighty four svarūpas. Rudra Siva, Viṣṇu, Kṛṣna have all different svarūpas. Since men have different attitudes, differences in the svarūpas of Devatas have been created. This is Upāsanā

"अहं मनुरभवं सूर्य्यश्च अहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जे अहं कविरुशना पश्यता मा" ॥२६॥ (ऋ०मं० ४।२६।१)

देवेन्द्रमस्तौदयमत्र मर्त्यं तल्लोकवृत्तं नु तथापि तेन ।
अध्यात्ममिन्द्रः स्तुत एव देहो विनात्मना नैष करोति किञ्चित् ॥२७॥

"अहं विवेच पृथिवीमुत द्यामहमृतूरजनयं सप्त साकम् ।
अहं सत्यमनृतं यद् वदामि अहं दैवीं परि वाचं विशश्च ॥२८॥

अहं जजान पृथिवीमुत द्यामहमृतूरजनयं सप्त सिन्धून् ।
अहं सत्यमनृतं यद् वदामि यो अग्नीषोमावजुषे सखाया" ॥२९॥ (अथर्ववेद ६।६।६१।२,३)

वाचः प्रतिज्ञेयमथर्ववेदे सा वाग् न चात्मानमृते विवक्ति ।
अग्निं स सोमं जुषतेऽयमात्मा द्यावापृथिव्यौ मनसा विविङ्क्ते ॥३०॥

Rahasya. All these are the creations or Vikāras of single Ātmā.

25. The Upāsaka's Ātmā takes the svarūpa of whatever Ṛṣi or Devata whom he worships with śraddhā. Vāmadeva says so. In Ṛgveda Vāmadeva Ṛṣi says,

26. "अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥" (ऋ.वे. 4.26.1)

"I was Manu Prajāpati, I am Sūrya, I am the scholar Kakṣīvān, the son of Ṛṣi Dīrghatāmas. I worship Kutsa Ṛṣi the son of Arjunī. I am Uśanā, the far sighted Ṛṣi. See all these Ātmavikāras. You also see all your Ātmavikāras."

Kutsa was Rajarṣi he took the help of Indra and defeated 52 lakhs of asuras. In this way Vāmadeva explains Upāsanā Rahasya.

27. Though people interpret the above Ṛk as Devendrastuti, it should be actually interpreted as adhyātma Indrastuti. Without this adhyatma Indra nothing is possible. Devendra is under the control of this Ātmendra.

28. It is with this idea Atharvaveda says,

"अहं विवेच पृथिवीमुत द्यामहमृतूरजनयं सप्तसाकम् ।
अहं सत्यमनृतं यद् वदाम्यहं दैवीं परिवाचं विशश्च" (अ.वे. 6.6.61.2)

That is,

"I make the partitions Pṛthivi and Dyau. I created the seven ṛtus. Whatever truths and lies people talk they are all my utterances. What you call Daivī Vāk or Veda Vāk are my expressions only. Whatever prajās are here, they are all myself"

29. Again the same Veda says,

"अहं जनान पृथिवीमुत द्यामहमृतूरजनयं सप्त सिन्धून् ।
अहं सत्यमनृतं यद् वदामि यो अग्नीषोमावजुषे सखाया" ॥ (अ.वे. 6.6.61.3)

Here the Ṛṣi says I am Agni and Soma which are responsible for the creation of Jagat. Devotees give āhuti only on me.

९. ब्रह्मवीर्य्यादात्मनः क्षत्रविट्शूद्रवीर्य्योत्पत्तिः ।

ब्रह्मैकमेव त्विदमग्र आसीत् क्षत्रं ततः श्रेय उदैत्तु रूपम् ।
क्षत्रात् परं नास्त्यत एव सोऽधः सन् ब्राह्मणः क्षत्रियमध्युपास्ते ॥३१॥

क्षत्रस्य तु ब्रह्म तदस्ति योनी राजा प्रकर्षं परमं च गच्छन् ।
ब्रह्मैव चोपश्रयते स्वयोनिं संवर्द्धयत्येतदयं स्ववृद्ध्यै ॥३२॥

विशं ससर्जाथ च शौद्रवर्णं धर्म्मं तु सत्यं स ततः ससर्ज ।
क्षत्रस्य तत् क्षत्रमिहावलीयानाशंसते धर्म्मपरो बलिष्ठम् ॥३३॥

ब्रह्माथ च क्षत्रमथो विडेवं शूद्रश्च धर्म्मोऽस्ति तदस्ति सत्यम् ।
सत्यं न जातु च्यवते, नियत्या तथैष लोकः परिरक्षितोऽस्ति ॥३४॥

देवेषु तु ब्रह्म तदग्निनाप्यं तद् ब्राह्मणेनात्र मनुष्यजाते ।
क्षत्रं तु देवेष्वधिलोकपालं यः क्षत्रियस्तत्र मनुष्यजाते ॥३५॥

ये विश्वदेवा मरुतश्च रुद्रा अथादितेया वसवश्च देवाः ।
विट् तेषु वैश्येषु मनुष्यजाते शूद्रस्तु पूषेयमथो मनुष्यः ॥३६॥

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30. In the above ṛks, the declarations are all by Vāk. That Vāk cannot be anything other than Ātmā. It is this Ātmā which worships Agni and Soma. It is through this Ātmā earth-heaven partition has been made. Therefore all these things are only bhāvanās of Ātmā. Whether the reference is to Ṛṣi or Pitṛ or Deva, or any thing else, they are all Ātmavikāras only.

9. Brahmavīrya creates Kṣatra-Vit-Sūdravīryas

31. In the beginning Brahman alone was there. From that Kṣatrarūpa was born. In other words from the Brahmavīrya the meritorious Kṣatravīrya was created. It excelled even Brahmavīrya and therefore in Rājasūyayajña Rājā takes a higher seat and the Brāhmanas take lower seats and bless him. It is because of the sūpermost nature of Kṣatravīrya.

32. But the fact is that this meritorious Kṣatravīrya had its origin only in Brahmavīrya (ब्रह्मास्य सर्वस्य प्रतिष्ठा). That is why though the Kṣatriya occupies a higher position, he takes the support of Brahmavīrya only. That is why a Kṣatriya is always interested in protecting the Brāhmaṇas. Otherwise, if Brahmavīrya goes down or gets destroyed, the Kṣatravīrya also will be destroyed. Therefore in his own interest the Kṣatriya protects the Brāhmaṇas.

33. Just like Kṣatravīrya originates from Brahmavīrya, Vitvīrya as well as Śudravarṇa also have their origin in Brahmavīrya only. Having created these three varṇas Brahmavīrya created Dharma which is Satyasvarūpa. Dharma is so powerful that even a weak man who is supported by Dharma can challenge a Kṣatriya who is very strong.

34. For all the varṇas Dharma is Satya and they follow the Dharmas prescribed for each varṇa. Varnāśrama Dharma becomes an established regulatory and protective force for the society.

35. Among the Devatas, Agni has Brahmavīrya. Among ten lokapalas Indra, Varuṇa, Kubera, Candra etc. have Kṣatravīrya. Among men Kṣatriyas have this Kṣatravīrya.

36. Viśvedevas, maruts Rudras, the twelve Ādityas and eight Vasus have Vit vīryas. In humans, Vaiśyas have this Vīrya. Puṣā devatā belongs to Śūdravarṇa and among men Śūdras belong to Śūdravarṇa.

तत्तन्मनुष्यस्य सधर्म्मिदेवो लोकः स्व एतं यदि चेददृष्ट्वा ।
प्रेयात् स एनं न भुनक्त्यलब्धः पुण्यं महत्कर्म्म च हीयतेऽस्य ॥३७॥
तस्मादुपासीत नियम्य लोकं ह्यात्मानमेवैष न हीयतेऽतः ।
यथा यथा कामयते स सर्वं तस्यात्मनः सिध्यति सृज्यमानम् ॥३८॥

१०. आत्मनः सर्वभूतलोकत्वम् ।

सर्वेषां भूतानामप्ययमात्मैव लोक उपनेयः ।
होमं यजनं कुर्वन् देवानामेष लोकोऽस्ति ॥३९॥
अनुवचनात् स ऋषीणां स पितृणां पिण्डदानतः प्रजया ।
वासयते स मनुष्यानशनं तेभ्यो ददाति तन्नृणाम् ॥४०॥
यत्तु पशुभ्यस्तृणजलमुपदत्ते तत् पशूनां स्यात् ।
उपजीवन्ति विहङ्गा माक्षिकमशकाः पिपीलिकाद्याश्च ॥४१॥
आत्मा यः खल्वेवं सर्वेषां लोक आश्रयोऽस्त्यस्मै ।
भूतान्यरिष्टिमिच्छन्त्येतन्मीमांसितं विदितम् ॥४२॥

37. All men belonging to various varṇas should be familiar with their respective dharmas. They should also know the Devatas and their lokas. If they fail to acquire this knowledge they cannot reach their devatas or their lokas after death. Their punyakarma also loses its value and they get entangled in this samsāra and cannot get out of it.

38. Therefore to escape durgati, every person should worship his Devatās according to the regulations prescribed in the Śāstrās and should do those karmas prescribed for them. Such Upāsanā Karmas will ensure their Ātmās achieving their desired results after death. Therefore the Gītācārya says that the Karmas prescribed by the Sāstras to each individual should not be given up.

We conclude therefore that it is Ātmā which creates the varṇas and therefore it is the only Satya which has to be worshipped (Upāsitavya).

10. Ātmā supports the entire world of bhūtas.

39. All bhūtas take support on Ātmā. They cannot exist without Ātmā. In the same way Devas constantly come down and feed us. In this act they lose their strength in their own place. This is compensated by us by feeding them through yajñas and homas. (cf. "देवान् भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ" ॥ (भ.गी. 3.11).

40. In the Vedas Jñāna is referred to as Ṛṣi. It is also called Citsatya. As we learn from books or from the teacher, out jñāna or Citsatya improves. Only when we recite what we have learnt the Sattā of this Jñāna remains with us (with Ātmā). This anuvacana by Ātmā is therefore a means of Ātmā becoming the support of Ṛṣis (Jñāna). In the same way when the Ātmā does Pindadāna and produces children (Prajā) he becomes the support of Pitṛs and at the same time the Pitṛs get their desired lokas. When the Ātmā feeds manuṣyas who are in need of food, he becomes the support of the manuṣyas.

41. In the same way Ātmā becomes the support of Paśus. Whose life he ensures by feeding them with grass and water. He also becomes the support of many other animals, birds, flies, mosquitoes, ants etc. by producing grains on land. Therefore for everybody this Ātmā becomes the support.

११. पाङ्क्तस्यात्मनः कात्स्न्र्यम् ।

आत्मैष आसीदिमिग्र एकश्चत्वार एतस्य भवन्ति कामाः ।
स्त्री स्यात्, प्रजायेय, च, वित्तमास्तां, कर्म्म प्रकुर्वीय शिवाय, चेति ॥४३॥
इयान्नु, कामोऽस्य हि साधनीयो नातः परं विन्दति वाञ्छयापि ।
एकैकमेषां तु न यावदाप्नोत्यकृत्स्नतां मन्यत एष तावत् ॥४४॥
तैः सार्द्धमात्मा भवतीह कामैः पञ्चाङ्ग आत्मा वनिता प्रजा च ।
वित्तं च कर्म्मापि च पाङ्क्त एभि र्भूत्वा स आत्मा भवतीह कृत्स्नः ॥४५॥
द्विधास्य पाङ्क्तत्वमदोऽन्तरन्यद् बहिस्तदन्यद् तदमुष्य कात्स्न्र्यम् ।
प्राणैस्तदस्यान्तरतो बहिर्धा त्वन्यात्मभिः स्वप्रभवैः प्रसिद्धम् ॥४६॥

42. Thus Ātmā is the support of the entire loka. That is why it is necessary to protect this Ātmā. All bhūtas always pray for the well being of this Ātmā. Therefore it is necessary that Ātmā performs Pancamahāyajña so that the entire loka is fed by it.

11. Ātmā becomes pūrṇa by Pānktatva

43. In the beginning this Ātmā was one only. When, it indulged in sṛṣti process and became many, it acquired four desires. This Ātmā consists of Manas, Prana and Vāk. Manas originates desires, Prāna undergoes tapas and Vāk indulges in action. When rays emanate from the manas and fall on the objects and then return to the Ātmā some sort of hunger (aśanāyā) is produced in the Ātmā and the Ātmā desires it. It should be noted here that without jñāna desire does not arise, without desire, tapas does not take place and without tapas, karma does not take place. That is why Śāstra says,

"ज्ञानजन्या भवेदिच्छा इच्छाजन्या कृति (तप) र्भवेत् ।
कृतिजन्यं भवेत् कर्म तदेतत्कृतमुच्यते ॥

Here what is important for us is that the desire (Icchā) that takes place in the Ātmā is of four kinds. He wants to become pūrṇa by acquiring a woman and having union with her. He cannot enjoy alone. He wants a mate. Without a mate he is only half made. He wants to become pūrṇa by acquiring a mate.

Therefore Śruti says,

"एकाकी न रमते । स द्वितीयमैच्छत् पतिश्च पत्नीच ।"

This is his first desire.

The second desire is that he wants to produce praja and thus multiply himself.

"एकोऽहं बहुस्याम् - इति"

The third desire is that his wealth should increase. The fourth one is that whatever he does should bring him happiness.

44. Ātmā can satisfy only these four desires and nothing more. If he desires more he is foolish. He thinks by acquiring these four he becomes pūrṇa.

45. Now with the above and Ātmā added to it he becomes Pancānga. With these pānktas he becomes pūrṇa.

आत्मा मनो, वाग् वनिता, प्रजा तु प्राणोऽस्य, चक्षुः श्रवणे तु वित्ते, ।
दृष्टं त्विहामुत्र च तच्छ्रुतं स्यात्, कायोऽस्य कर्म्म क्रियते ततस्तत् ॥४७॥

यज्ञः स पाङ्क्तः, पुरुषश्च पाङ्क्तः, पशुश्च पाङ्क्तोऽखिलमेव पाङ्क्तम् ।
पाङ्क्तः स आत्मैव तु सर्वमेतन्न चात्मनोऽस्ति व्यतिरिच्य किञ्चित् ॥४८॥

वाजिश्रुतौ पश्चिमकाण्डपाठे तार्तीयके ब्राह्मणकं द्वितीयम् । (शत० ब्रा० १४।३।२)
जीवात्मनोऽस्यैव समस्तविश्वप्रपञ्चबीजत्वमवोचदित्थम् ॥४९॥

१२. एकात्मनः सृष्टिविधौ त्रिमूर्तित्वम् ।

सृष्टिस्त्रिधा क्षुद्रतमा[१]ऽथ खण्डात्मिका[२] महासृष्टिरि[३]ति प्रभेदात् ।
एकैकभूतस्य शरीरसृष्टिः क्षुद्राण्डजन्म[१] त्विह खण्डसृष्टिः[२] ॥५०॥

सर्वाण्डसाधारण विश्वभावोदयो महासृष्टिरि[३]ति प्रतीयात् ।
तिस्रस्तु ताः सृष्टिविधा इयं हि श्रुतिः समानं विषयीकरोति ॥५१॥

तत्रादिसृष्टिः परमेश्वरात् स्यात् तथेश्वरान्मध्यगताण्डसृष्टिः ।
क्षुद्रा तु जीवात् पुरुषाद्विसृष्टिः समानमेतान् श्रुतिराह सैषा ॥५२॥

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46. The Pānktatva (Pancāngatva) of Ātmā is of two kinds. One kind takes place inside and another takes place outside the body. After achieving both he becomes pūrṇa in both respects. The outer one keep only sambandha with the Ātmā. The inner ones are his own (svaprabhava).

47. In our body we have manas prāṇa, vāk, cakṣu śrotra and karma. Manas may be conceived as Ātmā itself. Prāṇa may be conceived as Prajā and Putra and Vāk may be conceived as Strī. What we see or what we hear bring us wealth. Therefore cakṣus and śrotra may be conceived as Vitta. Whatever karma we do we may take it as karma of the Ātmā.

48. Yajña is Pānkta, Puruṣa is Pānkta, Paśu is Pānkta. Everything is Pānkta. Everything is Ātmā only. There is nothing here other than Ātmā.

49. That is why in the Satapatha Brāhmaṇa (third prapāthaka second Brāhmaṇa, it is said that the Jīvātmā is responsible for the existence of this entire Viśva prapanca. Because this Ātmā is Puruṣa, we can say that in this samsāra Puruṣa alone is Satya and rest are all mithyā.

12. One Ātmā becomes three mūrtis in the creation process

In this section Ojha goes into greater details of the sṛṣṭi process.

50. The sṛṣṭi is of three kinds viz. Kṣudra sṛṣṭi, khanda sṛṣṭi and Mahāsṛṣṭi. Bhūtasṛṣṭi (Śarīra sṛṣṭi) is called Kṣudrasṛṣṭi. Sūrya pinda, Candra pinda, Pṛthivi pinda etc. come into existence on account of Khanda sṛṣṭi.

51. Many anḍas are contained inside one Viśva. When there are infinite number of Brahmāṇḍas then the svarūpa of extensive Viśva comes into being. This is Mahāsṛṣṭi. All these are contained in one Ātmā in a hidden form when Ātmā alone was there in the beginning ("आत्मैवेदमग्र आसीत्"). This is what the Śruti quoted implies.

हिरण्यगर्भः स विराड् य ईश्वरः स एव यज्ञे प्रथमः शरीरवान् ।
स एक आसीत् पुरुषाकृतिः पुरा स्त्रीपुंसभेदास्तत एव जज्ञिरे ॥५३॥

जीवास्त एते बहवो न तेषां स्त्रीपुंसभेदौ तनुखण्डजातौ ।
तस्माच्छ्रुतिर्नियमितस्तु जीवादिमां विसृष्टिं विषयीकरोति ॥५४॥

महेश्वरस्त्वप्रमितोऽस्त्यकायो न स्त्रीत्वपुंस्त्वे न च तस्य कामाः ।
स निर्विशेषोऽस्त्यभयोऽस्ति तस्मान्नैषा श्रुतिस्तद्विषयेति केचित् ॥५५॥

52. Brahmānda srṣṭi takes place through Parameśvara. Anḍa sṛṣṭi is Īśvara sṛṣṭi. Īśvara is conceived as an aśvatha with the five pinḍas viz. Sūrya, Candra, Pṛthivī, Parameṣthi and Svayambhū. All bhūtas like tree, stone, building etc are Kṣudra sṛṣṭi. Śruti refers to all these when it refers to Sṛṣṭi by Ātmā.

53-54. Some scholars do not agree to the three sṛṣṭis by Ātmā described above. According to them the Śrutis quoted above viz. आत्मैवेदमग्र आसीत् । एकाकी न रमते । स द्वितीयमैच्छत् पतिश्च पन्ती च etc. refers to Khanda sṛṣṭi only and not other sṛṣtis.

The Śruti refers to Hiranyagarbha who is also Virāt and who is Īśvara appeared first and he split into two viz. Puruṣa and Stri. The Śruti does not refer to Sṛṣṭi that is originated by Jīvātmā which is Kṣudra sṛṣṭi. To say that the Śruti applies to all the three sṛṣṭis in samānarūpa is not correct. They quote the following in support of their contention.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥
ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् । महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥
सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः । अप एव ससर्जादौ तासु बीजमवासृजत् ॥
तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् । तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥
तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् । स्वयमेवाऽऽत्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥
ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे । मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥
etc etc - (मनुस्मृतिः)

It is this Svayambhū Brahmā who made himself into two, Strī and Puruṣa

द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ (मनुः)

The Ṛgveda also says it is Hiranyagarbha who was born first.

"हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम ॥"
(ऋ.वे. 10.121.1)

The Śatapatha Brāhmaṇa says
असद् वा इदमग्र असीत् । तदाहुः किं तदसदासीदिति । ऋषयो
वाव तेऽग्रेऽसदासीत्तदाहुः के ते ऋषय-इति । प्राणा वै ऋषयः ॥"
(श.ब्रा. 6.1.1.1)

According to them it is these Prānas which became Svayambhumandala.

55. They also do not agree that Adisṛṣṭi began with Parameśvara. According to them since he is Nirviśeṣa Brahman and therefore is devoid of śarīra, and also is limitless (aparicchinna), to say he split

न यस्य देहो न च यस्य कामः परात्परः कोऽपि स वै पृथक् स्यात् ।
यांस्त्वब्रुवंस्त्रीन् पुरुषानियं तान् श्रुतिः समानं विषयीकरोति ॥५६॥

क्षरस्तु जीवोऽक्षर ईश्वरोऽयं यस्त्वव्ययोऽन्यः परमेश्वरः सः ।
त्रयोऽपि देहं दधते च कामानियं श्रुतिस्तद्विषया समं स्यात् ॥५७॥

साम्येऽपि तच्छ्रुत्युदितं न यावत् संभाव्यतेऽस्मिन् पुरुषे क्व चापि ।
तदन्यगं नेयमियं श्रुतिर्यत् त्रीनेकवत् तान् विषयीकरोति ॥५८॥

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into Strī and Puruṣa cannot be true. Therefore they come to the conclusion that all Śrutis refer to Īśvara sṛṣṭi and that Īśvara is Hiranyagarbha or Svayambhu Brahmā and the sṛṣṭi is Khanda sṛṣṭi.

56. Now Ojha shows that both the above views are not correct.

Our Ātmā has sixteen kalās and therefore it is called Ṣodaśi. Avyaya's five kalas are Ānanda, Vijñāna Manas, Prāṇa and Vāk. Akṣara's kalās are Brahmā, Viṣṇu, Indra, Agni and Soma. Kṣara has Prāṇa, Āpah, Vāk, Anna and Annāda as its kalās. The sixteenth is Parātpara. When the Ātmā becomes muktā, its Avyaya and other dhātus merge with Īśvara's dhātus.

That is why the Mundakopaniṣad says

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥
(मुण्ड. उप. 3.27)

The Gītā says

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रमयाविश्य बिभर्त्यव्यय ईश्वरः ॥
(भ.गी. 15.16-1)

In this way our Ātmā has many components. In those Parātpara component which has no śarīra, has no role in the sṛṣṭi process. Śruti (द्वितीयमैच्छत् etc) refers to the other components viz. Avyaya, Akṣara and Kṣara. The Śruti does not concern itself with the sṛṣṭi by outside entities. It is concerned with our Ātmā and the Parameśvara refers to the Avyayātmā in us. Īśvara to Akṣarātmā in us and Jīva refers to Kṣarātmā in us.

57. Ojha explains the above statement further Kṣara, Akṣara and Avyaya correspond to Jīva, Īśvara and Parameśvara and they all jointly support this body. All our desires (जाया मे स्यात् पुत्रों मे स्यात् etc.) pertain to Jīva, Īśvara and Parameśvara in us.

58. Whenver, in the creation process, creation is attributed to a particular Puruṣa, we should take it that they apply to the other Puruṣas as well since the Puruṣas always remain together. When Śruti says "एतदालम्बनं श्रेष्ठं" ... etc. it means that Ātmā supports Samsāra. On the other hand when the Śruti says "न तस्य कार्यं करणं च विद्यते" etc. it keeps the Ātmā off from the samsāra. But at the same time Śruti says "आत्मैवेदं सर्वम्" which means that it is very much involved in samsāra. In this way when we attribute sṛṣṭi only to Jīvātmā, there will be contradiction among the various statements in Śruti because we are told that Ātmā is unattached and niskriya. But then Jīvātmā is directly involved in creation. Therefore to remove the contradiction one should assume the Śrutis should apply to Parameśvara (Avyaya), Īśvara (Akṣara) also. This is the stand of some people.

क्षुद्रैव सृष्टिर्विषयो न चान्ये इत्येवमन्ये प्रतियन्ति तन्न ।
एकात्मनः स्त्रीपुरुषौ विभागौ न क्षुद्रसृष्टौ भवतः प्रतीतौ ॥५९॥
यत् पाणिपादाननयोनितोऽग्रे निर्लोमतायै प्रथनं तदेतत् ।
तत् क्षुद्रसृष्ट्यामुपपद्यतेऽद्धा वाक्प्राणचक्षुःश्रुतिकर्म चापि ॥६०॥
क्षुद्रां च सृष्टिं महतीं च सृष्टिं संगृह्णतीयं श्रुतिरञ्जसैव ।
मध्येऽण्डसृष्टिं विषयीकरोति त्रिधापि सोक्ताऽऽत्मन एव सृष्टिः ॥६१॥
यत्वादिसृष्टौ परमेश्वरोऽयं मध्येण्डसृष्टौ त्वयमीश्वरोऽस्ति ।
स्यात् क्षुद्रसृष्टौ तु स जीव आत्मेत्येवं विदुः केचन तन्न सम्यक् ॥६२॥

Now Ojha comments on the above stand. By taking it that the Śruti applies to Jīvātmā, there is no contradiction because we have already said that the Jīvātmā is Avyaya-Akṣara Kṣarātmaka and therefore we should always assume that all the three are already involved in the creation process. With such an assumption, there will be no contradiction in the Śruti statements. When the Śruti says "न तस्य कार्यं करणं च विद्यते". We have to note it refers to Avyaya part in Jīvātmā. When it says "आत्मैवेदं सर्वम्" it refers to the Kṣara part Jīvātmā the point is that the Śruti in an implied way refers to Avyaya, Akṣara and Kṣara also.

59. To say that the Śruti which refers to Ātmasṛti refers only to Kṣudra ṣṛṣṭi is not correct. In that case the Śruti which says that Hiranyagarbha became Strī and Puruṣa becomes contradictory. When the Jīvas are infinite in number to say that one Ātmā became pati and patnī does not get reconciled, because Ksudrasṛti cannot achieve that.

60. Another point to be noted is that when we say that it is not mere Kṣudrasṛti by Jīva but also Īśvara ṣṛti also is implied, a point may be raised against this namely that Īśvara does not have organs viz. face, hand, legs, eyes etc. like Jīva. How can then Īśvara get, into the sṛṣṭi process along with Jīva? Therefore the Śruti न तस्य कार्यं करणं च विद्यते etc. contradicts the other Śrutis which say that Kṣudra sṛṣṭi alone is meant by them.

Answering this point Ojha says that the idea of organs for God requires detailed analysis. In bodies like ours, all the organs like face, eyes, hands etc. have planned positions. In Śruti we get references to individual organs (अग्निर्वाग्भूत्वा मुखं प्राविशत् । आलोमभ्य आनखाग्रेभ्यो व्याप्तः etc). In the same way these organ are present in Īśvara but the functioning is far more efficient and every organ is capable of picking up the messages of all organs unlike in the case of Jīvas. That is why the Gītā says,

"सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति" ॥ (भ.गी. 13.13)

In the case of Jīvas also some organs are absent in some Jīvas. Some extra ones are present in some other Jīvas. Therefore whatever dharmas are present in Jīvas are also present in Īśvara in a different way and in a different measure and therefore Īśvara also is inside the sṛṣṭi process and the Śruti therefore can involve Īśvara Parameśvara and Jīva in sṛṣṭi process in the same manner (समानरूपेण).

61. Therefore Śruti not only refers to Kṣudrasṛṣṭi but also Mahāsṛṣṭi by Avyaya and Akṣara and also Aṇdasṛṣṭi which is in between the above two. All these belong to Ātmasṛṣṭi.

62. Some people believe that Mahā sṛṣṭi (Ādisṛṣṭi) is the job of Parameśvara, Madhyasṛṣṭi (Khanda sṛṣṭi) that of Īśvara and Kṣudra sṛṣṭi that of Jīvātmā. All these three are different entities and to say that one can become the other and Ātmā represents all the three is not correct. This view is not correct. Actually Ātmā does not represent each one of these but it is made up of all these three. Thus whether it

आत्मैक एवास्ति न तु त्रयस्ते तिस्रोऽपि सृष्टीः कुरुते स एकः ।
मर्त्यः स देहीति स जीव इष्टो न त्वीश्वरो वा परमेश्वरो वा ॥६३॥

पक्षी पशुः कीटपिपीलिकाद्या नराद् विरूपा अपि जीवसंज्ञाः ।
तथेश्वरो वा परमेश्वरो वा नराद् विरूपोऽपि स जीव एव ॥६४॥

मनुष्यदेहे रुधिरास्थिशुक्रव्रणादिजीवा हि यथा वसन्ति ।
तथेश्वराख्यस्य तनौ मृदम्भोवाय्वग्निजीवा विविधा वयं स्मः ॥६५॥

त ईश्वराख्या अपि नूनमन्यान्याकारजीवा बहवः क्वचित् स्तुः ।
महेश्वराख्यस्य तनौ प्रविष्टा जीवो हि जीवान् जनयत्यनन्तान् ॥६६॥

महेश्वरस्येश्वर एकमङ्गं जीवोऽहमस्मीशितुरेकमङ्गम् ।
अङ्गानि जीवस्य भवन्ति जीवाः सोऽहं तथाऽहं स न चेह नाना ॥६७॥

यद्वा यथा वा मयि भावयामि ध्रुवं तथा तत् परमेश्वरेऽपि ।
आत्मानमेवैतमतः स्वमेकं प्रतीक्षयेदाह कठस्तथर्षिः ॥६८॥

is Parameśvara sṛṣṭi or Īśvara sṛṣṭi or Jīva sṛṣṭi, they all constitute Ātma sṛṣṭi only. That is all the three are contained in the Ātmā.

63. This Ātmā is nothing but the martya Jivātmā. It is neither Parameśvara nor Īśvara. It is this Jīvātmā that creates Parameśvara and Īśvara. In other words it is our Pratyaya that has taken the form of Īśvara and Parameśvara. If we were not there. Where is the question of existence of Pramāṇa for Īśvara-Parameśvara sattā? Therefore we have to assume that it is this Jīvātmā who is Īśvarātmaka and Parameśvārātmaka. This has been explained by us in Pratyayaikopaniṣat.

64. Just like birds, paśu, worms, ants etc. are Jīvas but have forms different from that of humans, in the same way, Īśvara and Parameśvara have forms different from that of humans but they are also Jīvas.

65. People may say that we see before us Paśu, Pakṣi etc. but we have never seen Īśvaras or Parameśvara's real form. Therefore how do you say that they are also Jīvas? The answer is, infinite number of living calls (Jīvāṇus) are present inside our body in blood, serum, sukra, bone etc. Do we see them? Wo do not. In the same way just like we see them through microscopes, yogiśvaras can see Īśvara and Parameśvara through their divyadṛṣṭi. Just like infinite Jīvānus reside inside our śarīra, in the same way Īśvara also has infinite Jīvas in his body. He has dharmas similar to Jīva and therefore he is also a Jīva.

66. In this way we have to believe that this Īśvara who is also a Jīva does exist. He is not one but many. Just like infinite number of Jīvas reside in Īśvara, infinite number of Īśvaras reside one Parameśvara. Therefore in a way he is also Jīva. This Parameśvara who is also called Maheśvara creates many Īśvaras just like Īśvara creates many Jīvas. In this way Īśvara, Maheśvara and Jīva are all Jīvas only.

67. Īśvara is an anga of Parameśvara. In the same way Jīva is an anga of Īśvara. Therefore Īśvara and Parameśvara are not different from Jīva. Just like every anga of Jīva like hands, legs, face etc. cannot be separated from Ahambhāva of Jīva, in the same way we should assume that we are Jīva, Īśvara and Parameśvara. In other words my Ātmā is made up of Avyaya, Akṣara and Kṣara Puruṣas all made to constitute one Ātmā which is myself and there is nothing else here.

68. Just like I believe that I am Parameśvara and Īśvara, in the same way Parameśvara also believes

१३. त्रिमूर्तेरेकत्वे जीवत्वे च प्रमाणभूता कठश्रुतिः ।

"अणोरणीयान् महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥६९॥
अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥७०॥
इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥७१॥
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥७२॥
एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सुक्ष्मया सूक्ष्मदर्शिभिः ॥७३॥
य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥७४॥

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he is one only and everything is himself only. This is supported by statements in Kathopaniṣad.

13. Oneness of Trimurtis - Pramanas from Kathopaniṣad

All the verses in this section are quotations from Kathopaniṣad. The essence of these statements is as follows.

69. In our śarīra there are four Ātmās viz. Mahānātma, Vijñānātmā, Prajñānātmā and Cidātmā. In the first instance Mahānātmā is discribed in this Śruti. This Ātmā is bigger than the biggest and smaller than the smallest. Just like the reflection of the sun takes place in the water surface of the tank and also in the water that is kept in a small vessel in the same way this Ātmā pervades a very big area like the Viśva or the body of a small worm in its various guhās. Whoever gives up his desires as well as śoka (duhkha) and moha (ajñāna), he realises this Ātmā through Ātmajñāna.

70. This Ātmā which has no body resides inside the body. Even when the body gets destroyed he is not destroyed. By realising this Mahānātmā the wise man gives up all his sorrows.

71-72. Then the Śruti describes Mahānātmā, Vijñānātmā and Prajñānātmā together.

Viṣayas (Arthas) are superior to Indriyas. Manas is superior to viṣayas (Indriyas and Manas constitute the svarūpa of Prajñānātmā). Buddhi (Vijñānātmā) is superior to Manas. Mahānātmā is superior to Buddhi. Then the Śruti passes on to Avyaya and Akṣara. It is Akṣarātmā that is called Avyaktātmā. Avyaya is called Cidātmā.

Avyakta is superior to Mahān. Puruṣa (Avyaya) is superior to Avyakta. There is nothing beyond this Cidātmā. The final gati is Puruṣa.

73. The next Śruti deals with Cidātmā. This Cidātma resides inside all bhūtas of this samsāra. He is not manifested outside. Only farsighted wise men (Yogīs) can realise him.

74. Now the Śruti passes on to describe Prajñānātmā's svarūpa.

The Karma bhokta Ātmā who enjoys the honey of (happiness) of Karmaphalas is the master of past

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥७५॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥७६॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषी मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥७७॥

पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्याति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥७८॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥७९॥

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥८०॥

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥८१॥

as well as future. That is he functions in childhood of the man and guides him in Karma. Later he is the master of vṛddha (old) śarīra and helps him in an altogether changed condition. Those who fully understand his nature do not entertain hatred towards anything. He is the only Ātmā who fully manifests his svarūpa.

75. In the next verse the Śruti says that this Puruṣa who has the size of the thumb establishes himself in the entire body. He is the master of past and present. Those who understand him do not entertain any hatred towards any body.

76. He is Jyotis without smoke. He is like cinder which shines but does not give out smoke. He is there now. He was there in the past. He will be there in the future also. According to Yājñavalkya when the Vijñāna jyotis which is Somasvarūpa enters the suṣumnānādi through brahmarandhra and falls on the Prajñātmā which has the form of tila (sesame) then the latter starts glittering. As long as this Jyotis lasts man lives. Actually it is this jyotis that is called Prajñānātmā.

77. This Ātmā cannot be seen with the eye. It does not stay even for a small time so that we can have the sight of it. Only wise men who have yogic powers know its svarūpa.

78. The next Śruti gives the reason for our not being able to see it with our indriyas.

Prajapati has designed the indriyas in our body in such a way that they are always directed towards outward things. That is why we are not able to see our Ātmā which is inside the body. Only those who are capable of turning the attention of indriyas to the inner self will be able to see its svarūpa.

79. Just like birds which go after the grains scattered outside but get caught in the net, in the same way men run after outside worldly pleasures and get entrapped in samsāra which proves to be their mṛtyu. But wise men knowing that they cannot give us the amṛtatva which is their goal, do not run after them.

80. The same idea is repeated. Jñānīs do not run after worldly pleasures because they know amrtatva and also know that the worldly pleasures are subject to destruction.

81. Whatever tatva is present on this earth also exists in the heavens. In other worlds a single tatva

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥८२॥

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥८३॥

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते" ॥८४॥

मनसि प्राणे वाचि व्यासज्यैकं यतोऽस्ति पुरुषत्वम् ।
पुरुषो यतोऽस्ति सत्यं तस्मात् सत्यं तदेकमिह सिद्धम् ॥८५॥

॥ इति पुरुषैकसत्योपनिषत् (पञ्चमं पर्व) ॥

is present everywhere. Whoever thinks that this single tatva constitutes many he is only chasing mṛtyu.

82. There is only one thing here. It has to be understood by the mind. It cannot be seen as many. Those who sees it as many is chasing mṛtyubhāva.

83. This Śarīra is a Para with eleven openings (dvāra). The Avyayātmā who resides in us is capable of balancing their functions in our body. Whoever meditates on him and realises him will never come to grief.

84. This Avyayātma is the most efficient Ālambana (support). Whoever realises this Ālambana svarūpa Avyayātmā goes to Brahmaloka i.e. he attains mukti.

85. Manas, Prāṇa and Vāk combined together and become an Ātmā which pervades everything. It is this Ātmā who constitutes the only Puruṣa Satya. There is no other Satya here.

Here Ojha closes his exposition of Puruṣaika Satyopanisat.



अथ यज्ञैकसत्योपनिषत् ।

१. अन्योदरेऽन्याधानस्य यज्ञत्वम् ।

यदन्यदन्यत्र हुतं स यज्ञो यद् दृश्यते सर्वमिदं स यज्ञः ।
अन्योदरेऽन्यत्तु यदाहितं स्यात् तदन्नमत्तुर्लभते स्वरूपम् ॥१॥
यो ब्रह्मकर्म्मणोर्वा, जीवेश्वरयोस्तथास्ति यो यज्ञः ।
प्राणमनःकृतयज्ञो ज्ञानक्रिययोश्च तत्कृतं विश्वम् ॥२॥

Yajñaikasatyopaniṣat

In the previous Prakaraṇa we saw that the entire Viśva is created by Ātmāsvarūpa Puruṣa and this Puruṣa constitutes the single Satya. But here a different stand is taken viz. more than Puruṣa it is Yajña that plays the vital role in the creation of Viśva. There is no substance in this Samsāra in which Yajña does not take place. This Yajña is all pervasive and is the single Satya that matters and there is nothing else in this Viśva.

1. The deposition of one in the belly of another is Yajñatva.

1. One substance is taken into its belly by another and which converts it into its own form is Yajña. Whatever we see in this samsara exhibits annabhāva and annāda bhāva. (सर्वमिदमन्नं सर्वमिदमन्नादः). Because of this we say that the entire Jagat is Yajñamaya. Anna enters into the belly of Annāda which makes it part of itself. This is Yajña.

2. In this Viśva Yajña takes place in four types. The first one is Brahma Karma Yajña. Karma gets dissolved (bhukta) in Brahma. Brahma is nothing but Jñāna and that is why when it eats away karma no sṛṣṭi is possible. In other words it leads to pralaya. This takes place becaue Brahma is one only and Karma is of infinite number. Infinite presence of Karma constitutes samsāra. When Karma takes into its belly Brahma then the svarūpa of Brahman is suppressed and remains in a dormant state and the multifaced Karma becomes manifest. This is what we call samsāra or sṛṣṭi. This is Brahmakarmātmaka Yajña.

The second type of Yajña is Jīva-Īśvara Yajña. When our bhukti takes place in the udara (belly) of Īśvara whom we have named as Aśvattheśvara with branches of svayambhu, Parameṣthi, Sūrya, Chandra and Pṛthivī it is called Khanda Pralaya. On the other hand when Īśvara creates us and gets himself established in our hṛdaya, our Jīvātmasvarūpa comes into existence. That is why Gītācārya says,

"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया" ॥ (भ.गी. 18.61)

Taittirīya Śruti also says,

"तत्सृष्ट्वा तदेवानुप्राविशत् ।" (तै.उप)

The third Yajña is Prāṇa-Manoyajña. Every moment Manas is offered as āhuti in prāṇa and also prāṇa is offered as āhuti in Manas. The activities prāṇa (like movement of body parts) take place according to the desires of Manas. Prāṇa constitutes the anna of Manas.

In the same way āhuti of Manas on Prāna takes place. Whenever we are engaged in some activity involving prāṇa, Manas constantly gets into it. This is the āhuti of Manas or Prāṇa.

In this way āhuti of Manas on prāṇa and āhuti of prāṇa on Manas constitutes Prāṇa-Mano Yajña.

The fourth Yajña is Jñana-Kriya Yajña. This is closely associated with Prāna-Manoyajña. Therefore

यत्र यदेव हुतं स्यात् सम्पत्तिस्तस्य तेन रूपेण ।
अन्योन्यतो विकासस्तयोस्ततः संभवत्यनिशम् ॥३॥

२. ब्रह्मकर्मयज्ञः । [१]

ब्रह्मण्यकर्म्मणीदं कर्म्म हुतं तेन शाश्वतं विश्वम् ।
ब्रह्माकर्म्म च कर्म्मणि हुतमिति परिवर्त्ति विश्वमिदम् ॥१॥

३. जीवेश्वरयज्ञः । [२]

अथेश्वरे सन्ति हिता अशेषा जीवा अमी तेन च विश्वमेकम् ।
हुतश्च जीवेषु स ईश्वरो यद् भूतान्यनेकानि ततोऽत्र भान्ति ॥१॥
महेश्वरस्य प्रतिबिम्बभूता जीवाश्चिदाभासमया भवन्ति ।
इतीतरे किन्तु वदामि जीवेश्वरौ सदाऽन्योन्यविकासभूतौ ॥२॥

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in this samsāra there is nothing but Yajña which constitutes the only Satya.

3. Whatever gets deposited, goes on to add to the sampatti (wealth) of the receiver (attā-consumer). In this way the whole Viśva flourishes with this mutual anna-annāda bhava which we call Yajña.

Now Ojha goes into greater details of the four Yajñas catalogued in the previous section.

2. Brahma Karma Yajña

1. Brahma is offered as āhuti in Karma and in the same way Karma is offered as āhuti in Brahma. When Karma becomes food and Brahma is the bhoktā or annāda then Karma is totally consumed Brahma and he alone remains. In that case nānātva disappears and Samsāra is destroyed. This is called Laya.

In the same way when Karma becomes the attā and consumes Brahma totally, then Ekatva of Brahma disappears (becomes hidden inside Karma) and the multifaced Karma blossoms in the form of Viśva. Therefore we can say Brahma-Karma pair constitutes this Viśva. That is why Gītācārya said,

"सांख्ययोगौ (Brahma and Karma) पृथग्बालाः प्रवदन्ति न पण्डिताः" । (भ.गी. 5.4)

It is through Brahma Karma Yajña this Viśva exists all the time changing from unmanifest condition to manifest condition and back. Karma exists in Brahma (Akarma) and Akarma (Brahma) exists in Karma (cf. "कर्मण्यकर्म यः पश्येत् अकर्मणि च कर्म यः - भ.गी. 4.18).

3. Jīveśvarayajña

1. This Viśva is the result of depositing all the Jīvas in one Aśvattheśvara. This single Viśva is the svarūpa of Īśvara and therefore is one. When the all pervasive Īśvara is deposited in the Jīvas then many bhūtas appear in this Viśva and therefore this Viśva exhibits nānātva.

2. Some people think that these Jīvas are reflections of Parameśvara (Avyaya) and therefore they are only ābhāsas of Cit. Īśvara does not really reside inside them. Ojha does not agree with this view. According to him there is one to one correspondence between Īśvara and Jīva and each thrives with the help of the other. Each serves as the vikāsabhūmi of the other. Therefore Jīva is not a reflection of Īśvara. Jīva is an avatāra of Īśvara's Cetanā. In Vedanta, pratibimba phenomenon arises because of Avidyā.

४. प्राणचातुर्विध्यम् ।

अस्तीश्वरोऽयं विभवन् समन्तात् प्राणः सरस्वानिव स प्रपूर्णः ।
स्वभावभेदेन चतुर्विधोऽसौ चत्वार एकत्र समाहिताः स्युः ॥१॥

अणोरणीयानपि सर्वतोऽस्माज्ज्यायानसावस्ति बहुप्रभेदः ।
स्थूलोऽपि सूक्ष्मोऽपि चतुर्विधैस्तैश्चतुष्कलः सन् परितः प्रवृत्तः ॥२॥

परोरजा[१] अग्निरथैष[२] सोमश्चा[३]पश्च[४] चत्वार इमे स्वभावात् ।
भेदाः स्युराद्यं[१] मन आहुरन्त्यं वाचं[४] तथा प्राण[२] इतीतरौ[३] द्वौ ॥३॥

५. मनःप्राणयज्ञः [३]

अकर्म्म यत् तन्मन उच्यते यत्, कर्म्मास्ति स प्राण इहोदितोऽन्यः ।
प्राणो मनस्याहुत एवमेतत् प्राणे मनोऽप्यस्ति हुतं तदेकम् ॥१॥

In reality Śruti says, योऽहं सोऽसौ and योऽसौ सोऽहम् । Īśvara is Jīva and Jīva is Īśvara. That is why Gītācārya says,

"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (भ.गी. 18.61).

This is called Jīveśvara Yajña.

4. Four types of Prāṇas

1. Prāṇa is of four kinds. Īśvara is prāṇa rūpa. Prāṇa rules over the whole Viśva and pervades every thing in this Viśva. It is like an ocean filling the entire Viśva. Though there are four kinds of prāṇas none of them remains without the other.

2. This prāṇa is mightier than the mighty and smaller than the smallest i.e. it is grosser than the grossest and subtler than the subtlest and thus has many variations. It has four kalas and spreads everywhere.

3. Of the four kinds, the first one is called Parorajaprāṇa. The second one is Āgneya prāṇa. The third one is Saumyaprāṇa and the fourth one is Āpya prāṇa. Parorajaprāṇa constitutes Manas. Prāṇas of various kinds are actually formed due to different proportions of Rasa bala union. Some balas are pravṛttyātmaka and some balas are nivṛttyātmaka. If Rasa is predominant, then bala cannot overpower it. This is nivṛttyātmaka bala. In this case Manas cannot be overpowered by bala. That is why it is called Parorajā (bandhanarahita). But it remains Rasa balātmaka prāṇa only. The last one which is Āpyaprāṇa is called Vāk. All bhūtas have formed out of Vāk only which in turn has its origin in waters. That is why Manu says,

"सोऽभिध्याय शरीरात्स्वात् सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥" (मनुस्मृति)

The Taittiriyopanisat also says,

"तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।" (तै.उप. 2.1)

६. प्राणवाग्यज्ञः सध्रेर्वैरूपस्य, घर्मस्य वा तापसस्य । [४]

एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे ।
तं पाकेन मनसापश्यमन्तितस्तं माता रेळ्हि स उ रेळ्हि मातरम् ॥१॥ (ऋ०मं० १०।११४।४)

७. मनोवाग्यज्ञो बह्वृचानाम् । [५]

प्राणे हुता वाग् लभते मनस्त्वं वाक्त्वं मनः प्राणहुतं क्रमेण ।
इत्थं मनो वागथ वाङ् मनः स्यात् पश्यत्यमुं यज्ञमिहैतरेयः ॥१॥

The other two prāṇas are Pravṛtyātmaka and are called prāṇa only. Though they are all prāṇas they differ in their functioning. Agneya prāṇa has tendency to throw out. Saumya prāṇa has contracting tendency.

5. Manahprāṇa Yajña

1. The prāṇa which constitutes Manas is nivṛttyātmaka and therefore devoid of Karma. We can call it Akarma also. On the other hand what we call prāṇa is kriyātmaka and because of predominance of bala, it is pravṛttyātmaka. Manah prāṇa Yajña takes place when Manas and Prāṇa undergo anna annāda bhāva and get deposited into each other (each one becomes āhuti for the other). In one case Manas becomes satisfied by getting the Kriyā which it desires to be executed and completed. In the other case Kriyā goes on taking the help of Manas and keeps going. In the former case Manas is the bhoktā and in the latter case kriyā is the bhoktā.

6. Prāṇavāgyajña according to Sadhri and Gharma Maharṣi.

1-2. The mantra occurs both in Ṛgveda (10.114.4) and Yajurveda. We have already seen it in Puruṣa Prapancādhikaraṇam in Siddhāntavāda.

According to these Ṛṣis one suparṇa which has entered the samudra surveys the entire Viśva. I saw it very near me with my mind tuned for this purpose. I saw the mother endearing the son and son endearing the mother.

Here suparṇa represents prāṇa. Just like a bird goes on flying every moment, prāṇa also is active all the time. This suparṇa is the controller of the Viśva which is filled by prāṇa samudra. We realise this prāṇa inside ourselves. When we keep silent prāṇa (śvāsa) does its work when we talk it gets stopped. When we talk, prāṇa's āhuti takes place in Vāk. This is Vāk (mother) endearing prāṇa (son). When we breath prāṇa endears mother. That is Vāk's āhuti takes place in prāṇa. This is Vāk-Prāṇa Yajña.

7. Manovāgyajña of Ṛgvedins

1. In this Viśva there are seven tatvas. They are Manas, Prāṇa, Vāk (Ākāśa), Vāyu, Tejas (Agni) Jala (Waters) and Pṛthivī. Vāk, Vāyu, Tejas, Jala and Pṛthivī constitute bhūtas. These change constantly and therefore they are bhūtas. Manas and prāṇa never change and they are therefore nitya (ever present) and have the same form all the time. Therefore they will not come under the category of bhūtas. When sṛṣṭi takes place, Manas gets into prāṇa, Ākāśa comes into existence. When prāṇa becomes the ahūti on Vāk, then Vāyu comes into existence. When Vāk's āhuti takes place on Vāyu, then tejas (agni) comes into existence. When Vāyu's āhuti on tejas takes place jala (waters) comes into existence. When āhuti of

८. अन्नादान्नयज्ञः [६]

तत्र प्राणोर्गन्नानामन्योन्यपरिग्रहस्य यज्ञत्वं वाजसनेयानाम् ।

विस्रंसते प्राण इह स्वभावतः प्राणे गते क्लिश्यति तत्सितं मनः ।
प्राणं पुनः स्रष्टुमिदं तु वाङ्मयं पीताशितं कामयतेऽन्नमाहृतम् ॥१॥
प्राणो द्विधा व्याप्रियते स केनचिद्भागेन विस्रस्य परेण युज्यते ।
अन्नं समाहारयते तु केनचिद्भागेन सोऽन्नं परिगृह्य तिष्ठति ॥२॥
गृहीतमन्नं द्विविधं प्रवर्तते प्राणस्तदुत्सादितसंमितं भवेत् ।
प्राणे तु विस्रस्तमनेन पूरयेद् भूयोऽन्नमस्मिन् जनयेद् विशेषिताम् ॥३॥

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tejas (agni) on jala takes place, pṛthivī comes into existence. This is the Sṛṣṭi process. This is the same as what appears in Taittirīyopaniṣad.

"तस्माद्वाएतस्मादात्मनः (मनःप्रणाभ्यां) आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः प्रथिवी ॥" (तै.उप. 2.1)

When Pṛthivi's āhuti takes place on tejas (agni) then tejas becomes waters. When jala becomes āhuti, then tejas (agni) comes into existence and this goes on and when Vāk's āhuti takes on prāṇa then only Manas remains and it is all Manas only. This is the reverse process (Pratisancarakrama). In this way both Sancara and Pratisancara processes go on taking place every moment. Sometimes Manas gives rise to Vāk and sometimes Vāk gives rise to Manas. This is Manas Vāk yajña and goes on for ever. This is what Aitareya says,

'वाचश्चित्तस्योत्तरोत्तरिक्रमो यज्ञः"... Here Citta refers to Manas.

8. Annādānnayajña

Here Ojha discuss the Yajña concept of Vājasaneyas.

1. Our śarīra is full of prāṇas. It is because of these we are able to execute various Kriyas. This prāṇa goes on all the time getting out of the body. When this happens manas which has very close association with prāṇa gets shaky. It projects its rays outside collects food and through the consumption of the food tries to strengthen prāṇas and keep them with it. In other words when we are very active the prāṇas get out of us and we become tired and the outgoing prāṇas decrease our capacity (śakti) to do work. This śakti is nothing but prāṇa. What really gets worried is the Manas and it tries to compensate for the loss of śakti (prāṇa) by getting food from outside. The food becomes Ūrk which is nothing but the essense of food and through that Ūrk, prāṇas get revived. This mutual intake of anna, Ūrk, and prāṇa is called yajña as the Śruti says,

"अन्नोर्क्प्राणानामन्योन्यपरिग्रहो यज्ञः" (ब्रा.)

2. Just like in a lamp, there is constant loss and intake of oil in order to keep the flame alive, in the same way in our body, the loss of prāṇa is made up by taking food from outside and converting into prāṇa. In this way the body is maintained in a healthy condition. This ādāna visarga constitutes Yajña.

3. The anna that is brought by prāṇa from outside is used for two things. One part of it is used to make up the loss of prāṇa. The other is used to strengthen the prāṇas. If the intake of food is less, then it will only be just sufficient to make up the loss.

मनोहितं प्राणमधिष्ठितं वागासज्जते, नास्ति मिथो व्यपायः ।
वाचो विकाराः प्रभवन्ति शश्वत् पृथग्विधास्तांस्तु जहाति पश्चात् ॥४॥

सृष्ट्वा विसृष्टास्त इमे पदार्था अन्नं भवन्तीति तदन्नभोगात् ।
कश्चित् स वाक्प्राणमनोमयात्मा विलक्षणां सृष्टिमिहातनोति ॥५॥

अन्नं भवेदूर्गियमूर्क् तु सद्यः प्राणो भवेत् प्राण इहेतरे द्वे ।
ऊर्क् चेतरे अन्नमपीतरौ द्वौ धत्ते मिथः संग्रह एष यज्ञः ॥६॥

९. चित्त-वाचोरुत्तरोत्तरिक्रमस्य यज्ञत्वम् । [७]

चित्तस्य वाचः क्रम उत्तरोत्तरी यज्ञः स इत्याह तथैतरेयकः ।
वाचो भवेदात्मविशेष उद्गतस्तस्मिन् मनःप्राणवचोऽन्यदुद्भवेत् ॥१॥

सोमात् स्थितिः स्याद् गतिरग्नितः स्यादित्थं क्रिया प्राणवशेन सर्वा ।
ज्ञानं मनस्तोऽर्थकला तु वाचो ज्ञानक्रियार्था इदमस्ति विश्वम् ॥२॥

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4. When the prāṇas are nourished by the food, the manas also gets nourished. As the manas gets nourished to the same extent Vāk (flesh, bone, serum etc.) also get nourished. Vāk constitutes the āyatana (seat) for manas. Therefore when manas increases its activity. Vāk also increases its āyatana. All these mean overall increase of the size of the body. Manas cannot exist without Vāk. Manas and prāṇa always work together. There is no end to this activity. But prāṇa manomaya Ātmā always tries to keep away from the vikāras of Vāk. This is exhibited in three ways. Every moment something is getting out of our body. This is called Kṣanika tyāga. Waste disposal (mala-mūtravisarjana) takes place at regular intervals. At the end the Ātmā leaves the body. This is called mahātyāga.

5. The Vāk that is given up by the Ātmā forms the anna of some body else. That anna is responsible for the creation of some lower species of ātmās. In other words, our disposals (ucchiṣta) becomes food for some lower species which come into existence. Our Ātmā also is built up from the disposals of yet some other higher Ātmās. Thus in this samsāra everything is anna and also annāda. That is why we say 'जीवो जीवस्य जीवनम्'। 'जीवो जीवस्य भक्षकः। etc.

The Śruti (Sāmaveda) also says,

"अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाभि ।
यो मा ददाति स इदेवमावाः अहमन्नमन्नमदन्तमद्मि ॥ (साम.वे.)

"Ṛta and Satya are two things. The Devaprāṇas which are amṛta belong to Ṛta category. What constitutes my food and what nourishes me, the very same thing makes me as its food. I am its food and I consume that which makes me its food. In this way anna-annāda Yajña goes on all the time."

6. When the prāṇa consumes food immediately this anna becomes Ūrk rasa. Then it becomes prāṇa. The combined form Prāṇa, Anna and Ūrk is Yajña. It is this Yajña that is called Annādānna Yajña.

9. Uttarottarikrama Yajña of Citta and Vāk

1. This yajña is the same as Aitareya's Manovāgyajña. Here without associating the Yajña in the sṛṣṭi process, it is applied to our Adhyātma bhāva. When the āhuti of Manas takes place on prāṇa it gives rise to Vāk. When the āhuti of Vāk on prāṇa takes place it becomes Manas. In this way there is a repeated mutual Yajña between Manas and Vāk (Uttarottarikrama Yajña). This is the view of Aitareya

१०. ज्ञानक्रिया यज्ञः । [८]

क्रिया हि न ज्ञानविनाकृताः स्युर्ज्ञानं च नार्थग्रहकर्म्मशून्यम् ।
ज्ञानात् क्रिया ज्ञानमिदं क्रियातस्तदित्थमन्योन्यहुतेः स यज्ञः ॥१॥

अर्थक्रियायज्ञः । [८ क]

अर्थाश्रयेणैव भृताः क्रियाः स्युः क्रियाश्रयेणैव भवन्ति तेऽर्थाः ।
अर्थे क्रियाऽर्थोऽपि हितः क्रियायामर्थक्रिया यज्ञ इति प्रदिष्टः ॥२॥

We have already said that Jīva is Īśvarāmśa (a part of Īśvara). In other words from the Manas part of Īśvara (from Avyaya Puruṣa) the Vāk part of Jīva is created. Then from the Vāk, Manas is created. In other words Vāk after taking the form of our śarīra gets the Avyaya Manas in this Vāk (śarīra). We know that this constitutes Cidātmā or Vijñānātmā. From this Manas, Vāk (śabda) is created. From this another Manas is created. In this way there is constant creation of Vāk from Manas and Manas from Vāk. This is the Manovangmaya Yajña or Cittavācoruttarikrama Yajña.

2. In the fourth Yajña we said prāṇa is of four kinds viz. Parorajā, Āgneya, Saumya and Āpya. In these Āgneya and Saumya prāṇas are called prāṇas only Parorajā is Manas and Āpya prāṇa is Vāk.

Sthiti and gati characterise all substances in this samsāra. The sthiti part is contributed by Saumya prāṇa and gati part is prduced by Āgneya. Both these represent Kriyaśakti Parorajā is Manas svarūpa and produce Jñāna. Āpyaprāṇa produces the form of substances which is nothing but Vāk. Therefore in this samsāra everything is made up of Jñāna, and Kriya and Vāk. This Viśva is nothing but Jñānaśakti, Kriyaśakti and Arthaśakti svarūpa.

10. Jñānakriyā Yajña

This Viśva is filled with Jñāna śakti, Kriya śakti and Artha śakti. All activities in this Viśva take place because of these three Śaktis. Udayanācārya in Nyayakasumanjali says that when some work is to be done a desire arises in the mind through Jñāna. This desire give rise to the prāṇa's activity. Then prāṇas takes the help of the body (artha) and gets the work done.

"ज्ञानजन्या भवेदिच्छा इच्छाजन्या भवेत्कृतिः । कृतिजन्यं भवेत्कर्म तदेतत् कृतमुच्यते ॥"

In Vākyapadīya Bhartṛhari also says that in this samsāra there is no jñāna which is unaccompanied by śabda (Vāk). All jñāna mix with śabda and always appear in this combined state. In other words in this samsāra nirviṣayaka jñāna never takes place.

"न सोऽस्ति प्रत्ययो लोकेयःशब्दानुगमादृते । अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते ॥"

(cf:- यत्रैव कश्चित् किञ्चिद्विजानाति तत्रास्य विज्ञानं विषयसंस्काररूपेणैव तु परिणम्यमानं सर्वत्रोपतिष्ठते । घटं विजानतो बुद्धौ यथा पृथुबुध्नोदरादिरूपं संनिधत्ते, तथैव तु पूर्वानेकवारदृष्टघटाकारावभासोऽपि संनिधत्ते, तथैव च पुनरतिसूक्ष्मघकाराकारटकाराकारादि चिराभ्यस्त- शब्दरूपमेकान्ततस्तत्र संनिधत्ते एव । - ओझा in वेदधर्मव्याख्यानम्)

Now Ojha deals with Jñāna kriyā Yajña first and then Arthakriyā Yajña.

1. When we make up our mind to carry out some work, then in our jñāna, kriyasvarūpa āhuti takes place. When we actually do the work then āhuti of jñāna (manas) takes place in Kriyā. If the Manas does

११. ज्ञानार्थयज्ञः । [९]

ज्ञानं न चार्थग्रहणाद् ऋते स्यादर्थोऽपि न ज्ञानविनाकृतः स्यात् ।
यदस्ति तद् भात्यथ भाति वा यत् तदस्ति स स्यादुपलब्धियज्ञः ॥१॥

१२. आत्मात्मीयत्वम् ।

यत्सत्तया यस्य परस्य सत्ता परस्य तस्याभिमतः स आत्मा ।
स एष वाक्प्राणमनोमयो वा चतुष्कलो वा पृथगेक आत्मा ॥१॥

तत्रापि नैकेन विनान्यदस्ति त्रीण्येक आत्मा पृथगात्मता च ।
वाक् प्राणतः प्राणततिर्मनस्तो निचुज्यमानैव करोति सृष्टिम् ॥२॥

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not stay there, the work cannot be executed properly. This mutual āhuti of Jñāna and Kriyā into one another is called Jñānakriyā Yajña.

Arthakriyā Yajña

2. In the same way there is no artha (Viṣaya) in which Kriyā is not present. Similarly there is no Kriyā in which artha (Viṣaya) is not present. The idea is the Kriyā always takes place only on artha (matter, viṣaya). Therefore we conclude that Kriyā always needs the support of artha. Similarly it is because of the support of Kriyā, the sattā of artha is maintained. We may even say that it is kriyasamaṣṭi that results in the formation of artha (material substances). Therefore in artha (Viṣaya) both kriyā and artha (matter) reside.

11. Jñānārtha Yajña

1. Just like Kriyā or Artha cannot sustain itself without the other being present as support in the same way Jñāna cannot remain without the support of Artha. In the same way Artha also cannot maintain its sattā without Jñāna. Jñāna's āhuti takes place in Artha and in the same way Artha's āhuti takes place in Jñāna. They always remain tegether and one cannot sustain itself without the other. Jñānārtha Yajña is called Upalabdhi Yajña. What exists also makes us aware of its existence.

12. Ātmātmīyatvam

1. To start with Ojha defines Ātmā. Ātmā is that, by whose sattā another one gets its sattā. This is to be considered as tatastha lakṣana of Ātmā. Then Ojha explains its svarūpa lakṣana.

This Ātmā is Vākprānamanomaya. Our śarīra derives its sattā from Ātmasattā.

We take seven types of food (Brh. Up. 1.5.1). They are 1. Manas or Jñāna 2. Prāṇa 3. Pṛthivī (anna) 4. Jala 5. Tejas (Prakāśa) 6. Vāyu (breathing) 7. Ākāśa. Therefore Manas, Prāna and Vāk (five bhūtas) constitute our Ātmā which gives us Sattā.

Ātmā can be devided into four parts. They are Parātpara, Avyaya, Akṣara and Kṣara. Another way of classifying Ātmā is 1. Niṣkala (Nirviśeṣa) 2. Puruṣa 3. Śipiviṣṭa and 4. Yajña.

2. All the three viz. Vāk, Prāṇa and Manas together make the Ātmā. They always remain together and each cannot exist without the other. We can call it as single Ātmā when all the three constituents join together by paryāptavṛtti. We can also call it as one Ātmā, when all the three undergo Vyasajyavṛtti and mingle together. The activity of Vāk is made possible by prāṇa. Prāṇa's activity is caused by manas.In

उत्पद्यतेऽस्मादिह यच्च किञ्चित्, तदस्य देहं तत आवृतोऽयम् ।
देहस्य चात्मात्मन एष देहस्ताभ्यां विना क्वापि न किञ्चिदस्ति ॥३॥

देहस्य सर्गे मनसः प्रसङ्गाज्ज्ञानेन्द्रियाण्येव, क्रियेन्द्रियाणि ।
प्राणप्रसङ्गादथ, वाक्प्रसङ्गादर्थाः स्युरित्थं त्रयमेकदेहम् ॥४॥

१३. यज्ञस्यैवात्मत्वम् ।

आत्मा स एव त्वखिलस्य यज्ञः स व्यष्टियज्ञः स समष्टियज्ञः ।
यो विश्वयज्ञोऽस्ति विभुः स एको यज्ञा अनन्ता इह सन्ति जीवाः ॥१॥

आत्मातिरिक्तो यदि यज्ञतः स्यादात्मन्विनो जात्वपि नो मृतिः स्यात् ।
असङ्ग आत्मा स कथं नु देही देहात्कथं वा विचलेद् विभुश्चेत् ॥२॥

न चेत्कनीयान् न च वर्द्धते चेत् बालो युवा स स्थविरः कथं स्यात् ।
तस्मादखण्डैकरसोऽविनाशीत्यात्माभिमानोऽस्ति वृथा परेषाम् ॥३॥

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this way all the three together carry out the sṛṣṭi process.

3. Whatever is created becomes the śarīra of Ātmā. This Ātmā covers itself by what it creates from itself. Apart from śarīra and Ātmā, there is nothing else in this Viśva. Ātmā needs śarīra for its existence and śarīra needs Ātmā for its sattā. After the death of the man, Sūkṣma sarīra exists and then Kāraṇaśarīra exists and then Íśvara śarīra exists. Without deha Ātmā never exists.

4. In our śarīra there are three things viz. jñānendriyas, karmendriyas and bhūtas. In other words our śarīra is made up of jñāna mātrās, prāṇa mātrās and bhūta mātrās. The Manas creates jñanendriyas, Prāṇa creates karmendriyas and Vāk creates bhūtas. All these three make our śarīra.

13. Ātmatva for Yajña

1. In this samsāra whoever has śarīra is called Ātmā. He is Yajña svarūpa. This Yajña takes place in a collective (samaṣtirūpa) way or individually (vyaṣtirūpa). The Viśva Yajña is a Mahāyajña which brings into existence this Brahmānda. It is an all pervasive Yajña and constitutes only one Yajña.

Many jīvayajñas take place in this Viśva. These are connected with Akhanda Ātmā who represents Parameśvara. In other words the Ātmā which is Yajñasvarūpa is manifold (nānā). There are many Yajñātmas inside one Akhanda Ātmā.

Here it should be mentioned that Ojha does not agree with those Vedantins who do not disinguish between Jīva Yajña and Akhanda Ātmā's Viśva Yajña and thus do away with the difference between Jīvātmā and Paramātmā. They do not attach any importance to the details of Karmakānda. According to Ojha Yajñātmā is different from Akhanda Ātmā or Parameśvaṛa. While Akhanda Ātmā is one only, Yajñātmās are many.

2. If there is a nitya Ātmā who is different from Yajña, then Ātmanvīs never meet with death. According to you Ātmā is nitya and he resides in your śarīra. In this situation there should be no death to the body also. Ātmā is asanga how can it be called Dehī ? If the Ātmā is Vibhu that is Akhanda he cannot move out of the deha because he is limitless in space and time. Where can he go. But actually we see the death of the deha. Therefore the Ātmā inside our śarīra cannot be taken as Akhanda Ātmā.

3. According to you Ātmā cannot increase or decrease then where is the question of the dehī having

१४. यज्ञस्यात्मनः कर्म्ममयत्वमन्नाश्रितत्वं च ।

यज्ञः पुनः कर्म योऽयमात्मा सोऽन्नाश्रयस्तिष्ठति यावदन्नम् ।
तत् प्राणविस्रंसनमत्र पूर्वं पश्चादिहान्नाहरणं च नित्यम् ॥१॥

विस्रंसमानोऽग्निरिवान्नमाहुतं धत्ते ततोऽस्मिन् प्रतिधीयते पुनः ।
विस्रंसितो भौमरसः स दिव्यतो रसात् समायुज्य परोग्निरुद्भवेत् ॥२॥

तथैव देहेऽपि यदन्नमाहितं वैश्वानरस्य प्रतिधीयते ततः ।
विस्रंसितो भौमरसः स दिव्यतः संयुज्य वैश्वानर एव जायते ॥३॥

वैश्वानरोऽसौ पुरुषः शरीरं व्याप्नोति चालोमनखाग्रदेशम् ।
अनाहतः शब्द इहास्य घोषो देहे यदौष्ण्यं तु तदस्य दृष्टिः ॥४॥

स प्राणभृज्जीवति यावदौष्ण्यं वैश्वानरादौष्ण्यमुपैति देहे ।
वैश्वानरो यज्ञमयः स यज्ञः संपद्यतेऽन्नाहवनादिहाग्नौ ॥५॥

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child status, youth status and oldness status ? Therefore we conclude the Ātmā who is inside us is Yajñasvarūpa and is different from Akhanda Ātmā who is one and Nitya.

14. Yajñātmā is Karmamaya and is annāśrita

1. This Yajñātmā is Karmamaya and it sustains itself on anna. From this Yajñātmā, prāṇa moves out all the time through the hair roots of the body and thus it suffers loss of energy. To compensate this we take anna. This ādāna visarga goes on all the time. Whatever prāṇas go out are compensated by whatever comes in and the śarīra pratiṣthā is maintained.

2. When fire burns, whatever goes out is compensated by fuel input and the flame is maintained. In the same way Yajñātmā's prāṇas are maintained by the intake of food.

Ojha then explains the production of Vaiśvānarāgni inside our body. In the first instance he explains Ādhidaivika Vaiśvānarāgni.

3. From the earth, the āgneya prāṇa belonging to earth goes on getting out every moment. In the same way from the upper regions, the prāṇa belonging to that region comes down. By the mixing of these two prāṇas in the antarikṣa Vaiśvānaragni is produced. It is the product of the combination of Divyāgni and Pārthivāgni. In the same way in our śarīra, the outgoing Pārthivāgni mixes with incoming Divyagni and produces Vaiśvānaragni.

4. This Vaiśvānarāgni spreads all over the body and gets itself established. We can feel this in the body. When we close our ears, the anāhatanāda that we hear is due to the agitated condition of Vaiśvānarāgni. The heat that we feel in every part of our body is due to the presence of Vaiśvānarāgni inside.

(cf. अथोपांशुरन्तर्याममभिभवति । अन्तर्यामश्चोपांशुम् । एतयोरन्तराले चौष्ण्यमासवद्यदौष्ण्यं स पुरुषोऽथ यः पुरुषः सोऽग्निर्वैश्वानरो योऽयमन्तः पुरुषो येनेदमन्नं पच्यते यदिदमद्यते तस्यैव घोषो भवति यदेतत्कर्णाविपिधाय श्रृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषं श्रृणोति । - (मै.उप. 2.8).

5. This Vaiśvānarāgni remains in the body as long as in this Agni, annāhuti yajña goes on. When this yajña stops, Vaiśvānarāgni also gets destroyed. As long as this Agni is alive, the man is alive. If the heat of the Agni disappears, the man's end also comes. It is this Agni that cooks the food in the body.

स तायते चाहरहस्तु यज्ञः, संतिष्ठते चाहरहः स यज्ञः ।
स स्वर्गगत्यै तमिमं च युङ्क्ते, स्वर्गं ततः सोहरहः प्रयाति ॥६॥ (शत०ब्रा० ६।४।४।१५)

न प्राणविस्रंसनमस्ति यस्मिन् भोक्तुं समीहेत न चान्नमेतत् ।
अनाहुतेऽन्ने तु न यज्ञसिद्धिर्यज्ञं विना नाग्निरयं न वौष्ण्यम् ॥७॥

तत्प्राणविस्रंसनकर्म्मणोऽस्मिन् क्रमेण वृद्धिर्विवरानुवृद्धेः ।
अल्पत्वमन्नाहरणेऽस्ति तद्वत् क्रमेण तत्प्राणबलापकर्षात् ॥८॥

प्राणाल्पविस्रंसनतोऽधिकान्नोपादानतो बालशरीरवृद्धिः ।
प्राणाधिकस्रंसनतः कनीयोऽन्नादानतस्तत्र जरामृती स्तः ॥९॥

१५. यज्ञात्मनः कोशचतुष्ट्वम् ।

बुद्धिर्मनोऽर्थाः पुनरिन्द्रियाणि कोशा इमे स्युः पुरूषस्य रूपम् ।
परोरजाः प्राण इदं मनो धीः, प्राणोऽग्निसोमाभिहितो मनोऽन्यत् ॥१॥

The Gītā says,

"अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ (भ.गी. 15.14)

6. This Vaiśvānarāgni Yajña which takes place inside spreads upto the svarga every moment and at the end of the day comes to an end. It is this Yajña that causes the travel of Yajñātmā to svarga and also it is the same Yajña that brings the Yajñātmā back to the earth every moment.

7. When the prāṇa goes out with a desire for acquiring food and when the food is fed by the incoming prāṇa then the Vaiśvānarāgni is maintained. But when the prāṇa does not take food and there is no desire also for food then also yajña gets stopped because it is purely dependent on annāhuti. When Vaiśvānarāgni gets destroyed the heat also gets destroyed. This results in the loss of Yajñātmā. Therefore we conclude that the Yajñātmā is subject to destruction under certain conditions and therefore it is quite different from Akhanda Ātmā which is immortal.

8. Now Ojha meets with another type of objection and he answers it.

In this Prakaraṇa we have all along been saying that Yajña is Satya and therefore nitya. Then why does the Ātmā die ? Ojha's answer is,

During childhood, prāṇa (prāṇāgni) gets out in small measure. But the incoming food is more and therefore the child grows. As the child grows the outgoing prāṇa stream gets stronger and stronger. In the youth stage it is still compensated by the incoming food but when the man becomes old there is greater and greater loss of prāṇa and it is not adequately compensated by food which remains the same or sometimes decreases also. Therefore prāṇa bala decreases.

9. During childhood the balas were very small and therefore loss of prāṇa was less, intake of food was more. Therefore the child grew up. But exactly the opposite takes place in old age and there is loss of śakti and at the end he dies. It is due to the difference in the nature of ādāna visarga of the Yajñātmā, the Yajña comes to an end and the man dies.

15. Yajñātmā has four Kośas

1. Whatever we see around us in this Viśva is nothing but Yajñātmā. This Yajñātmā is infinite in

३ ४
वाक् प्राण आप्योऽर्थगणस्तथैवेन्द्रियद्वयान्नप्रचयाश्च कोशाः ।
कोशैश्चतुर्भिः प्रविभक्तदेहो यज्ञः स आत्मा पुरुषोऽयमुक्तः ॥२॥

१६. आत्मनः पञ्चवर्गाः ।

तथाविधास्ते प्रचरन्त्यनन्ताः परस्परेण व्यतिरिक्तसत्ताः ।
तेषां च वर्गा इह पञ्च क्लृप्ता वड्रोत्तराः*पूर्वविकारयोगात् ॥१॥
१ २ ३ ४ ५
इङ्ग च जीवः पृथिवी च सूर्य्यो महेश्वरः पञ्चविधा इतीत्थम् ।
स्युः पूरुषास्ते निगिलत्यमीषां परः परः पूर्वविसृष्टमर्थम् ॥२॥

सर्वेषु वाक्प्राणमनोमयत्त्वात् साधर्म्यमिच्छन्ति विधर्मितां च ।
पूर्वात्मसंत्यक्तविकारभोगाद् वागन्यसर्गादुपसर्गभेदात् ॥३॥

*"वड्रोरु विपुले पीनपीव्नी तु स्थूलपीवरे" । इत्यमरः

number and each of them is independent of the other. When the Yajña comes to a stop in any individual, he dies. It is saddharma Ātmā and has four kośas. That is Yajñātmā has four components. They are 1. Buddhi 2. Manas 3. Artha and 4. Indriyas. All these together make the Ātmā.

Prāṇa is all pervasive and is of four kinds, Paroraja prāṇa is Manas. Āgneya and Saumya prāṇas are called prāṇas and Āpya prāṇa is Vāk. The Manas has two parts viz. Jñānātmaka and Karmātmaka. The pure jñana part is buddhi. That part which associates itself with Karma is called Manas. Karmendriyas, jñānendriyas and Artha (body parts) are all made up from Āpya prāṇa (Vāk). The Paroraja prāṇa which is Manas resides in Yajñātmā in the form of buddhi. Agneya and saumya prāṇa reside in the manas in the form of jñāna associated with Karmendriyas.

2. Āpya prāṇa which is Vāk resides in jñānendriyas and karmendriyas and artha which feed on anna. These are the four Kośas of Yajñātmā. These reside together in the body. This Ātmā together with his body is called Puruṣa because he resides in Pura (deha).

16. Ātmā's five vargas (classes)

1. This Yajñātmā is classified into five kinds. They are infinite in number occupying the entire Viśva and have independent sattā.

That is why Smṛti says,

"अङ्गुलस्याष्टभागोऽपि न सोऽस्ति मुनिसत्तम । न सन्ति प्राणिनो यत्र कर्मबन्धनिबन्धनाः ॥
स्थूलैः स्थूलतरैश्चैतत् सर्वप्राणिभिरावृतम् । स्थूलैः सूक्ष्मैस्तथा सूक्ष्मैः सूक्ष्मैः सूक्ष्मतरैस्तथा ॥"

1. The Yajñātmās go on increasing in size as the rejections in various forms of Vāk (vikaras) join together and make bigger Yajñātmās. Later ones are bigger them the former ones. Thus they constitute five categories.

2. They are 1. Ingātmā 2. Jīvātmā 3. Pṛthivyātmā 4. Sūryātmā 5. Maheśvarātmā.

These are in increasing order of size. The reason is the later Ātmā consumes what is rejected out from the former and hence becoms bigger than the former. All these are Yajñātmās and go under the name Puruṣa.

१७. इङ्गात्मा । [१]

प्राणस्तदिङ्गस्य भुनक्ति वेदान् महेशवाग् निःश्वसितांस्तदूर्क् स्यात् ।
इङ्गस्थवाचो विकृतौ प्रहीणे प्राणे तदूर्जा पुनरेष सिद्ध्येत् ॥१॥
इङ्गस्य वाक् प्राणहिता प्रसूते भूतानि शश्वत् क्रममाणकर्मा ।
खवायुतेजोजलमृत्तिकाख्यान्येतानि हीङ्गं परिवेष्ट्य तस्थुः ॥२॥
कालेन पश्चात् त्यजति स्वभावादात्मा स्ववाचः प्रसवान् समस्तान् ।
त्यक्तानि भूतानि तु तानि पश्चादन्योऽयमात्मा ग्रसति स्वभावात् ॥३॥
भूतानि भुङ्क्ते तु य एष आत्मा भूतोपसृष्टः स हि जीव उक्तः ।
महांस्तदिङ्गात्मन एष आत्मा संपद्यते संप्रति भूतयोगात् ॥४॥

१८. जीवात्मा । [२]

प्राणो हि जीवस्य भुनक्ति भूतान्येतानि चेङ्गस्थितवाक्कृतानि ।
जीवस्थवाचो विकृतौ प्रहीणे प्राणे तदूर्जा पुनरेष सिद्ध्येत् ॥१॥

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3. All these are Ātmās with the three components Manas, Prāṇa and Vāk. That is why they have sādharmya. But because the later ones consume what is rejected out as Vāk vikāras from the former ones, there is difference of dharmas from varga to varga.

17. Ingātmā

1. Ingātmā is the smallest living organism. The living cells in our blood also come under this category. We identify them by their 'inga' or movement. They live on Ṛg, Yajus Sāmātmikā Vedavāk. That becomes Ūrk first and then become prāṇa. This prāṇa feeds on the Vāk of mūla Veda (i.e. Brahmaniśvasita Veda) which is Yajus and that is converted into Ūrk and this Ūrk is converted into prāṇa and in this way the 'Annorkprāṇānām anyonya Parigraha' which is Yajña goes on.

2. In this way the Vāk that is present in Ingātmā indulges in kriyā and new bhūtas are produced. From the bhūtas, Vāyu is produced. From Vāyu agni is produced then waters, then earth. All these five bhūtas surround the Ingātmā and become its śarīra.

3. This Ingātmā after having produced bhūtas in course of time gives up its śarīra. The Ātmā of these bhūtas has now independent existence and action. It consumes what has been given up by their ancestors.

4. The above Ātmā which consumes the rejections of the previous Ātmās is named Bhūtātmā. It is this Bhūtātmā that is called Jīvātmā because it consumes the bhūtas rejected by Īngātmās and then takes its form. Jīvātmā's śarīra comes into existence from the śarīrars of Īngātmās and these Īngātmās after joining the śarīra of Jīvātmā go on multiplying. Because Jīvātmā feeds on them, they go on getting destroyed also.

18. Jīvātmā

1. The prāṇas of Jīvātmā comes out in the form of rays and consumes the Vāk (bhūta) part of Īngātmās and makes up for loss of prāṇas suffered by Jīvātmā. First it becomes Ūrk and then prāṇa. This annorkprāṇa stream goes on as Yajña all the time and maintains the Jīvātmās.

जीवस्य वाक् प्राणहिता प्रसूते नानाविधान् दैहिकभूतधातून् ।
लोमत्वचासृक्पललानि मेदोऽस्थिमज्जशुक्राणि शिरादिकांश्च ॥२॥
एते च जीवं परिवेष्ट्य तस्थुः कालेन तामेष जहाति धातून् ।
आत्मा स्ववाचः प्रसवान् समस्तान् त्यक्त्वा पुनः प्राग्वदयं पृथक् स्यात् ॥३॥
त्यक्तवानमून् धातुगुणांस्तु पश्चादन्योऽयमात्मा ग्रसति स्वभावात् ।
अश्नाति धातूनिह यः स आत्मा धातूपसृष्टः पृथिवीति वृत्तः ॥४॥
महाँस्तु जीवात्मन एष आत्मा संपद्यते भौतिकधातुयोगात् ।
वेदांश्च भूतानि च भूतधातून् प्राणो गृहीत्वात्र विलक्षणोऽभूत् ॥५॥

१९. पृथिव्यात्मा । [३]

पृथ्वी यदश्नाति तु भूतधातूंस्तदन्नमूर्क् स्यात्तत एव चोर्कृतः ।
पृथ्वीस्थवाचो विकृतौ प्रहीणे-प्राणे पुनः प्राण उदेति सद्यः ॥१॥
पृथ्व्याश्च वाक् प्राणहिता प्रसूते नानाविधांस्तैजसधातुवर्गान् ।
हिरण्यपूर्वानपि सूतगन्धाभ्रतालपूर्वानपरांश्च कांश्चित् ॥२॥

2. The activity of the prāṇa of Jīvātmā is responsible for the creation of bhūtas of śarīra like, hair, skin, serum, blood, bone etc.

3. The bhūtās created by Jīvas surround the Jīvas and get themselves established. This bhūtasamaṣṭi is called the śarīra of the Jīvas. In course of time the Jīvas leave these bhūtas. While bhūtas are what are present in Īngas, which are of Vāyu form, what are present in Jīvātmās are called dhātus. After giving up all the dhātus, bhūtātmā takes its original form of Ātmā. While Īngātmā after giving up its śarīra becomes Jīvātmā's śarīra. Jīvātmā after giving up its śarīra which goes to make the śarīra of Pṛthivyātmā, goes to other lokas for enjoying the results of its Karma. But there is a part of bhūtātmā which is made up of the bhūtas of Vāyu and becomes Hamsātmā and remains here itself. It does not travel to other lokas but roams about in the Vāyumandala of the earth.

4. After giving up all the dhātus, the Jīva becomes a free Ātmā. Whatever it gives up becomes anna for another Ātmā. Just like the Jīvātmā which consumes the rejections of Īngātmā and is called bhūtopasṛṣṭa, the Ātmā which consumes the rejections of Jīvātmā is called dhātūpasṛṣṭa Pṛthivyātmā.

5. Because this Pṛthivyātmā consumes the dhātus of Jīvas to make the śarīra, it is much bigger than Jīvātmā. Īnga consumes Veda. Jīva consumes Īngas. Pṛthivyātmā consumes Jīva śarīra. In this way, Pṛthivyātmā which consumes Vedas (Ṛk, Yajus and Sāma), bhūtas (five bhūta elements) and also bhūta dhātūs (Rasa, blood, flesh, bones, serum etc) and becomes an entirely different big Ātmā and has its own characteristics.

19. Pṛthivyātmā

1. This Pṛthivī, consumes the bhūtadhatus rejected by Jīvas and through the annorkprāṇa Yajña replenishes all prāṇas which are lost by it.

2. The bhūta dhātus which are consumed by the Pṛthivi, partly goes to compensate for the loss of prāṇas of the Pṛthivyātma and partly goes to create new dhātus like gold, silver, mica, sulphur etc. These are called Taijasa dhātus.

पृथ्वीमिमां ते परिवेष्ट्य तस्थुः कालेन तान् सापि जहाति धातून् ।
पृथ्वी स्ववाचः प्रसवान् समस्तांस्त्यक्त्वा पृथक् प्राग्वदुदेति चात्मा ॥३॥

त्यक्तवानमून् धातुगणांस्तु पश्चादन्योऽयमात्मा ग्रसति स्वभावात् ।
अश्नाति धातूनिह यः स आत्मा धातूपसृष्टो रविरित्यनूक्तः ॥४॥

महान् पृथिव्यात्मन एष आत्मा संपद्यते तैजसधातुयोगात् ।
पूर्वांश्च वेदप्रमुखान् क्रमाप्तान् प्राणो गृहीत्वात्र विलक्षणोऽभूत् ॥५॥

२०. सूर्य्यात्मा । [४]

सूर्य्यो यदश्नाति हि धातुतेजांस्यन्नं तदूर्क् स्यात् तत एव चोर्क्तः ।
सूर्य्यस्थवाचो विकृतौ प्रहीणे प्राणे पुनः प्राण उदेति सद्यः ॥१॥

सूर्य्यस्य वाक् प्राणहिता प्रसूते ह्याग्नेयसौम्यान् विविधांश्च देवान् ।
आदित्यवाय्वग्निमुखान् दिगिन्दुप्रायान् गवाश्वादिमुखांश्च कांश्चित् ॥२॥

देवास्तु सूर्य्यं परिवेष्ट्य तस्थुः कालेन तानेष जहाति देवान् ।
सूर्य्यः स्ववाचः प्रसवान् समस्तांस्त्यक्त्वा पुनः प्राग्वदयं पृथक् स्यात् ॥३॥

त्यक्तानमून् देवगणांस्तु पश्चादन्योऽयमात्मा ग्रसति स्वभावात् ।
य आत्मसादेष करोति देवान् स देवमूर्तिः परमेश्वरोऽस्ति ॥४॥

२१. परमेश्वरात्मा । [५]

अणोरणीयान् स यथास्ति हीन्द्रस्तथायमात्मा महतो महीयान् ।
अन्ये परिच्छिन्नतया प्रतीता एकोऽयमात्मा परिणामहीनः ॥१॥

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3. This Pṛthivyātmā is surrounded by these dhātus on all sides. In course of time, it gives up all these dhātus and takes its original svarūpa which is Ātmā.

4. Whatever had been rejected by Pṛthivyātmā becomes the food for another Ātmā. That Ātmā which is Sūryātmā called Taijasadhatūpasṛṣṭa.

5. Because this Ātmā consumes taijasa dhātus it is a much bigger Ātmā than Pṛthivyātmā and is prakāśamaya and is quite a different Ātmā.

20. Sūryātmā

1. This Sūrya Ātmā consumes the taijasa dhātus rejected by Pṛthivyātmā and converts it into Ūrk rasa. This Ūrk rasa is converted into prāṇa and these prāṇas compensate for the loss of prāṇas from Sūryātmā. This ādāna visarga of Sūryātmā is carrid out through annorkprāṇa yajña and Sūryātmā is sustained.

2. The pratiṣthā of Sūryātmā is partly achieved by some part of the Vāk getting out of Parorajā prāṇa and partly by consuming the taijasa dhātus given by Pṛthivyātmā. The Ūrk rasa produced from these dhātus go to produce the Agneya and Saumya Devatas viz. the twelve ādityas, Vayu, Agni, bhāsvara Soma and dik Soma. Sūryātmā produces the five principal paśus viz. Puruṣa Aśva, Go, Avi and Aja. These constitute Sūryātma's bhūta part.

3. These Devatas surround the sun on all sides and establish him well. In course of time he also

आत्मोन्नतेरत्र परास्ति काष्ठा परा गतिः सा परमात्र निष्ठा ।
जीवो हि कश्चित् क्रमतो विकासे स्यादीश्वरोऽयं परमो विकाशः ॥२॥

संभाविताः स्युर्बहवस्त इङ्गाः प्रत्यक्षदृष्टा बहवस्तु जीवाः ।
पृथ्व्यश्च बह्व्यो बहवश्च सूर्य्या एकोऽयमात्मा परमेश्वरोऽस्ति ॥३॥

इङ्गैरनेकैरयमेकजीवो जीवैरनेकैरियमेकपृथ्वी ।
बह्वीभिराभिः सह चैकसूर्य्यः सूर्य्यैस्तु सर्वैः स महेश एकः ॥४॥

२२. पञ्चानामाश्रिताश्रयिभावः ।

पश्यन्ति जीवान् पृथिवीसमाश्रितान् पृथ्वीं च पश्यन्ति रविं समाश्रिताम् ।
ततो विदुस्तं रविमीश्वराश्रितं जीवाश्रितानीङ्गकुलानि जानते ॥१॥

ततो विपश्यन्ति परे महेशात् सूर्य्यं प्रजातं पृथिवीन्तु सूर्य्यात् ।
जीवान् पृथिव्या अथ जीवजातानिङ्गानितीत्थं तु वयं न विद्मः ॥२॥

सृष्टिक्रमे सूक्ष्मत एव मन्ये स्थूलप्रसूतिं न तु वैपरीत्यात् ।
स्थूले तु सूक्ष्माः समवेतभूता भवन्ति तस्मादिह तानपीक्षे ॥३॥

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gives up his bhūta part which constitutes these Devatas and becomes pure Ātmā.

4. At the end sūrya Ātmā merges with Parameśvarātmā who consumes everything.

21. Parameśvarātmā

He is limitless, immortal and he is smaller than smallest and bigger than the biggest (cf. परेऽव्यये सर्व एकी भवन्ति - मुण्ड. उप.)

1-2. If the Ātmā wants to reach the highest place it is Parameśvarātmā (Avyayātmā) that is its goal. It is the highest gati. As the Jīva goes up in the ladder of Godhood, Parameśvara occupies the highest step of this ladder. Jīvā ultimately becomes one with this Parameśarātmā.

3. Many Īngas are created. We see many Jīvas. The Pṛtivyātmās also are many. So are Sūryas. But all these ultimately are contained in one Ātmā who is Parameśvara.

4. Many Īngas make one Jīva. Many Jīvas make one Pṛthvī. Many Pṛthvīs make one Sūrya. All Sūryas make one Maheśa (Parameśvara).

22. All the five Ātmās are interdependent

1. All Jīvas depend on Pṛthivī for their existence Pṛthivī depends on Sūrya for its existence. Sūrya is dependent on Īśvara. We are able to witness the dependence of Jīvas on Pṛthivī and of Pṛthivī on Sūrya. The dependence of Īngas on Jīvas and Sūrya on Īśvara has to be inferred by us.

2. Some people think that Parameśvara occupies the highest place. From him Sūrya is produced and Sūrya gives rise to Pṛthivī. Prthivī gives rise to Jīvas and Jīvas give rise Īngātmās. According to them Parameśvara who is sarvantaryāmī cannot be expected to take birth from Īngas. Therefore they say that it is Parameśvara who is responsible for the creation of Īnga, Jīva etc. But Ojha does not agree with their view. He gives the reasons in the next verse.

3. In the Sṛṣṭi process from subtle things the grosser things come into existence and not the other

केचित् स्वतन्त्रा इह सन्ति सूक्ष्माः स्थूले तु केचित् समवेतरूपाः ।
स्थूलं तदालम्ब्य वसन्ति केचित् सूक्ष्मास्त्रिधा सन्ति तदित्थमेते ॥४॥
उद्भाविताः स्युर्घटतोऽपि मृत्तिका उद्भाविताः स्युः पटतोऽपि तन्तवः ।
तथापि मृद्भ्यो घट एष जायते तन्तुः पटे हेतुरयं न चान्यथा ॥५॥
इङ्गा य एते पुरुषा अनन्ता य ईश्वरः पूरुष एक उक्तः ।
तस्यापि तेषामपि पूर्वपश्चाद्भावस्तु निर्धारयितुं न शक्यः ॥६॥
इङ्गाः क्रमेण प्रतिपद्य योगं महत्वमापद्यत ईश्वरोऽन्ते ।
स ईश्वरोऽपि प्रतिपद्य भागानणुत्वमुत्पादयते त इङ्गाः ॥७॥
इत्थं प्रवाहोऽयमनाद्यनन्तः प्रवर्तमानः प्रतिपद्यते यत् ।
तस्मान्न पूर्वत्वपरत्वभावं न कार्य्यताकारणते च मन्ये ॥८॥

२३. एकसत्यत्वसिद्धान्तः ।

यज्ञो न नास्तीति स सन्निरुक्तोऽसन्नेष नित्यं परिवर्तते यत् ।
सच्चाप्यसच्चापि यदस्ति विश्वं तस्मात्तदाहुः सदसत्पदेन ॥१॥

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way. Let us take the creation of a pot. It starts with earth (mṛttikā). In the same way the sthula sarīra sṛṣṭi starts with its subtle ingredients. We see subtle things in gross things and not the other way. Therefore sṛṣṭi takes place from sūkṣma to śthula.

4. The subtle paramānus are independent. Then we have subtle things which are made up of independent paramānus. Then we have modified things which are still subtle. Therefore we have three kinds of subtle things viz. 1. Svatantra sūkṣma 2. Āśritasūkṣma and 3. Vikārasūkṣma.

5. Still there can be some objection. Some pelple may say that when a pot is broken we get particles of earth. Why should we not then think sthūla gives rise to sūkṣma. Ojha says that this argument is obviously wrong. Particles of earth are present both in the pot and in earth. Which is more fundamental. You cannot see the pot in mṛttika. So sṛṣṭi takes place from the primordial substance i.e. subtle things.

6. But we have to admit one fact that is, we cannot decide who appeared first. Did Parameśvara exist in the beginning of creation or did Paramāṇus exist in the beginning of creation ? You cannot answer this question, as is evident from the last two Ṛks of Nāsadīya sukta which we have already seen in Dasavāda Rahasyam.

7. Going up in the creation process is Sancarakrama. Going down in the creation process is Pratisancarakrama. Parameśvara can ultimately become Īnga in the Sancarakrama. Īnga can become Iśvara in the Pratisancarakrama.

8. In this way Sancara Pratisancara rūpa pravāha goes on endlessly and what precedes what we can never decide. Pūrvāparatva pertaining to Īnga or Parameśvara cannot be decided.

23. Ekasatyatvasiddhānta

1. Īnga-Parameśvara svarūpotpatti dhārā goes on for ever through Yajña. Therefore it is Sat. There is no time when we can say Yajña is not there. But because everything goes on changing due to the operation of Yajña we can say that this Yajña is Asat also. Therefore we can say that it is Sadasadātmaka.

एकोऽपि यज्ञो बहवोऽपि यज्ञा यज्ञः स एकत्वबहुत्वभावः ।
एकः स यज्ञोऽयमनेकरूपो मन्यामहे तेन तदेकसत्यम् ॥२॥

सन्नादोऽन्नाधाने व्यासज्यैकं विभाति यज्ञत्वम् ।
यज्ञं सत्यं मन्ये तस्मात् सत्यं तदेकमिह सिद्धम् ॥३॥

॥ इति यज्ञैकसत्योपनिषत् (षष्ठं पर्व) ॥

Because this Viśva is the result of this Yajña this Viśva also is sadasadātmaka.

2. From the point of view of infinite number of Īngas or Jīvas this Yajña also is infinite in number. From the point of view of Parameśvara we can say it is one only. Therefore Yajña is characterised by both Ekatvabhāva and bahutvabhāva. However we think that Yajña is one only and has many forms (facets). Therefore it is Ekasatya.

3. Anna is one only. Annādas are many. But this Annāda pervades the entire Anna and establishes his supremacy over it. This is Yajña. Therefore Yajña is one. It is Satya.

The first Kānda comes to a close here. We have considered six matas in this Kānda pertaining to the origin of this Viśva. They are

1. Mūlopaniṣat 2. Kṛṣnatrisatyopaniṣat 3. Pūrṇadvisatyopaniṣat 4. Pratyayaikasatyopaniṣat 5. Puruṣaikasatyopaniṣat and 6. Yajñaikasatyopaniṣat.

These have given rise to many doubts (Samśayas). In the second Kānda Ojha is going to deal with these in two Upaniṣats. In the third and final Kānda Ojha is going to clear all these doubts and establish what is Satya.



अथ ब्रह्मविज्ञानशास्त्रे

संशय-तदुच्छेदवादः

तत्र

संशयवादे संशयाधिकारो नाम द्विपर्वा द्वितीयः काण्डः

तत्रादौ संदिग्धसर्वोपनिषद् ।

१. स्याद्वादसूत्रम् ।

मतानि सर्वाण्यधिवीक्ष्य भिन्नान्यनिश्चयं प्राप्य मतेषु तेषु ।
स्याद्वादमेके परिकल्पयन्ति ते सप्तभङ्गी नयमाहुरस्मिन् ॥१॥

स्यादस्ति वा स्यादपि नास्ति वेदं स्यादस्ति नास्तीत्यथ स्यादवाच्यम् ।
स्यादस्त्यवाच्यं ह्यथ नास्त्यवाच्यं स्यादस्ति नास्त्येव तदप्यवाच्यम् ॥२॥

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ (ऋ.वे. 10.82.7)

II Kānda

Sandigdha Sarvopanişat

1. Syādvādasūtra

1. We have seen in the previous Kānda, the presentation of the six matas by Ojha. It is natural that people raise all sorts of doubts especially because there are six matas and they would like to know which of these is the correct one. These criticisms are sometimes based on good reasoning and sometimes they are made because of lack of correct perception of things. This type of expressing doubts became a tradition and that gave rise to Syādvāda or Samśayavāda originated by some individuals.

More than two thousand five hundred years ago Gautamabuddha who was born in Kapilavastu, raised many doubts on the evolution of Viśva, as conceived by the Vedic Ṛṣis and these doubts later became to be called Śūnyavāda because the Buddhists believed that in this Samsāra there is no such thing which can claim sattā. Everything is Śūnya and goes on getting destroyed every moment. They declared "सर्वं शून्यं शून्यं-क्षणिकं क्षणिकं-स्वलक्षणं स्वलक्षणम् ।

A few hundred years later, after many kings of that throne had passed away, there was a Purohit of one of the Gotama kings named Vardhamāna. In his family, there was one Ṛṣabhadeva who opposed Śūnyavāda and established Syadvāda mata. It is also called Saptabhangī Naya. It was also called in those days Śramaṇaka mata. The Samśayavāda is nothing but this Syadvāda mata to which we get references in Ṛgveda.

2. In this verse Ojha tells us the seven parts of the Saptabhangi Naya (Yuktiviśeṣa). They are

संभाव्यते सर्वमिदं सदेव संभाव्यते सर्वमथासदेव ।
संभाव्यते वेदमसच्च सच्च संभाव्यतेऽनिर्वचनीयमेतत् ॥३॥

सदप्यदोऽनिर्वचनीयमेवासदप्यदोऽनिर्वचनीयमीक्षे ।
निर्वक्तुमर्हं सदसच्च नेदं मन्ये निरुक्तं च तथाऽनिरुक्तम् ॥४॥

यत्त्वत्र निश्चित्य वदन्ति केचिद् वस्त्वित्थमेवास्ति न चान्यथेति ।
तत्सर्वथा साहसमात्रमेषामनिश्चितं सर्वविधं हि विश्वम् ॥५॥

स्याद्वाद एषोऽस्ति पुरा युगे बुधैः प्रवर्तितः संशयवादसंज्ञकः ।
जिनस्तमेवाभृत किन्तु निश्चितं जीवाद्युमास्वातिरुवाच वाचकः ॥६॥

1. स्यादस्ति। 2. स्यान्नास्ति। 3. स्यादस्ति नास्ति। 4. स्यादवाच्यम्। 5. स्यादस्ति अवाच्यम्। 6. स्यान्नास्ति अवाच्यम्। 7. स्यादस्ति नास्ति अवाच्यम्।

In other words,

1. Perhaps everything here is Sat and Sat only.
2. Perhaps everything here is Asat and Asat only.
3. Perhaps there are things here which are both Sat and Asat.
4. Perhaps it is not possible to declare unambiguously what this Viśva is.
5. Perhaps it is all Sat here, but we cannot come to a firm conclusion on it.
6. Perhaps it is all Asat but we cannot be sure about it.
7. Perhaps both Sat and Asat are present here. But we cannot with certainty declare it so.

3. It is possible that everything here is Sat. It is also possible that everything is Asat only. We have yet a third possibility that both Sat and Asat exist here. All these mean that it is impossible to clearly spell out what it is and this is the fourth mata.

4. The fifth mata is that whatever we see here is certainly there but we cannot be sure about it and therefore it is indescribable in those terms. The sixth mata is that whatever is here is mithyā and even when we say it is Asat we cannot again be sure about it and therefore again it is indescribable. The seventh one is that it may both Sat and Asat. But again we cannot surely declare it that way. It is neither nirukta nor is Anirukta. Verses 3 and 4 are elaborations of verse 2.

5. People say that this Viśva is Brahman only and there is nothing else except Brahman. But to say that it is this way only (इदमित्थमेव) is not possible at all. They are only assuming too much on their capacity to perceive things.

6. In this way in ancient times, Syadvāda mata which is also called Samśayavāda mata was develoed by two scholars belonging to Jaina mata. In Jaina mata there are two types of people. One type is Vācaka (preacher type) and the other one is Śrāvaka type (people who belong to the audience). One Ācārya named Umāsvāti who came later composed 'Sūtraji' which became a Darśanagrantha of Jains. According to this Ācārya, this Jagat consists of Vastus whose form and nature are describable in clear terms. It is this correct perception that will lead to Mokṣa. (सम्यग्दर्शन ज्ञान चरित्राणि मोक्षमार्गः तत्वार्थश्रद्धानं सम्यग्दर्शनम् ।). These Tatvārtha Sūtras also say,

जीवाजीवाश्रवबन्धसंवरनिर्जरामोक्षास्तत्वम् ।

(आश्रव is dosa संवर is covering up or concealment).

कृत्स्नकर्मक्षयो मोक्षः

२. मूलाशुद्धिसूत्रम् ।

स्यादित्थमेतद् यदि वाऽन्यथा स्यात् स्याद्वाद एषोऽपि न साधुरस्ति ।
संभाव्यते सर्वमितीह तूक्तं वयं त्वसंभाव्यमिदं वदामः ॥७॥

सृष्टिप्रसङ्गे हि वृथा विचारो मनुष्यबुद्धेः परतो हि तेऽर्थाः ।
पश्याम एतान् विविधान् विरुद्धान् वादान् किमेषां वद सत्यमस्ति ॥८॥

किं विश्वबीजं परमाणवो वा स प्रत्ययो वा परमेश्वरो वा ।
स विश्वरूपोऽथ ततो बहिर्वा सर्वं हि सन्दिग्धमिदं तवास्ति ॥९॥

पुरातनाः केऽपि महर्षयोऽखिलस्योक्थान्यनेकानि वदन्ति यद्यपि ।
तथाप्यसंतुष्य तु विश्वकर्मणोपहस्यतेऽस्मिन् परमेष्ठनापि च ॥१०॥

"न तं विदाथ य इमा जजान अन्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति" ॥ (ऋ० मं० १०।८२।७)

न उसे जाना जिसने यह सब बनाया, आपके अन्दर कुछ और ही समाया ।
अक्ल से धुंधला, बातों से जीत पाया, खुद को यकीन नहीं, सो कादिर बताया ॥१॥

"किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित् कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः" ॥ (ऋ०मं० १०।८१।२)

क्या थी जगह सामान कौन कैसा था, जिनसे विश्वकर्म्मा ने भूमि रचा था ।
फैलाया जुइस फैलाव में आसमां, सबको देखता है व कितना बडा था ॥

2. Mūlāśuddhisūtra

7. The above mata discusses only possibilities. Therefore it does not contribute to precise knowledge of the origin of Viśva. Therefore this mata only leads us to the conclusion that it is not possible to understand the origin of Viśva and therefore it does not benefit us.

8. On the subject of creation, there are many views. But we think these are useless discussions. You are only presenting us different contradictory views. Do you really believe that there is any Satyatā in these?

9. What is the origin of this Viśva? Is it Paramāṇus? Is it Pratyaya? Is Parameśvara the origin? Is he confined to this Viśva or does he extend beyond the Viśva? You are really confused.

10. The ancient Ṛṣis have attributed various causes for the coming into existence of this Viśva. They are really funny. Even Viśvakarmā (bhauma) laughs at them because they are not at all convincing. He says,

1) "You do not really know what is the origin of this Viśva. You are going about making meaningless statements which are confusing to us". (R.V. 10.82.7)

In another place he asks,

"Where is Divya Viśvakarmā's place of Pratiṣthā and what is its nature? What sort of primordeal material did he have to start the creation of this Viśva and what is the nature of the Ākāśa which he has designed with the help of his mahimā?" (R.V. 10.81.2).

"किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद् भुवनानि धारयन्" ॥२॥ (ऋ०मं० १०।८१।४)

कौनसा बन अरु वृक्ष वह कौनसा है, जिससे यह जमी आसमाँ तरासा है ।
अए मुनशियो ! मन से पूछो यह उसको, जो दुनियां पर कब्जा कर खड़ासा है ॥१॥

"को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यत आवभूव" ॥३॥ (ऋ०मं० १०।१२९।६)

किसने ठीक जाना व किसने कहा है, कहां से आगई क्यों दुनिया इहाँ है ।
पीछे के देवों ने सिरजा नहीं है, कौन जाने जहां से यह आरही है ॥२॥

"इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद" ॥४॥ (ऋ०मं० १०।१२९।७)

भला यह दुनिया जहां से आरही है, गरचे वह जगह कहीं है या नहीं है ।
जो इसका खालक वसीय आसमां में, वो जाने या वो भी जाने नहीं है ॥३॥

असौ तथा दीर्घतमा महर्षिर्वेदस्य विद्वानपि सत्यभाषी ।
अज्ञेयतामात्मन आह शारीरकस्य सत्येन तथा च मन्त्रः ॥५॥

"को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुपगात्प्रष्टुमेतत्" ॥६॥ (ऋ०मं० १।१६४।४)

किसने देखा जु शुरु पैदा हुवा है, बे जिस्म ही जिस्म सवथाम्हे हुवा है ।
मिट्टीका दमखून वो जानकहां है, यह ज्ञानी से पूछने कौन गया है ॥४॥

"न वि जानामि यदि वेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।
यदा मागन् प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः" ॥७॥ (ऋ०मं० १।१६४।३७)

Again he asks,

2) "What sort of forest was it? What is the nature of the tree in the forest with which he designed the heaven-earth pair? Let the wise ask themselves the above questions and say how the creator having created the worlds in supporting them himself and is also presiding over them" (R.V. 10.81.4).

In the same strain, Parameṣṭhī Prajapati says,

3) "Who knows how this creation came about? and from where? Has anybody expressed himself clearly on this subject? Perhaps even they do not have any idea, about the origin of the creation of this Viśva." (R.V. 10.129.6)

Again he says,

4) "What is the source of this creation? Did he bring the Viśva ready made and put it here or did he build it here? Perhaps even the ruler of this Viśva who resides in the uppermost heavens may not be able to given answer." (R.V. 10.129.7).

5) Now Ojha says in this way even Maharṣi Dīrghatamas who has deep knowledge in Vedas and also who is always after truth expresses his inability to understand the true nature of Ātmā (Brahman). Then Ojha quotes a ṛk whose author is Dīrghatamas.

मैं नहीं जानता कि मैं क्या कैसा हूँ, बे खबर दिल से मुस्तैद हो रहा हूँ ।
जब कि पानी मेरे आत्मा में आया, जिसमें बोलपाया यहजान रहा हूँ ॥५॥

"अचिकित्वाश्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम्" ॥८॥ (ऋ०मं० १।१६४।६)

न सोचा है किन्तु सोचने वालों को, अनजान पूछता हूँ कि यह जानू मैं ।
जो थामे है इन छौः लोक वालोंको, एक है कोई अव्यय देह मानू मैं ॥६॥

३. तूलाशुद्धिसूत्रम् ।

इदं जगद्दार्शनिका अनेके यथा तथा प्रत्यवमर्शयन्ति ।
अहं तु पश्यामि न तत्र सत्यं नाविप्रलब्धं मतमस्ति तेषाम् ॥१॥

पश्यामि विश्वं मम दर्शनेऽस्मिन् द्रष्टा च दृश्यं च पृथग् विभाति ।
द्रष्टैव दृश्यप्रतिपत्तिहेतुर्द्रष्टुः पृथग्दृश्यमिदं क्व विद्याम् ॥२॥

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6) "Who has seen the first born, when he came into existence? Who has seen how the boneless one supports the bony? Who can say how our body comes into existence. Where does the life come from? Wherefrom the blood in our body, our Ātman and all other activities arise?" (R.V. 1.164.4).

Again Dīrghatamas says,

7) I do not know myself (my svarūpa). But I am attentive and do all my work. The Śruti says that my śarīra was created from primordeal waters and now it has started consuming Vāk (anna). But Ātmā which is inside my body is beyond my comprehension. Then where is the question of my understanding the origin of this Viśva?

8) "Therefore I ask you, wise men, who is that unborn, single entity who is supporting all these six lokas which he himself has created?

The above are the type of questions which arise in Samśayavāda. It is interesting to note here Ojha has also given the Hindi version of these samśayas. Nowhere else he gives such Hindi renderings of the Sanskrit passages. We believe that such questions are asked only by people, who are not interested in serious thinking and who want to live and enjoy life. The expressions are typical of carefree people who talk in a lighter vein and such carefree talks are always indicative of ignorance and takes place only in mother tongue. Both Viśvakarmā and Parameṣṭhī are putting themselves in the position of these carefree people and have composed the ṛks quoted here.

3. Tūlāśūddhisutram

1. Just like doubts are expressed by these Samśayavādis on the mūlakāraṇa of this Viśva, they also doubt the Satyatā of this Viśva. They say they do not have any faith in what the Dārśanikas (like Kanāda, Patanjali, Gautama, Cārvāka, Bauddha, Jaina) say on this subject and they say that these people have different views which cause only confusion in the minds of the ordinary people. Nobody is sure about what he says and there is no truth in what they say.

2. When we see a substance here, there are three entities involved viz. Draṣṭā, Dṛśya and Darśana. When I see this Viśva, I always understand that Draṣṭā and Dṛśya are different.

But if we analyse Draṣṭā-Dṛśya carefully we come to the conclusion that Draṣṭā is not different from

नास्तीति वान्वक्षविभिन्नमस्तीति वाथवाऽन्वक्षवदेव दृश्यम् ।
निर्द्धारितं कः प्रतिवक्तुमेवं शक्नोति तद्दृश्यमिदं त्यजामि ॥३॥
द्रष्टा तु पश्यत्यथ जिघ्रतीदं शृणोति वक्ति स्पृशतीदमक्षैः ।
द्रष्टा प्रपश्यामि समस्तमर्थं द्रष्टारमेनं तु कथं क्व विद्याम् ॥४॥
बाह्यानिहार्थाननपेक्ष्य रूपं द्रष्टुर्न पश्यामि पृथक् स्वतन्त्रम् ।
नार्थं स्पृशन्तीह यदेन्द्रियाणि द्रष्टा तदा पश्यति नैतमर्थम् ॥५॥
द्रष्टुश्च दृश्यस्य च योगमूलं तद्दर्शनं येन तयोः स्वरूपे ।
तात्कालिके संभवतः स्वतन्त्रं तयोः स्वरूपं तु कथं क्व विद्याम् ॥६॥
द्रष्टास्ति तस्मात् तदुदेति दृश्यं द्रष्टुः पृथङ् नास्ति हि दृश्यसत्ता ।
द्रष्टापि वा दृश्यविशेष एव दृश्याभिधानादिह द्रष्टृसत्ता ॥७॥

Dṛśya. Actually Draṣṭā takes the form of Dṛśya when Draṣṭā sees a thing and understands it. Therefore how can I understand Dṛśya without Draṣṭā?

3. Buddhism has four divisions viz. 1. Mādhyamikam 2. Sautrāntikam 3. Vaijñānikam and 4. Vaibhāṣikam. All these people have some common views. They are

1. This Viśva is śūnya and śūnya only (शून्यं-शून्यम्).
2. It is ephemeral and is only for a short period (क्षणिकं-क्षणिकम्).
3. It is defined by its own lakṣanas (स्वलक्षणं-स्वलक्षणम्).

One Śūnyavāda has later become four divisions. Those who believe that 'Śūnya' means abhāva (non existence) are called Mādyhamikas. Those who believe that 'śūnya' does not mean abhāva but what we see is asatya and something else is hidden inside it which is parokṣya (beyond our vision) are called Sautrāntikas. Those who believe that everything is jñāna prapanca or jñānasvarūpa are called Vaijñānikas (Yogācāras). Finally those who do not believe in Śūnyavāda and take things as they appear as real, are called Vaibhāṣikas.

Here the samśayavādī referring to Mādhyamikas, Sautrāntikas and Vaibhāṣikas says that these people talk differently and nobody tells us it is really so (इदमित्थमेव). In this situation how can we give up dṛṣya?

4. It is Draṣṭā who sees the Viśva. He sees, he feels, he talks, he hears, he is able to touch things, he smells, etc. In this way the Draṣṭā who is 'Aham' svarūpa experiences everything. But how can I see him who sees all these things? Where does he sit and see all these things?

5. Arguing in this way, we come to the conclusion we cannot see the Draṣṭā separated from Dṛṣya. If at all we can see him, he goes to the Dṛśya class. Therefore we are forced to conclude that Draṣṭā is not different from Dṛśya. In other words we are led to believe that there is no such thing as Draṣṭā who sees these things just like the indriyas do not touch the things we see.

6. When I say I see this, what exactly does that mean? Ojha explains. Rays emanate from my eyes and connects my jñānendriya to the object seen. As a result my Ātmā becomes one with the thing seen and gets the jñāna that it is horse, elephant etc. This Draṣṭā Dṛśya sambandha is called pratyakṣadarśana. It is this darśana that creates svarūpas of Draṣṭā and Dṛśya. It is a temporary (tātkālika) phenomenon. But it may not be the real svarūpa because the man may have distorted vision and may not convey us the real svarūpa. Therefore the draṣṭā dṛśya svarūpa which is a temporary phenomenon cannot convey the real svarūpa.

द्रष्टा भवेत् प्रत्यय एव स त्रिधा सामान्यबाह्यान्तरभेदतो मतः ।
बाह्येन्द्रियैश्चाक्षुषरासनादयो ये प्रत्यया ऐन्द्रियका न ते बहिः ॥८॥

अथान्तरा मानसप्रत्यया इमे सुखादयो यद्विषया भवन्ति हि ।
साधारणोऽन्यस्तु तयोरनुस्नुतो यो निर्विशेषो विषयी प्रकाशते ॥९॥

द्रष्टा स बुद्ध्या बहिरिन्द्रयैर्वा बहिः स्थितार्थेष्वपि संनिधत्ते ।
तेषां यथारूपमुदेति योगात् तद्दर्शनं तत्र न सत्यमस्ति ॥१०॥

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7. It is Draṣṭā that sees the Dṛśya. If Draṣṭā were not there, there is no question of the existence of Dṛśya. Dṛśya sattā is never separate from Draṣṭā. Only when something is seen, the talk of the presence of 'Aham' arises (अहं पश्यामि). Therefore Draṣṭā's existence is dependent on Dṛśya. The existence of the sattā of Draṣṭā is not an independent tatva and cannot therefore be considered as an independent Satya.

8. The Draṣṭā whom we have assumed is only Pratyaya (Jñāna). When I say I know, this 'I' is created by Jñāna only. This Pratyaya is of three kinds. They are 1. Samānya Pratyaya 2. Bāhyapratyaya and 3. Āntarapratyaya. That Pratyaya which is produced by external organs like eyes, ears, skin, tongue etc. is called Bāhyapratyaya. This indriyajanya pratyaya is actually different from the bāhya sattā. It is an image of the external object formed in our mental screen and therefore what we see is what is inside and not what is outside. Still we call it Bāhyapratyaya only.

9. It is Prajñāna manas that does not concern with outside viṣayas and creates feelings of sukha, duhkha etc. inside. There are inner experiences by the self and are not directly connected with outside viṣayas. This is called Āntarapratyaya.

There is a third pratyaya which is connected with both Bāhyapratyaya and Āntarapratyaya. When we say, 'I know the pot', here 'Aham' takes the form of Viṣaya and Jñāna is based on Viṣaya. There is a third Jñānaviṣaya Jñāna which is अहं ज्ञान, the Jñāna that I am the originator of that Jñāna. This is Jñāna viṣayaka Jñāna and therefore nirviṣayaka. It is this that is called Sāmānya Jñāna.

Just like a lamp illuminates the room and illuminates itself as well, just like the sun illuminates everything and illuminates himself, in the same way whatever Jñāna produces pratyaya of itself is called Sāmānya pratyaya. Thus the Aham pratyaya becomes one of three kinds.

10. Now this third one also is criticised by samśayavādins. Earlier they condemned Draṣṭā Dṛśya svarūpa. When does an object lying outside become pratyakṣa. It is explained in Vedānta literature like this

"अन्तःकरणावच्छिन्नं चैतन्य, अन्तःकरणवृत्त्यवच्छिन्नं चैतन्यं, अन्तःकरणविषयावच्छिन्नं चैतन्यं च यदैकीभवन्ति तत् प्रत्यक्षम्" ।

Maharṣi Gautama in his Nyāyasūtras gives the following lakṣana to the same.

"इन्द्रियार्थसंनिकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्" ।

Thus in Pratyakṣa Jñāna, there are three entities viz. Jñāta, Jñāna and Jñeya.

The Jains proclaim many stages before we can get Pratyakṣa Jñāna. Their sūtra is "अवग्रहेहावायधारणाः।" (तत्वार्थ सूत्र). When we see a substance the first sambandha is with our indriyas. This indriya sambandha is called 'Avagraha'. Then it reaches the Prajñāna Manas which resides in the indriyas. This is called 'Īhā'. In other words Manas gets into a detailed analysis of the thing. This Īhā is of eleven kinds according to the Jains. After it reaches Draṣṭā, sankalpa vikalpa (detailed analysis) takes place and in the process

४. प्रत्यक्षेतरप्रमाणखण्डनम् ।

यदस्ति तत्सत्यमसत्यमेवं यन्नास्ति तत् प्राहुरथोपलब्धिः ।
अस्तीति धीः सा च प्रमाणसाध्या नास्ति प्रमाणं न ततोऽस्ति सत्यम् ॥१॥

it becomes Jñāna and reaches Buddhi. This process is called 'Avāya'. Then 'इदमित्थमेव' Jñāna reaches the Ātmā and is held by it as 'Dhāraṇā'. In this way before getting Pratyakṣa Jñāna thirteen stages are involved but these take place in a few seconds. We may also say full Jñāna takes place in four stages viz. 1. reaching the indriyas 2. reaching the manas 3. reaching the buddhi 4. reaching the Ātmā as full knowledge. Ātmā can keep it with it by the process of Dhāraṇa and can recall it as and when required. This Pratyakṣa Jñāna then becomes a Pramāṇa.

Vedāntins consider that except the organ of vision (Cakṣurindriya) all other indriyas are aprāpyakārī. According to them only the organ of vision goes out and touches the substances which lie outside. For all other indriyas viṣayas reach them in their own place. But according to Ojha Vaidika mata considers even the organ of vision as aprāpyakārī. According to Vaidika mata from every substance rays emanate and reach the eye (i.e. falls on the retina of the eye). The Prajñāna manas receives it and makes it Pratyakṣa. In other words it is not that cakṣurindriya goes out to receive it but it is our antahkaraṇa caitanya that goes out to receive the image of the substance formed in the eye. This is also the scientist's view. The following ṛk supports this view according to Ojha.

"अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥
अहं प्रत्नेन मन्मना गिरः शुम्भामिकण्ववत् । येनेन्द्रः शुष्ममिद्दधे" ॥ (ऋ. वे. 8.6.10-11)

Ojha's interpretation of these two mantras are not available to us. But we can easily understand why he says that according to Vedic view cakṣurindriya is also aprāpyakāri based on these two ṛks. Here 'अहं सूर्य इवाजनि' in the first ṛk and 'प्रत्नेन मन्मना गिरःशुम्भामि' in the second ṛk are important.

The sun moves in the sky seeing the things on the earth (देवो याति भुवनानि पश्यन्). How does he see? The rays reflected by the substances reach him and the Puruṣa inside receives the images of these through his antahkaraṇa. The same thing takes place in the man who is born like the sun (सूर्य इव अजनि). In the second ṛk the manas (Prajñāna manas) has been mentioned as receiving the information.

From the above it is seen that when the information is received by the indriyas, the knowledge we receive will depend upon the condition of the indriya which under certain conditions distort the information reaching the mind. Such an information cannot be called Satya.

4. Pratyakṣetara Pramāṇa Khandanam
(Rejection of Pramāṇas other than Pratyakṣa)

Now Ojha passes on to discuss the doubts raised by samśayavādins on Pramāna, Anumāna etc.

1. Whatever vastu exists here we call it Satya. Whatever does not exist we call it Asatya or Mithyā. Whatever we say is 'Asti' we call it Upalabdhi. That is we are aware of its existence. Asti and Upalabdhi are the same thing. That is, whatever we see and are aware of its existence then only we say it is there and that is called vastu's Upalabdhi. We get the knowledge of the vastu. Without jñāna (pramā) we cannot say it is Pramāṇa. That is why Upaniṣad says,

"नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा । अस्तीति ब्रुवतेऽन्यत्र कथं तदुपलभ्यते ॥
अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः । अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥" (कठोप)

प्रत्यक्षतस्तर्कत आगमाच्च ज्ञानं प्रमाणत्रयजन्यमिष्टम् ।
प्रत्युत्थितेस्तु प्रतितर्कयोगात् तर्केषु पश्यामि तु न प्रतिष्ठाम् ॥२॥
तात्पर्य्यरूपा ग्रहणेऽप्यनाप्तप्रलापने शब्द इहाप्रमाणम् ।
प्रत्यक्षमूलौ त्वथ तर्कशब्दौ प्रत्यक्षमेकं तु परं प्रमाणम् ॥३॥

५. प्रत्यक्षप्रामाण्यखण्डनम् ।

प्रत्यक्षमप्यस्ति न सत् प्रमाणं तद् रज्जुमाभासयते हि सर्पम् ।
स्थाणुं कदाचित् पुरुषं ब्रुवाणं चक्षुः प्रमाणं कथमादृतं स्यात् ॥१॥
पश्यामि यन्त्रैरणुवीक्षणादिभिस्त्रिंशद्गुणं वस्तु कदापि विस्तृतम् ।
यन्त्रं हि चक्षुस्तत ईक्ष्यते क्वचिच्चैकं द्विधाऽन्यान्यदृशान्यथेक्षितम् ॥२॥
मरुस्थलोद्रिक्तमरीचिकायामनम्भसि प्रज्ञपयत्यपो यत् ।
खमच्छमाभासयते च नीलं महच्च दूरस्थितमीक्षतेऽणु ॥३॥
तमेव बालं तरुणं च वृद्धं भूयो विधं ग्राहयतेऽन्यकाले ।
यस्यास्तिमद्वस्तुनि न प्रपत्तिस्तदिन्द्रियं नाम कथं प्रमाणम् ॥४॥

In Nyāyasūtrā Bhāṣya Vatsyāyana says,

"प्रमाणतोऽर्थप्रतिपत्तौ प्रवृत्तिसामर्थ्यादर्थवत् प्रमाणम्"

Jñāna is very important in Pramāṇa. Therefore where 'अस्तीति धीः' is not there, there is no Upalabdhi. Where it is there, there is Upalabdhi and that is Pramāṇa and that is Satya.

2. Pramāṇa is of three kinds. They are Pratyakṣa Anumāna and Śābda. When a thing does not come under any of these three categories, we do not believe in its Sattā.

The Samśayavādin first criticise Anumāna. We use logic in Anumāna (inference). But different people adopt different ways of arguing and what you say as logical conclusion is illogical for some body else. Real Prāmaṇa cannot be disputed. What is derived through logical disputes cannot therefore be Pramāṇa. (तर्काप्रतिष्ठानात् - वै.सू).

3. Coming to Śābda Pramāṇa, it is dependent on Pratyakṣa Pramāṇa. Unless somebody has seen it mere hearing about a thing cannot lead to establishment of Satya even if Śabda refers to Aptavākya. Therefore Pratyakṣa alone is Pramāṇa and that alone can lead to establishment of Satya.

5. Pratyakṣa Prāmāṇyakhandanam.

Now Samśayavādins question Pratyakṣa Pramāṇa also.

1. Pratyakṣa means knowledge obtained through indriyas. But how can we accept this as Pramāṇa. When for examples the organ or vision is subjected to optical illusions, it sees a rope as serpent. It understands mirage as a pool of water. It sees a dead tree as Puruṣa. How can this be Pramāṇa?

2. Again if I use a magnifying glass the object gets magnified to different sizes. How can we be sure of its correct size? So Pramāṇa of the organ of vision cannot be relied upon.

3. Here Ojha talks about mirages and the blueness of the sky which are mere optical illusions. Big things also appear as small when they are far away.

सन्ध्याद्वये विस्तृतबिम्बमर्कं रक्तं च मध्याह्नगतं तु ह्रस्वम् ।
शुभ्रं च पश्यामि न सत्यमेतद् द्वैधं ततश्चक्षुरलीकदर्शि ॥५॥
ये द्व्यङ्गुलप्रायखविप्रकृष्टे द्वे छादके क्वापि तदन्तराले ।
दीपःस्थितोऽनावरणोऽप्यदृश्यो नैकः पृथक् छादकदेशगः स्यात् ॥६॥
यथा तु यत् पश्यसि तत्तथास्ति प्रमाणमस्मिन् वद किं तवास्ति ।
यत्ते प्रमाणं वद तत् प्रमाणं नास्त्यस्ति वा तत्र च किं प्रमाणम् ॥७॥
आत्थ प्रमाणं निजप्रत्ययं चेत् स प्रत्ययः स्वं ननु वक्ति रूपम् ।
नार्थस्य रूपं न यथार्थतां वा स्वस्मिन् प्रवक्तीति न तत् प्रमाणम् ॥८॥
प्राणान् बहून् भिन्नविधान् प्रतीमः किन्त्वेषु पञ्चैव यदिन्द्रियैः स्वैः ।
युञ्जन्ति तद्योगवशादपूर्वज्ञानानि पञ्च क्षणमुद्भवन्ति ॥९॥
ज्ञानानि गन्धो रसरूपशब्दस्पर्शा इमानीन्द्रियजानि पञ्च ।
असन्ति तानि प्रतिभान्ति तत्रादृश्यार्थबुद्धीन्द्रिययोगक्लृप्त्या ॥१०॥

4. The eyes see the same man as child, youth, and old person at different times of his life. How can we depend on them as Pramāṇa.

5. My eyes give false impressions of the size and colour of the sun. Both at the time of day break and at the time of sunset the sun's disc appears bigger and red. But during noon the disc is smaller and white. This goes to show that I cannot depend on my organ of vision. It gives me false impressions and cannot reveal what is Satya.

6. Here Ojha describes an optical phenomenon which we commonly experience because of the fact that each eye produces an image slightly displaced from the image produced by the other eye. It is the brain that combines both the images and gives us a three dimensional picture of the object exactly in the place where it exists.

When two fingers are held near the two eyes in a horizontal direction with a small gap in between, the displaced images of the fingers when we close one eye and see with the other close the gap and a lamp which was seen through the gap earlier can be hidden by these displaced images.

This is more easily explained as follows. Hold a pencil right before your nose. Close one eye and see the pencil. Note its position. Then close the other eye and see the pencil now. It will be seen in another position. This is exactly what Ojha is describing here.

7. The Saṃśayavādin is led to the conclusion that there is no such thing as Pramāṇa. Pramāṇa, Anumāṇa and Śābda are all useless talk and they can never establish Satya.

8. Whatever Pramāṇa we talk of, is only a pratyaya. It is jñāna of what exists. We cannot vouchsafe the nature of that Pratyaya. Nor can we vouchsafe that it is the correct one. Therefore the very base of pramāṇa is questionable.

9. We say that the prāṇas which function in a Jīva are many. But since indriyas are only five, they join the indriyas and at that time temporarily five different types of peculiar jñānas are produced.

10. The jñānas are gandha (smell), rasa (taste) rūpa (form), śabda (sound) and sparśa (touch) and these are produced by the five indriyas. Because these are caused by the invisible union of buddhi and indriya, we cannot be sure of their real existence.

या बुद्धिरत्रास्ति यदीन्द्रियं वा प्राणाश्च ये तान्न पृथक् प्रतीमः ।
अन्येन्दिद्रयार्थान्न यथा तथान्यान् प्राणान्न पञ्चापि भजन्ति खानि ॥११॥
एतैर्गुणैर्ये गुणिनः प्रतीतास्तं प्रत्ययं पार्ष्टिकमेव मन्ये ।
द्रव्येषु यत्त्विन्द्रियसंनिकर्षात् प्रत्यक्षमाहुः स न किं प्रलापः ॥१२॥
ये यौगिका रूपरसादिधर्मास्ते ह्यक्षजास्तैरितरैश्च रूढैः ।
समुच्चयोऽनेकगुणाकरोऽयं प्राणीत्यनक्षादविदन् विवेकात् ॥१३॥
तदिन्द्रियस्थानसमुद्भवास्ते गन्धादयस्तात्क्षणिका हि भावाः ।
न सन्ति रूपाणि तु तानि पूर्वाण्यसंभवादिन्द्रिययोगतः प्राक् ॥१४॥
भावास्तु ये सन्ति पुरा निरूढा यद्योगतो यौगिकभावसिद्धिः ।
अक्षाणि गृह्णन्ति न तानिदानीमपि स्वरूपेण न वेदयन्ति ॥१५॥
अथापि चार्था न च सन्ति वस्तुतः सन्तीन्द्रियाण्येव मनश्च तद्गतः ।
द्रष्टा तदायत्तविवर्तनः पृथक् प्रत्याययत्यर्थमसन्तमद्भुतम् ॥१६॥
तन्नो यथार्थग्रहणानि सन्तीन्द्रियाणि नो वेन्द्रियजं प्रमाणम् ।
ज्ञानैस्तु सामान्यतयाक्षजातैरुदेति यज्ज्ञानमिदं प्रमाणम् ॥१७॥

11. When we understand the information brought by the five indriyas, prajñā, buddhi and indriyas all play their roles. We cannot understand what role each of them plays in the final result. Just like one indriya cannot receive the information received by another indriya, in the same way the five indriyas cannot receive the prāṇas which belong to other vastus.

12. The Jñāna which we get from a viṣaya (pot picture etc) is called Viṣayaka jñāna or Pārṣṭika jñāna. It is also called Avāya or Avagama. The Naiyāyikas say that the proximity of indriyas in the vastus (द्रव्येषु इन्द्रियसंनिकर्षात् प्रत्यक्षसम्भवः) result in Pratyakṣa jñāna. This proximity of indriyas in the vastus is impossible. Therefore what they say is meaningless. It is only the various senses like smell, hearing etc. that have connection with the indriyas.

13. The dharmas of the organs of sense result from the combination of Prāṇa, Prajña and indriyas. All these are collectively present in a psycophysical system called Prānī. He is the bhokta of all indriyārthās and is identified by Ahampratyaya who is the controller and the witness of all the pramāṇas produced by indriyas. There is therefore a necessity to accept the independent existence of this prānī through logical reasoning.

14. The senses are produced temporarily in the indriyas Rūpa, rasa etc. did not exist before the contact with indriyas.

15. The senses of touch, sound, vision are indescribable outside actual experience of the same. Therefore the jñāna produced by indriyas cannot constitute pramāṇa.

16. The description of senses of touch, taste, vision, sound etc. is not possible. We cannot identify them as concrete things. It is an everchanging experience when the combination of draṣṭā, indriya and viṣaya produces various changes in things.

17. Therefore we conclude that Pratyakṣa (indriya) pramāṇa does not exist. In other words, indriyas do not produce pramā (jñāna). That is indriyas cannot result in our correct knowledge of things. The knowledge we get after the indriyas bring information to us is called Pārṣtika jñāna and that is jñāna

प्रत्यक्षदृष्टं ध्रुवमप्रमाणं परीक्षितोऽर्थो भवति प्रमाणम् ।
इदं प्रमाणं त्विदमप्रमाणं विवेकतो बोधति तत् प्रमाणम् ॥१८॥
नीलं तदाकाशमितीन्द्रियोत्थं ज्ञानं समेषामपि न प्रमाणम् ।
खं निस्तलं स्वच्छमनीलमस्तीत्येवं विवेको भवति प्रमाणम् ॥१९॥
सूर्य्यग्रहान् पश्चिमगांस्तु वीक्षे स्थितां महीं किन्तु महीग्रहाश्च ।
गच्छन्ति पूर्वां स्थिर एष सूर्य्यस्तारावदित्येव मतिः प्रमाणम् ॥२०॥
सप्ताङ्गुलं पश्यति सूर्य्यबिम्बं विवेकतः पश्यति भूमितोऽपि ।
अनेकसाहस्रगुणप्रवृद्धं तद्धि प्रमाणं न तदक्षिदृष्टम् ॥२१॥
भूपृष्ठतिर्यक् समसूत्रवर्ती प्रोद्यन् रविर्दृश्यत एष मिथ्या ।
भूकेन्द्रतिर्य्यक्समसूत्रवर्ती विवेकतः सिद्ध्यति तत् प्रमाणम् ॥२२॥
भुवस्तले यच्चिपटोदरत्वं दृशा विजानन्ति तदप्रमाणम् ।
अनिन्द्रियज्ञानमपि प्रमाणं तद्वर्तुलत्वं तु विवेकसिद्धम् ॥२३॥

which can be treated as Pramāṇa and not indriyajanya jñāna. In the Śāstras we are told that there are four parts in pramāṇa viz. Avagraha, Īhā, Avāya and Dhāraṇa. The indriyajñāna of the viṣaya is called Avagraha. The mind then starts analysing the nature of the thing and that is called Īhā which is just manovyāpāra. Then the mind comes to a decision that it is definitely this. This niscayātmaka jñāna is called Avāya. Then it is held by the mind. This is Dhāraṇā by means of which the viṣaya which can be recalled at any time. This is called Pramāṇa. Therefore it is mind's analysing capacity that decides the Pramāṇa and not the Pratyakṣa jñāna of the indriyas.

18. There are many examples by which we can show that what we see with our eyes cannot be Pramāṇa. Only through Viveka, we can analyse what we see and then only our conclusion can lead to Pramāṇa. What is Pramāṇa and what is not Pramāṇa can be decided through Viveka (analysis).

19. The sky as we see looks blue. When once we start analysing it we will see it cannot be Pramāṇa. It is of no colour and there is no such thing as a surface there. It may be pointed out here that selective scattering of white light in the atmosphere gives blue colour to the sky and this should be taken as Pramāṇa.

20. We see that the sun is moving from east to west and so do the planets. But this movement is an apparent one. What is really true is that the earth is moving around its own axis in the opposite direction and that is responsible for the apparent motion of the sun from east to west. The sun is actually at rest only and it is earth that is moving and it is this fact that constitutes Pramāṇa.

21. The sun looks as though his disc is only seven inches in diameter. But this is not a fact. He is so far away from us and is very much bigger than what we see. Therefore what we see cannot constitute Pramāṇa.

22. In the morning when the sun is seen very near the horizon, its actual position is little below the horizon. Refraction of the rays in the atmosphere displaces the position upwards and we see the illuminated disc of the sun at a slightly higher altitude than what it is actually. In other words, due to refraction of rays in the atmosphere the sun appears to us to rise a little earlier and set a little later. Since refraction shows it at a false position, it cannot constitute a Pramāṇa.

23. We see the earth as flat surface. But this is not a fact. the earth is actually a sphere when we

योऽध्यास्त बालो मथुरां कदाचित् स द्वारकायामधुनास्ति वृद्धः ।
अत्राक्षजज्ञानविधोपदेशे भेदातिगैकात्म्यमतिर्विवेकात् ॥२४॥
न चैष तर्कोऽपि तु दृष्टितर्कशब्दादिबोधानुगमप्रसूतम् ।
तेभ्यः परं ज्ञानमवायसंज्ञं तत्रास्थिताः स्मस्तदिह प्रमाणम् ॥२५॥

६. दोषमूलकाप्रामाण्यखण्डनम् ।

दोषात्तु दृष्ट्या पुनरीक्ष्यते ऽन्यथेत्येवं विदुः केचन सा कथा वृथा ।
द्विधाऽपि दृष्टिर्यदि तत्र दोषजा न दोषजा केति नियम्यते कथम् ॥१॥
केचिद्वदन्त्यक्षकुलं प्रमाणं स्वतोऽप्रमाणं परतस्तु दोषात् ।
ब्रूमस्तु दोषस्य न दोषभावं प्रामाणिकं दृष्ट्यविशेषसिद्धेः ॥२॥
यत्रान्यथा पश्यति तत्र दोषैर्योगोऽस्ति तत्रेन्द्रियमप्रमाणम् ।
निर्दोषमेवेन्द्रियमस्ति सत्यग्राहीति कोऽप्याह तदप्यसाधु ॥३॥
यत्रेन्द्रियज्ञानमदोषमिष्टं दोषो न तत्रेति कथं गृहीतम् ।
यतोऽस्थिरं ज्ञानमिदं प्रसूते तेन ध्रुवं दोष इहास्ति मन्ये ॥४॥
शंखस्य पीतग्रहणं सदोषं वदन्ति किन्त्वक्षि यदीदृगेव ।
स्यान्निर्मितं विश्वजनीनमादौ तदा न दोषोऽस्य भवेद् गृहीतः ॥५॥

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analyse various things like movement of planets and other observations. Therefore correct analysis alone leads to Pramāṇa and not what we see.

24. When a man was seen by us in Mathura as a young boy and later we see him as an old man in Dvāraka, we see a different figure and mere sight therefore becomes deceptive. On the other hand it is Viveka that enables us to decide that he is the same man.

25. Closing this section, Ojha reflecting the views of Samśayavādins says that what we see cannot constitute Pramāṇa. Only what is arrived at after analysis in the mind becomes Pramāna. This is called Pārṣtijñāna or Avāya.

6. Doṣamūlakāprāmānya Khandanam

1. Some people oppose the views expressed in the previous section that it is doṣa in our organ of vision that shows things differently from what they are. This again is opposed by the Samśayavādins who question the basis of deciding which dṛṣṭi is doṣa caused and which is not doṣa caused.

2. If people say that it is doṣa alone that makes the correct vision into an incorrect vision, then they question the Pramāṇa for declaring the doṣatva of doṣa.

3-4. The Samśayavādins do not accept that, the organ of vision when it is unaffected by any doṣa gives us the correct impression of things and therefore it is Pramāṇa. They say as long as there is the possibility of the impression being vitiated and subject to changes the jñāna produced by it cannot constitute Pramāṇa.

5. Again they say that doṣa is created in the dṛṣṭi, merely basing it on the majority view. If by chance the majority view from the beginning is that the colour of the conch is yellow, then to say that it is yellow cannot be attributed to dṛṣṭi doṣa.

तथैव वक्तुं प्रभवामि चक्षुर्द्रव्यैर्यथा यैः कृतमस्ति तद्वत् ।
प्रतीयते वस्तु परन्तु तादृग् वस्त्वस्ति नो वेति न निर्णयोऽस्ति ॥६॥

एकान्ततो नेन्द्रियमात्रजन्यज्ञानं प्रमाणं त्वमपीदमात्थ ।
अवग्रहस्त्विन्द्रियतस्ततः स्यादीहा ततश्चावगमः प्रमाणम् ॥७॥

सदोषनिर्दोषपरीक्षणं प्रागीहावशादिन्द्रियजन्यबोधे ।
यज्जायते तेन विवेकजन्यज्ञानं प्रमाणं न तदक्षजन्यम् ॥८॥

तेनाप्रमाणान्यखिलेन्द्रियाणि प्रमाणमेकं मन एव मन्ये ।
अचाक्षुषं चाक्षुषमप्यशेषं मनः प्रतीत्यैव भवेत् प्रतीतम् ॥९॥

७. मनःप्रामाण्यखण्डनम् ।

मनः प्रमाणं न तु वा प्रमाणं मनोऽपि मिथ्या ज्ञपयत्यनल्पम् ।
एकस्य तद्भावयतेऽन्यथार्थं ततोऽन्यथा भावयते परस्य ॥१०॥

मनांसि भिन्नानि भवन्ति भिन्नवत् प्रत्याययन्तीति न तेषु सत्यता ।
एकं मनः किञ्चन सत्यमीक्षते परं मनोऽसत्यमिदं प्रपश्यति ॥११॥

विवेकतः पश्यति कश्चिदेतज्जगत् सदन्यस्त्वसदेव सर्वम् ।
साधु व्यवस्यत्यपि कर्म कश्चित् परस्तु तत्कर्म वदत्यसाधु ॥१२॥

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6. Therefore if indriyas cannot decide unambiguously the true nature of things, then jñāna produced by the indriyas cannot constitute Pramāṇa.

7-9. In the light of the above doubts, the Samśayavādin comes to the conclusion that jñāna produced by the indriyas cannot constitute Prāmāṇa. It is prajñā manas, which because of its analysing capacity gives pārṣṭijñāna (unambiguous jñāna) and therefore it alone constitutes Pramāṇa.

7. Manahprāmānya Khandanam

10-11. By manah prāmānya, the Samśayavadins (Jains) only mean Viveka Prāmānya in which buddhi plays a role. Now even this Prāmānya is not accepted by some other group. Manas has its own likes and dislikes and therefore it will always project what it likes most. This differs from man to man and in such a situation how can we depend on the analysis done by manas? For example in the practice of dharmas each sect has its own views. Many of our Maharṣis hold different opinions on the Pauruṣeyatva and Apauruṣeyatva of the Vedas. Jaimini, the author of Purvamīmāmsa sūtras says Vedas are Apauruṣeya and Nitya (ever valid). Kapila says Vedas are written documents. Naiyāyikas say that they are Īśvara's gift to us. They are both Paurusaya and Apaurusaya and are anitya (not valid always). Ancient Naiyāyikas say that they are composed by Maharṣis. Ojha elsewhere has catalogued more than forty matas on the Apauruṣeyatā, Pauruṣeyatā question (see Ojha's Śārīraka Vimarśa) of the Vedas. Therefore the conclusion arrived at by manovyāpāra need not be Satya.

12. Some people consider Jagat as Asat in the beginning. (cf. "देवानां पूर्व्ये युगेऽसतः सदजायत" - ऋ.वे. "असदेवेदमग्र आसीत्" - उप.). Some others say it was Sat in the beginning ("सदेव सोम्येदमग्र आसीत् । कथमसतः सज्जायेत" इति-उप). Yet others say it was neither Sat nor Asat in the beginning. (cf. "नैव वा इदमग्रेऽसदासीत्-नेव सदासीत् । आसीदिव वा इदमग्रे नेवासीत् । तस्मादेतदृषिणाभ्यनूक्तम् - नासदासीन्नोसदासीदिति" - श.ब्रा.).

Some people say that a particular Karma brings benefits. Others say it does not. How then can we

परस्परात्यन्तविरुद्धभावान्नानामतानि प्रचरन्ति लोके ।
न ज्ञायते कस्य मतं तु सत्यं मिथोऽनुमर्द्दाविखिलं त्वसत्यम् ॥१३॥

एकस्य पुंसोऽपि मनः कदाचित् साध्वीक्षतेऽसाधु पुनः कदाचित् ।
विकल्पसंकल्पकरं कथं स्यादेकान्ततः सर्वमनः प्रमाणम् ॥१४॥

तस्मादिदं यच्च यथावपश्याम्येतत् तथैवास्ति ततोऽन्यथा वा ।
शक्यं न निर्धारयितुं तदेकं सर्वं हि सन्दिग्धमिदं वदामि ॥१५॥

८. आत्मप्रामाण्यखण्डनम् ।

परे पुनः प्राहुरिहास्तु नूनं सर्वं तु सन्दिग्धमिदं तथापि ।
सर्वं हि सन्दिग्धमितीदृशं यज्ज्ञानास्यसन्दिग्धमिदं तवास्ति ॥१६॥

अत्रोच्यते निश्चितमित्यहं यत् प्रवेद्मि तद्वत् त्वमपि प्रवेत्सि ।
परे च तद्वत् प्रवदन्ति तेषां वेत्ता क एकः क इहाऽस्य वेद्याः ॥१७॥

प्रवेद्मि तस्मादहमस्म्यथो वाहमस्मि तस्मादखिलं प्रवेद्मि ।
शक्यं न निर्धारयितुं ततोऽस्ति ज्ञेयं न न ज्ञानमहं च नास्मि ॥१८॥

अथापि वा प्रत्यय एष एको वेत्ता च वेद्यानि च वित्तयोऽपि ।
तस्यैव रूपं न ततोऽस्ति भिन्नं सर्वं जगत् प्रत्ययमेव मन्ये ॥१९॥

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say that Manas is Pramāṇa?

13. In this way there are so many matas, which contradict each other. How then can we decide which s Satya? The easiest way is to declare that all are asatya.

14. Even taking the case of a single individual we find that his opinions go on changing from time to time. We find that his manas is full of sankalpas and vikalpas and therefore it cannot be considered as being unambiguous in its decisions.

15. Thus the Syādvādins (Jains) say that we can never be sure of what we understand through our indriyas and therefore we can never say 'इदमित्थमेव' about anything. Every opinion seems to be only a possibility.

8. Ātmaprāmānya Khandanam

16-22. Here three questions arise. They are

1. The samśayavadins say that, there is no such thing as Pratyakṣa Pramāṇa or any other Pramāṇa. Manas also cannot be trusted for correct knowledge of things and therefore in this Jagat every thing is subjected to uncertainties (सर्वमिदं संदिग्धम्). We cannot understand anything here correctly. But the fact that we cannot understand anything unambiguously is known to us with certainty. On this thing only the entire Samśayavāda has been built up. The question here is this. Is there a Satyavastu in you called Ātmā which is able to arrive at this decision with certainty? Or without any pramāṇa something else is here in you, which by itself shows up this fact that everything is subject to doubts?

2. We ask you again, what is that Pramāṇa on which you say that everything is subject to doubts when you have already condemned all the available pramāṇas?

अथापि वा सन्ति पृथग् विधानि वेत्ता च वेद्यानि च वित्तयोऽपि ।
वेद्यानि वा सन्ति यथा स्वरूपाण्यतोऽन्यथा भान्ति तु वित्तियोगात् ॥२०॥
वित्तिर्न मे निर्विषयाऽवभाति, सा भाति नित्यं विषयात्मनैव ।
अर्थः स्वरूपाच्च्यवतेऽस्य धीश्च द्वियोगजं रूपमपूर्वमेतत् ॥२१॥
द्रष्टुं न शक्यं यदिहास्ति सत्यं यद् दृश्यते तत्क्षणिकं न सत्यम् ।
परः सहस्रैरपि नात्र याथातथ्यं प्रयत्नैरुपगन्तुमर्हम् ॥२२॥

3. You may say that there is no need for any Pramāṇa for me. My inner self tells me that everything is subject to doubts and I fully believe in that. In that case we will tell you that you believe in your Antarātmā and whatever it dictates to you, you consider as a super Pramāṇa and still you condemn all Pramāṇas. This is surely a contradiction.

Now the samśayavādin may still try to answer the above questions. He may say, I have certainly my inner self. If you want to call it Ātmā you may do so. In the same way I believe everybody has this antarātmā which dictates to him with certainty. But here we point out that we have grave doubts about the satyatva of the decision of your inner self. This is what our inner Ātmā tells us and we believe, since the same Ātmā functions in all including yourself the same type of doubt will be expressed by everybody.

Now a strange situation has arisen here. Your Ātmā tells you that everything is subject to doubts. My Ātmā and in the same way the Ātmā of many others tells us that what you say with certainty is subject to doubt. Who is correct? If you say you are correct, is your Ātmā quite different from that of others which is the only one capable of deciding with certainty? Therefore the Pramānatā of Ātmā becomes doubtful.

Again when the Samśayavādins start analysing the true nature of Ātmā, they get many doubts. They are,

1. I exist and therefore jñāna exists. That is, some sort of enlightenment takes place inside me and what comes out of it is my jñāna. It is because of this Jñāna, I am able to understand the Jagat as it is.

Again whatever I understand about this Jagat is because of the existence of myself which I understand is also an entity. The doubt arises now whether because of my existence my jñāna exists or because jñāna exists and on that I am there. There is no pramāṇa by which I can decide this. Therefore the conclusion is that I am there but there is no such thing as jñāna or jñānaviṣaya.

2. Again, there is another doubt and it is this. From the above discussion, we conclude that the Ātmā is jñānarūpa. Here we mean Pratyaya by jñāna which has three parts viz. the knower (ज्ञाता), the thing to be known (ज्ञेय) and the act of knowing (ज्ञानम्). Well, I am that Pratyaya because I am the knower and this Pratyaya is Jagat. Both these are joined together in me. This is one way of understanding Ātmā.

Another way is that all the three viz. Jñātā, Jñāna and Jñeya join together and that is my Ātma. Yet a third way is that all these three are individual things and in these Ātmā constitutes only Jñātā, Jñāna and Jñeya are separate things. Because when the man becomes unconscious Jñāna and Jñeya disappear but Jñātā is there.

3. Again there is a doubt. Can I say that apart from Jñāna, Jnātā and Jñeya which are understood to reside in your Pratyaya jñāna, there is another Jñeya vastu, which is beyond your vision and which controls your Pratyaya's Jñāna and Jñeya but it is not under the control of your Ātmā?

९. सत्यज्ञानाशक्यत्वापादनम् ।

सर्वं प्रमाणं मतमप्रमाणं न हि प्रमाणाय परं प्रमाणम् ।
यदप्रमाणं न तदस्ति सत्यं तस्मादसत्याद्धि न सत्यसिद्धिः ॥२३॥
सत्यग्रहायास्ति न कोप्युपायो नोपेयसिद्धिस्तु विनास्त्युपायात् ।
तस्मादशक्यार्थपरीक्षणार्थो यत्नो वृथास्ति क्रियतां विरामः ॥२४॥

१०. जीवखण्डनम् ।

जीवोऽयमात्मा न शरीरभिन्नोऽस्त्यमूर्तमूर्तव्यतिरिक्तरूपः ।
सूक्ष्मं शरीरस्य यदस्ति रूपं स्थूलं यतोऽजायत सोऽस्ति जीवः ॥२५॥
शरीरवद् विक्रियमाणरूपः साकं शरीरेण स जायते च ।
नश्यत्यनेनैव सहैष मृत्वा लोकान्तरेऽगादिति तु भ्रमोऽस्ति ॥२६॥

4. Yet another doubt is this. My jñāna does not get enlightened without catching hold of a viṣaya. Actually it does not have any sattā without catching hold of a viṣaya. When once it catches hold of a viṣaya it takes its form and then exhibits itself to us. In the same way viṣaya svarūpa also has its sattā only when it resides in jñāna. If you separate jñānamātrā there is no question of viṣaya having its svarūpa and there is no question of its sattā. Thus it is clear that Jñāna and Jñeya do not exist separately and therefore have no individual svarūpas. If they did have, then will remain outside our understanding. So we conclude that Jñāna and Jñeya are not separate entities.

In this way any number of doubts can be raised on the true nature of Ātmā. Therefore it is beyond our correct understanding and therefore cannot constitute Pramāṇa.

9. Satyajñānāśakyatvāpādanam

23-24. The essence of all the discussions on Pramāṇa vāda is that all pramāṇas do not constitute real Pramāṇas. We cannot produce any Pramāṇa, as a Pramāṇa for Pramāṇa. If Pramāṇa becomes apramāṇa, then it constitute Asatya and therefore through Asatya we cannot aspire to establish Satya. There does not seem to be any way out of this. So it is unwise to search for real truth which is beyond our reach. It is better we do not trouble ourselves in this matter.

10. Jīvakhandanam

25-26. The Saṁśayavādins have not spared the concept of Jīva and Īśvara held by other Darśanikas from their criticism. Some Dārśanikas believe that we have an Ātmā inside our śarīra which has a separate existence. It is difficult to understand the concept of this Ātmā which exists beyond the gross and subtle parts of the body. This which is called Jīva changes its body just like we change our clothes. It leaves one śarīra and catches held of another śarīra and takes its residence there. Here also there are two schools. One school says that the moment it leaves one śarīra, it catches hold of another śarīra. That is immediately after death of the body, the Ātmā leaves and enters another body. Another school says that after death, the Jīva goes to other lokas and enjoys or suffers the rewards or punishments for its karmas. After this, it comes to back to the earth and takes janma.

The Saṁśayavādins say all these things are only imaginations and there is no truth in these concepts. Because nobody can give pramāṇas for these. Actually this śarīra is built in a wonderful manner. We

११. ईश्वरखण्डनम् ।

आपामरादाविदुषां कुलाद्वा नाद्यापि यत्नैरपि योऽस्ति दृष्टः ।
मिथ्येश्वरं तं परिकल्प्य मूर्खाः कुर्वन्ति कर्माणि वृथा तदर्थम् ॥२७॥
स सच्चिदानन्द इहेश्वरोऽस्तीत्याहुः परे तन्मतमस्ति मिथ्या ।
न तावदानन्दमयस्तथा सत्यकाम इत्येष जगन्न कुर्य्यात् ॥२८॥
यत्त्वब्रुवन् लोकवदत्र लीला कैवल्यमित्यस्ति विडम्बनैषा ।
प्रतारणा वा न स ईश्वरोऽसौ संभाव्यते प्राकृतलोकसाम्यात् ॥२९॥
लोके च लीला द्विविधा विनोदे हेतुः पयस्ताडनवद् वृथा वा ।
व्यनक्ति तु प्रागिह दौर्मनस्यं, वैकल्यनिस्तारविधिर्विनोदः ॥३०॥
यदा जगत्कर्तुरमुष्य तस्माज्जगद्विधानान्मनसः प्रसादः ।
सुखोदयो वा ध्रुवमस्य तर्हि प्रतीयते प्रागिह दुःखयोगः ॥३१॥
अथो वृथा-कर्म तु पापमस्तीश्वरो वृथा तन्न कदापि कुर्यात् ।
एतद्द्वयं तु व्यतिरिच्य लोके लीला न काचित् तदयं मृषार्थः ॥३२॥

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have the gross parts outside but as we go into the interior it becomes subtler and subtler. The subtlest part is called Ātmā. According to them when the gross part decays the subtle parts also get decayed. To say that Ātmā never dies and goes to other lokas etc. is meant only to fool us. There is therefore no truth in all these concepts.

11. Īśvarakhandanam

27. For thousands of years we have been living here and dying. Nobody on earth however knowledgeable he is, has seen God. Most of us have been imagining the existence of God and have been wasting our time in punya karmas. There is absolutely no truth in what they imagine because such a God does not exist.

28. They say he is Saccidānandasvarūpa. This is also a baseless statement because when God himself does not exist, where is the question of examining his svarūpa? Again if he is Ānandamaya, he has no desires. Then how can he create this Jagat?

29. Vyāsa in his Brahmasūtra says, "लोकवत्तु लीलाकैवल्यम्". According to Vyāsa just like he sits and holds a lotus flower in his hand and plays with it, in the same way, to create this samsāra is a sport for him. This is a meanigless explanation. We ask them by equating himself with the loka, does Īśvara want to prove that he is Ānandamaya? Certainly not. Because just like people here he will have to meet with death also. To prove the existence of Īśvara and also to prove that he is Ānandamaya is not that easy. You are only cheating people.

30. We see that in this samsāra līlā takes place in two ways. One pleases the mind and the other is useless water sport. Please tell us in which of these two, Īśvara engages himself. Does he want to increase his happiness whenver he is in low spirits? If that is so, why do you think he is Ānandamaya?

31. If you think that he feels happy by building this Jagat, then does it not mean that before building this Jagat he was unhappy?

32. If you think he builds the Jagat without any purpose, then he indulges in Akarma which is a

विज्ञानरूपः परमेश्वरोसावित्याहुरेके तदसत् प्रतीमः ।
विज्ञानमेवेश्वर इष्यते वा विज्ञानवानीश्वर इष्यते वा ॥३३॥

ज्ञानं यदीशः स जडस्तदानीमापद्यते ज्ञानमिदं क्व तिष्ठेत् ।
विज्ञानवानीश्वर इष्यते चेद्विज्ञानभिन्नोऽस्त्यपि कश्चिदर्थः ॥३४॥

प्रमाणतो ज्ञानमुदेति सर्वं तज्ज्ञानमासीदिति किं प्रमाणम् ।
ज्ञानं क्वचिन्निर्विषयं न दृष्टं प्राक् सृष्टितः को विषयोऽस्य बोध्यः ॥३५॥

शश्वज्जगज्ज्ञानगतं विधातुस्तत्कर्मणा सृज्यत इत्यलीकम् ।
यतोऽक्रियं ज्ञानमतः कथं वा ज्ञानादिमे स्युर्विषयाः प्रसृष्टाः ॥३६॥

स ईश्वरो नित्य उतैष जन्मवान् स जायते चेज्जगदेष नेश्वरः ।
यतोऽन्यतोऽसावुदितः स ईश्वरोऽथानीश्वरो नित्य उतास्त्यनित्यवत् ॥३७॥

आकस्मिकश्चेज्जगदप्यकस्मात् संभाव्यते व्यर्थ इहेश्वरोऽयम् ।
अनित्यतायां पुनरेवमेवाशङ्का प्रवर्तेत ततोऽनवस्था ॥३८॥

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pāpa karma.

Therefore we conclude that your statement that building the Jagat is just līlā (sport) for Īśvara, is untrue.

33. Now that we have denied your statement that Īśvara is Ānandamaya, let us examine your statement that he is Vijñānasvarūpa. We would again say that it is also untrue. We would ask you first whether he is Vijñāna itself or he is Vijñānavān, that is, Vijñāna resides in him.

34. If he is Vijñānamaya, then Īśvara is jada (acetana). Cetana is he, on whom jñāna resides. Jñāna cannot reside in Jñāna. Therefore if you consider that Īśvara is Jñāna itself, then you cannot call him Sacetana. On the other hand if you consider that he is Vijñānavān, then it means before Īśvara came into existence Vijñāna was present which means some sort of samsāra sattā was already present. Therefore you cannot call him Vijñānavān.

35. Pramā means jñāna. This jñāna (i.e. vastu jñāna) takes place from Pramāṇa (i.e. jñānotpādaka sāmagrī). In that case, on what pramāṇa did you decide that Īśvara is jñānavān or jñānamaya? you cannot say that sṛṣṭi process existed even before Īśvara came into existence. You cannot say that Īśvara is jñānamaya either, because jñāna cannot be nirviṣayaka and you cannot identify that jñānaviṣaya even if it were there before sṛṣṭi commenced.

36. You may say, that just like we plan in our mind the entire details of the Karma before commencing the Karma, in the same way the entire jñāna of the sṛṣṛṭi process was dormant in Īśvara and the same thing is exhibited in the sṛṣṭi process. In that case you cannot say that this jñāna is nirviṣayaka and Īśvara who builds this Jagat is Vijñānasvarūpa. Jñāna is jada and therefore niṣkriya and therefore cannot build this Jagat by itself.

37. We ask you whether your Īśvara is nitya (ever present) or anitya (takes births). If he takes birth then it should be named as Jagat and not Īśvara. Because taking birth is the dharma of Jagat only. If somebody has created it that then he may be Īśvara or somebody else.

38. If you say that he takes birth just like that from nowhere. Therefore the question of his origin does not arise. If then the Jagat also takes birth just like that from nowhere, then your Īśvara serves no

नित्योऽस्ति चेन्नित्यजगत् सृजत्ययं यद्वा कदाचित् सृजतीत्यपूर्ववत् ।
नित्यस्य कामः प्रतिपत्तिरीहितं नित्यान्यनित्यान्यथवा मनुष्यवत् ॥३९॥
नित्या यदि ज्ञानविधानकामना नित्यं तदेदं तु जगत् प्रसृज्यते ।
न प्रागभावो जगतस्तदास्य सा व्याहन्यते सृष्टिविधौ विधातृता ॥४०॥
अथो कदाचित् सृजतीति मन्यसे तत् प्रागभावं च कदापि पश्यसि ।
किन्तु प्रमाणं हि न तत्र दृश्यते तत् कल्पनामात्रमसारमुच्यते ॥४१॥
अनित्यकामस्य तु कामना क्वचित् प्रजायते सृष्टिकृते मतं यदि ।
उद्देश्यमेतस्य किमस्ति सृष्टये कस्मादकामस्य स काम उद्गतः ॥४२॥
मनोविनोदार्थमिदं तदा पुरा संभाव्यते ग्लानिरमुष्य मानसे ।
सृष्ट्युत्तरं प्रीतिरिहास्ति तस्य चेदग्रेऽल्प आनन्द इति प्रसज्यते ॥४३॥
निरर्थकं चेत् कुरुते तदा त्वसावकर्मकृत् पापकृदेष संभवेत् ।
अनिच्छतस्तस्य जगत् स्वतो यदि प्रवर्तते तर्हि वृथैव स स्मृतः ॥४४॥

purpose. Just like we sneeze or yawn and we do not know their origin the Jagat also has come into existence like that. Therefore your attempt to establish Īśvara's sattā on the basis of ākasmikahetu, and arguments for the same will ultimately end up in confusion (anavasthā).

39. If you say Īśvara is not anitya but is everpresent (nitya) we would ask, how does he create the Jagat? Does he engage himself in this task all the time or does he create it at one time? Again is his desire to create and the accompanying tapas and śrama, nitya or anitya as is the case in ordinary human beings?

40. If the Īśvara is nitya and his kāmanās pertaining to Jñāna and Kriyā are also nitya then it amounts to saying that the Jagat is getting created all the time. In that case the question of non-existence of Jagat does not arise. Just like Īśvara is nitya, Jagat also is nitya like a pravāha (perpetual flow). Therefore a creator like Īśvara is not required.

41. If however you maintain that it is true that Īśvara is nitya and his kāmanās also are nitya but since he is free to do anything he likes, he does not indulge in the actual creation process all the time, but when he builds the Jagat, he does not need any prior model for that. He starts from scratch. That is, the Jagat was not there earlier. In that case, we would ask you, on what basis are you saying this? What is the pramāṇa for your statement? It is all your imagination only.

42. If on the other hand you say that Īśvara's kamanās are anitya only. That is, his kāmanās appear, from time to time. But when he desires, he builds afresh but this Jagat also is anitya. In that case your contention that Īśvara builds this Jagat looks allright. But we would like to ask you, when your Īśvara is akāma, wherefrom did he get the desire to build this Jagat?

43. Again if you say, he builds the Jagat to please his mind (manovinodārtham), then you are imagining that before building this Jagat, he was less happy and his mind was not in a good mood.

44. If on the other hand you say that he builds the Jagat without any purpose, then it amounts to akarma and this will make Īśvara indulge in pāpakarma. If you say that there was no desire in him to build the Jagat but he just builds it, then we would like to ask you, what was the necessity for him to build this Jagat? That is, if even without his desire he builds the Jagat, then he is not independent. We ask you, how can such a dependent Īśvara give us rewards or punishment for our karmas? Therefore he

निर्माणकर्ता नु स सृष्टिकर्ता स्रष्टा स चेत्तर्हि भवेद्विकारी ।
निर्मापको द्रव्यगुणाद्यपेक्षी प्रसज्जते तत् परतन्त्र एषः ॥४५॥

स किंशरीरः किमुपाय एष वा कुत्र स्थितः कुत्र कदा विनिर्म्ममे ।
किमस्त्युपादानमथास्य चेष्टितं किं सृष्टितः प्रागुपपद्यते न तत् ॥४६॥

स व्यापकः स्वीक्रियते मितो वा मितस्तु विश्वेन समोऽस्त्यनीशः ।
स व्यापकश्चेत् जगदेतदास्ते कुत्रावकाशेऽनवकाशतायाम् ॥४७॥

तदित्थमत्राऽनुपपत्तयः स्युबह्व्योऽपि विश्वेश्वरकल्पनायाम् ।
स्वीकुर्वतो वाऽनुपपन्नमर्थं कथा वितण्डा परिहार्य्यशून्या ॥४८॥

तस्माद् वृथैवेश्वरकल्पनेयं मन्यामहे शाश्वतिकं जगत् तत् ।
अवान्तरानेकविकल्पकृल्नं स्वभावतः शश्वदिदं स्वतोऽस्ति ॥४९॥

सत्ता तु येयं जगतः स ईश्वरस्तत् सत्तया सज्जगदस्ति न स्वतः ।
इत्थं विदुः केचन सा विडम्बना स्वसत्तया सन्न कुतस्तदिष्यते ॥५०॥

१२. उपास्यदेवताखण्डनम् ।

स्वीकुर्वते केचिदनेकदेवान् विलक्षणान् विग्रहिणोऽप्यदृश्यान् ।
स्त्रीपुत्रमित्रादिसमाजबन्धं पापं च पुण्यं च वदन्ति तेषाम् ॥५१॥

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can be easily dispensed with by us.

45-46. If you say that, it is Īśvara who brings this Jagat into existence, then we would like to ask you whether he is a creator or a builder. A creator produces the creative material out of himself and creates the Jagat just like a spider makes its web out of its own saliva. A builder on the other hand is like a potter who uses the creative material which is independent of him and makes the pots. If he is a creator, what sort of śarīra did he have, to use it in creating the Jagat? If he is a builder, what sort of material was available to him for building the Jagat? When he was alone in the beginning, what sort of material could he have to build the Jagat and on which he became dependent for this work? Where will he sit and do his work?

47. Do you think that your Īśvara has a limitless form or does he have limited form just like this samsāra? If he has a limited form how can he be called by a name other than this Jagat? If he is all pervasive, where does he establish the Jagat? The moment you fix a place for Jagat, your Īśvara loses his vyāpakatā.

48. In this way, the assumption of Īśvara as the cause of this Jagat's existence, is rid with many contradictions. It becomes a story of bad logic for which there are no solutions.

49. Therefore we think it is meaningless to imagine the existence of Īśvara. In our opinion the Jagat exists all the time like a pravāha and comes into existence by itself. Individual things in this samsāra undergo changes, appear and disappear but the Jagat as such exists all the time.

50. This Jagat has existence (sattā) and we declare that 'it is there' (इदमस्ति) and it will continue to be there all the time. Some people who believe in Īśvara think that because of Īśvara sattā this Jagat exists. It is just their imagination. Why should they not think this Jagat has sattā on its own and there is no necessity to postulate the existence of another entity called Īśvara for providing sattā to Jagat?

अथापि तानीश्वरवद्ध्युपासते तान् मन्वते स्वाभिमतार्थसाधकान् ।
न सन्ति ते विग्रहिणोऽत्र वस्तुतः प्रमाणशून्यास्तदुपासना वृथा ॥५२॥

१३. सर्वसिद्धान्तखण्डनम् ।

विज्ञाननिर्मन्थनजातरूपं सिद्धान्तमाहोपनिषत्पदेन ।
अधर्म्मधर्माखिलकर्ममार्गे स्थित्यस्थिती सोपनिषत् प्रयुङ्क्ते ॥५३॥

किन्त्वस्ति सन्दिग्धमिदं समस्तं नैकोऽपि सिद्धान्त इहोपपन्नः ।
तस्माद् यथेच्छाचरणं विधत्तां मिथ्यायमाचारविचारबन्धः ॥५४॥

यदेव यत्रैव यथैव भासते तदेव तत्रैव तथैव मन्यताम् ।
यद्रोचते ते न भयं च यत्र ते तत्कर्म कुर्य्याः सुखमास्स्व मा शुचः ॥५५॥

१४. असमाधेयप्रश्नावली ।

सहस्रशो लक्षश एव कोटिशः शङ्काः प्रवर्तन्त इहार्थतोऽर्थतः ।
विज्ञानशालासु न तत्समाधये वैज्ञानिकाः केऽपि कदापि वा क्षमाः ॥५६॥

Ojha closes here the Samśayavādin's criticism of the concept of Īśvara.

12. Upāsyadevatākhaṇdanam

51. Many people believe in Devatas with different kinds of śarīras. They attribute different colours to their śarīras. They consider them as women, (like Pārvatī) sons (like Ganapati) and attribute punya, pāpa, karma, karmabhoga to them. This Vigrahadevatāvāda is all their imagination and there is no truth in it.

52. Still they worship them as Īśvara to achieve what they want. There is no pramāṇa in their existence and their worship is meaningless.

13. Sarvasiddhāntakhandaṇam

53. The concepts or principles which we arrive at by scientific analysis of phenomena are called Upanisats. It is these Upaniṣats that guide us in Dharma and Adharma in Karmamārga. That is they tell us what is beneficial and what is harmful in the practice of Karmas.

54. But the Samśayavādin says that everything is subject to doubts and therefore these Upaniṣats also become questionable to them and cannot guide us in the regulation of our karmas in daily life.

55. You take things as they appear to you and do those Karmas which interest you. Eat as you like and be happy. Do not worry about the imaginary consequences.

With this Ojha closes his discussion on Sarvasiddhānta Khandaṇa. He then passes on to questions for whicn answers have not been found.

14. Asamādheya Praśnāvatī

56. We get many doubts about various things in this samsāra. No scientist has been able to find answers for them.

उद्यन्ति दन्ता नहि जन्मकाले क्षरन्ति भूत्वा पुनरुद्भवन्ति ।
विशीर्यमाणा न पुनर्भवन्ति प्रायेण विज्ञानमिह श्लथं स्यात् ॥५७॥
अग्रेऽधराः एव भवन्ति दन्ता अथोत्तरा अप्यधरेऽणुभूताः ।
दन्ताः प्रथीयांस इवोत्तरे स्युर्दंष्ट्राः प्रवृद्धा नु समा नु जम्भ्याः ॥५८॥
प्रजाः प्रजायन्त इमा हि लोमशाः किन्तूपपक्ष्याणि भवन्ति चोत्तरम् ।
श्मश्रूणि दुर्वीरिणकानि वा नृणां स्त्रीणां तु न श्मश्रुसमुद्भवः कुतः ॥५९॥
शीर्ष्णेव चाग्रे पलितो भवत्ययं सोऽन्त्येथ सर्वः पलितो वयस्यपि ।
मध्ये वयस्येव निषिक्तमुद्भवेद्रेतः शिशोर्वा स्थविरस्य वा किम् ॥६०॥
स्वैदायनः शौनक एवमेवं पप्रच्छ तूद्दालकमारुणिं प्राक् ।
ब्रह्माप्ययं कुण्ठित एव तस्थौ प्रत्युत्तरे न क्षमते स्म तेषाम् ॥६१॥ (शत० ब्रा० ११।४।१)

57. The child at birth does not have teeth. After a few months they grow, fall off after four, five years and again grow. If again it falls off due to accident or infection they do not grow again. Why? There is no answer to this from scientists.

58. Again when the teeth appear for the first time the lower ones appear first and then the upper ones. The lower ones are close to each other and are smaller then the upper ones which have more space between them. But the grinding teeth behind the checks are bigger and are of the same size up and down. The questions are why are the lower teeth smaller then upper ones? Why do the lower ones appear first and then only the upper ones?

59. When the child is born it has hair in its head. After some time only moustaches and then beard grow. Again for women they do not grow. Why?

60. The hair is dark when one is young. But the man attains middle age, the hair in head becomes grey and when the man becomes old the hair everywhere becomes grey. Again the formation of retas takes place only during the middle period and is fit for jananakriyā through union with woman. Neither in the childhood nor in the old age it is fit for jananakriyā. Why?

61. In ancient times, the Maharṣis who were essentially scientists conducted assemblies for discussion of scientific subjects (पदार्थविद्या). They used to propagate the results of such discussions among the people. These assemblies were called Brahmaparṣats. Ten of these were popular among the people. They were conducted by 1. Kaśyapa 2. Vasiṣtha 3. Bhṛgu 4. Angiras 5. Atri 6. Uddālaka 7. Babara (Pravāhaṇi) 8. Yājñavalkya 9. Pulastya and 10. Pulaha respectively. The discussions in these ten assemblies were considered to be of high standard. The presiding Maharṣis (we have named them above) were called Brahmā of the Parṣat. Of these ten, Kaśyapa, Atri, Pulastya and Pulaha belonged to Bhaumasvarga (see the introductory chapter). Kāśyapa had his residence east of the Prāgmeru (Pamirs). Atri's residence was in Greece which was occupied by bhaumadevas. Bhṛgu had his āśrama in Bālhīka (Bukhāra). Pulastya and Pulaha had their āśrama still further north. These were Maharṣis of asuras. Angiras Maharṣi had his āśrama in Prabhāsatīrtha. Vasiṣtha and Bharadvāja lived in India. The former lived on the bank of Sarasvatī river and Bharadvāja was the president of the assembly conducted there. Babara Pravāhani had his āśrama in Uttar Pradesh. Uddālaka Āruṇi was Parṣat president for Agriculture.

Once there was a Yajña in Punjab region which was attended by Uddālaka Āruṇi. Svedāyana Śaunaka posed the above questions to Uddalaka Āruṇi (see previous verse) and he was not able to give an answer. So he said 'नाहं वेद'. When even the very clever scientists have not been able to give answer to these

प्रवर्द्धमानोऽपि नरः कुतोऽष्टप्रादेशतो नोर्ध्वमुपैति वृद्धिम् ।
कुतः शिरोजाः पुरतोऽवरक्ताः कृष्णाः सितास्तत्परतस्तु पीताः ॥६२॥
प्राणद्वयं वृक्षगतं मनुष्ये प्राणत्रयं वृक्षविधाश्च तस्मिन् ।
वृक्णा द्रुमाः पल्लविताः पुनः स्युर्वृक्णो नरो जीवति नेति कस्मात् ॥६३॥
"यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।
तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥६४॥

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questions, how can we expect any satisfactory answer from ordinary men. Therefore when you say that everything is subject to doubts (सर्वं संदिग्धम्) we would say 'सर्वमसंभवम्' that is you cannot find answer for everything.

(cf. "यत्पुरस्तात् वेदेः प्रथमं बार्हिस्तृणाति तस्मादिमाः प्रजाः शिरस्तः लोमशा जायन्ते ।
यदपरमिव प्रस्तरमनुस्तृणाति तस्मादसामपरमिव रमश्रूण्यु एकत्राण्यन्यानि लोमानि जायन्ते ।
यत् प्राग्बर्हिषः प्रस्तरमनुप्रहरति तस्मादन्ततः सर्वा एव पलिता भवन्ति ।
यत्प्रयाजा अपुरोऽनुवाक्यवन्तो भवन्ति तस्मादिमाः प्रजाः अदन्तिका जायन्ते ।
यद्धवींषि पुरोऽनुवाक्यावन्ति भवन्ति तस्मादासामपरमिव जायन्ते ।
यदनुयाजा अपुरोऽनुवाक्यावन्तो भवन्ति तस्मादासां सप्तवर्षाष्टवर्षाणां प्रभिद्यन्ते ।
यत्पत्नी संयाजाः पुरोऽनुवाक्यावन्तो भवन्ति तस्मादासां पुनरेव जायन्ते ।
यत्समिष्ट यजुरपरोऽनुवाक्यवद् भवन्ति तस्मादन्ततः सर्व एव प्रभिद्यन्ते ।
यद् गायत्रयाऽनूच्य त्रिष्टुभा यजति तस्मादधरे दन्ताः पूर्वे जायन्ते । पर उत्तरे ।
यदृचाऽनूच्य यजुषा यजति तस्मादधरे दन्ताः अणीयांसः ह्रसीयांसः ।
प्रथीयांसः वर्षीयांस उत्तरे ।
यदाघारौ दीर्घतरौ प्राञ्चावघारयति तस्मादिमौ दंष्ट्रौ दीर्घतरौ ।
यत् संयाज्ये सच्छन्दसी तस्मात् समे इव जम्भे ।
यच्चतुर्थे प्रयाजे समानयति तस्मादिमे श्रोत्र अन्ततः समे इव दीर्णे ।
यज्जपं नपित्वाऽभिहिङ्कृणोति तस्मात्पुमांसः श्मश्रुवन्तः । अश्मश्रुवः स्त्रियः ।" (गोप.ब्रा. 1.3.9)

62. A man at the time of birth, is very small in size and grows gradually to a maximum of eighty four angulas (सप्तवितस्तिकायः). The Śruti says 'गायत्र्या ब्राह्मणं निरवर्तयत्'। Each Akṣara in Gāyatri is one prādeśa (ten and a half angulas). Therefore the size of the brāhmaṇa is eight prādeśas (84 angulas). The question here is, why does he not grow further? Why do the hairs on his head look a little reddish in childhood? Why do they become later black and why again they become white and at the end become yellowish?

63. Our Bhūtātmā is of three parts viz. 1. Vaiśvānarātmā 2. Prājñātmā and 3. Taijasātmā. The entire Viśva is filled by these Ātmās. In Jīvas like us, all the three Ātmās are present. In trees and some other jīvas only two are present. In stones metals etc. only one is present viz. Vaiśvānarātmā Prajñā is Indra prāṇa. Taijasātmā is the contribution of Sūrya. Vaiśvānarātmā is Pārthivātmā. Stones, earth etc. are called asamjñas since they are blessed with only Vaiśvānarātmā. Trees are called antassamjñas and are blessed with Vaiśvānarātmā and Taijasātmās. Only Jīvas like manuṣyas have Prājñātmā in full measure and therefore they are able to communicate with each other, because Indra prāṇa is connected with Vāk (speech).

The question here is that when a tree is cut it sprouts up and grows again. Why is this growth absent in us when we lose any of our parts. Why does he die when his head is cut? Why should he not live like

त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।
तस्मात्तदा तृण्णात्प्रैति रसो वृक्षादिवाऽऽहतात् ॥६५॥
मांसान्यस्य शकराणि किनाट स्नाव तत्स्थिरम् ।
अस्थीम्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥६६॥
यद् वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात् प्ररोहति ॥६७॥
रेतस इति मा वोचत जीवतस्तत् प्रजायते ।
जात एव न जायते को न्वेवं जनयेत् पुनः ॥६८॥
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ।
यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत्'' ॥६९॥ – बृहदा० उप० ३।९।२८ ।

यत् पर्वमूले बदरद्रुमस्य द्वे कण्टके उद्भवतः सहैव ।
वक्रं तु तत्रैकमथैकमन्यत् त्ववक्रमीक्षे तदिदं कुतोऽभूत् ॥७०॥

a tree?

64. The Śruti gives a reply for this as follows:

It is a fact that Puruṣa is just like the tree. In man's body hair is the outer most part. Then we have skin, then flesh, then bones then inside we have majjā (marrow). All these five dhatus are present in man's body. The same in some other names are present in the trees also. For example their leaves correspond to our hairs, though this is disputable. The trees have many independent Ātmās. The leaves, the branches have all their own Ātmās. Then we have the bark. Inside this there is a thin layer which may call its inner skin.

65. Inside the skin we have a liquid which we can call Rasa. This corresponds to its blood and the bark is called Carma (चर्म). This outer bark (चर्म) is not there for man. He has only the skin (tvak). That is why manuṣya is called 'उत्कृत्यचर्मा' and he is advised to wear vastra.

In the case of a tree, when it is cut, the rasa immediately flows to the affected part. This is what the Śruti says.

66. Inside the skin, there is a sugar like substance which constitutes the flesh of the tree. Then we have Kināta which constitutes its tendon which remains firm. The rasa flows in this. Below the Kināta we have hard substance called Sarilā. This constitutes the bones. Inside these we have majjā (दारूणि) which corresponds to the marrow in men.

67. In this way the structure of the tree is similar to human body Here the question is posed in the Śruti and it is this. When the tree is cut, it again sprouts up and keeps alive. But the same thing does not happen in the case of man. He dies. Why does he not have root from which he can become alive again?

68. If you say the root, from which he comes back again is śukra because it is from this he gets another birth, then you are mistaken, because retas takes its birth only after the Jīva takes birth. It is only sixteen years after the birth of the Jīva, it has meaning. What is your pramāna for rebirth? Who will create him again?

69. Again when the tree is cut leaving root in tact it grows again like a plant grows from a seed.

या वर्तमाना अपि या भविष्या याश्चाप्यतीता जनता अनन्ताः ।
तदाकृतौ तद्वचने च भूयः साम्येऽपि किं भेदकमित्यचिन्त्यम् ॥७१॥
उच्छ्वासनिश्वासविधी शरीरे प्रतिक्षणं यौ भवतो निसर्गात् ।
भूयः परीक्ष्यापि तयोर्यथावद् विदन्ति हेतुं न मनीषिणोऽपि ॥७२॥
कुतो दिवान्धाश्च कुतो निशान्धा अहर्निशं तुल्यदृशः कुतः स्युः ।
श्रृण्वन्ति कस्माच्च दृशैव केचिच्छिवका सुषुप्तस्य कुतो न दृष्टा ॥७३॥
ऐन्द्रं धनुर्बुद्बुदमर्धवृत्तं वीक्षे न कस्मात्परिवर्तुलं तत् ।
पार्श्वाहतामत्रजलस्य वीची संतिष्ठते नाभिमिहैत्यकस्मात् ॥७४॥
कुतो न वीक्षे हसितं खगानां कथं शिलाशोणितवृष्टिरूर्ध्वात् ।
कुतो रवीन्द्वोः परिवेष एवं समस्तपृथ्व्यां न कुतः स दृश्यः ॥७५॥
काचे दृढेऽप्यप्रतिरुद्धरश्मिर्निरुध्यते क्षुद्रतिलेन कस्मात् ।
लौहे कठोरेऽप्यनिरुद्धतापोऽङ्गारेऽल्पखण्डेऽपि निरुद्ध्यते किम् ॥७६॥
दृढोऽपि लोहो मृदि शीर्य्यतेऽथाङ्गारः समास्तिष्ठति शाश्वतीः किम् ।
विनैव पक्षं पशवोपि केचिद्भ्रमन्ति खेऽन्ये तु न पक्षिणोऽपि ॥७७॥

On the other hand if the tree is destroyed together with its root, it does not come up again? Why? We have no answer.

70. A badarī tree growing in a mountains region gives birth two thorns at the same time. One is crooked (not straight) and the other is straight. Why?

71. When lakhs of people are born and pass off from this world, and they have more or less the same form, size etc. yet we are able to identify them by their faces which differ from one another. Why?

72. The normal functions of the human system like breathing in and breating out etc, can never be understood correctly and we will never be able to say why they take place that way.

73. Some birds like owl do not see in the day time. They see and move out only in the night time. Some see only in the day time including humans. Some others see both in the day time and night time like lion, cats etc. Some use their eyes to hear sound. We never sneeze during sleep. How do all these happen? Can you explain?

74. Why are rain bows semi circular? Why are the bubbles in water hemispherical? Why do the waves produced in a vessel filled to the brim with water appear circular though we give a knock only at one place?

75. Birds do not laugh. Why are rain drops coloured and bring down stones sometimes? Why does halo round the sun and moon take place? When they take place, why is it not seen everywhere on the earth?

76. Even a small seed can stop the rays of the sun from going ahead while it cannot be stopped by a glass piece however strong it is. Why? When one end of an iron piece is held in the fire for some time, the other end becomes so hot that we cannot even touch it. On the other hand if a big charcoal piece burning at one place, can be held at some other place, which is not subjected to fire. Why?

77. When a piece of iron is buried in the ground, after some time it becomes earth itself. On the

सर्वं तदित्थं व्यभिचारि कश्चिन्न शक्यतेऽस्मिन्नियमः प्रवक्तुम् ।
सूर्य्यं जिघृक्षेदपि पाणिना यज्जिज्ञासते तद्वदिदं समस्तम् ॥७८॥

"आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद् वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः श्रृणोति श्रृत्वाप्येनं वेद न चैव कश्वित् ॥७९॥ – गीता २।२९ ।

अचरज भरी आँखों से देखता है इसे कोई,
अचरज के तौर पर कहता इसे कोई ॥
अचरज के भावों से सुनता है इसे कोई,
बारबार सुन कर भी न जानता है इसे कोई ॥

"अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः" ॥८०॥ – बृहदा० उप० ४।४।१० ।

गहरे अँधेरे में घुसते हैं वो, अनजान बेसमझ अरु बेखबर हैं जो ।
उससे भी ज्यादा अँधरे में वो, सब सही जानने को मुस्तैद हैं जो ॥

१५. अज्ञानश्रेयस्त्वसूत्रम् ।

वृथा च विज्ञानकृते परिश्रमो न ज्ञानतः श्रेय इहोपलभ्यते ।
विरुद्धभाषाश्रवणे विवादिता चित्ते च कालुष्यमतीव जायते ॥८१॥

ये ज्ञानिनस्ते सततं बुभुत्सया व्यग्रा भवन्तोऽपि न वेत्तुमीशते ।
अज्ञेयमर्थं तत आकुलेन्द्रियाः करस्थमन्नं च न हन्त भुञ्जते ॥८२॥

अज्ञानिनां किन्तु न चास्त्यहंकृतिर्न चित्तकालुष्यमतो न चिन्तनम् ।
सुखेन निद्रान्ति, सुखेन जाग्रति, प्रायः सुखं जीवनमस्ति तादृशाम् ॥८३॥

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other hand coal inside the earth remains as coal for thousands of years.

78. All these lead us to the conclusion that in this samsāra many things take place and we do know why. We cannot also say that it is like this surely. Exact knowledge of things is beyond our reach. Only when we are able to catch hold of the sun, we can know all these things correctly.

79. That is why the Lord said in Gīta that we wonder at the various things that we see or hear. Nobody knows the true nature of things.

80. Whoever does not have true knowledge of things but goes after wrong knowledge are going to the world of darkness. Those who run after real knowledge in this samsāra, they go to a darker world because the real knowledge is beyond our reach.

Here Ojha closes the section dealing with unsolved questions.

15. Ajñānaśreyastvasūtra

81. All our efforts to acquire true scientific knowledge of things in this samsāra will be unsuccessful. We will only get confused by arguments and counter arguments. No good will result from these discussions.

82. What could not be learnt by very learned people, cannot be attempted by ordinary men like

अज्ञानिकाः केचन सात्यमुग्रि-शाकल्य-वस्वादय एवमूचुः ।
दुरूहसृष्टिक्रमहेतुचिन्तावैमुख्यमेषां हि मतेऽस्ति पथ्यम् ॥८४॥

॥ इत सन्दिग्धसर्वोपनिषत् (प्रथमं पर्व) ॥

॥ १ ॥

us. Better eat and live happily.

83. The ajñānīs do not have ego, do not get confused, do not have to be thinking constantly of something. Eat well, sleep well and lead a happy life.

84. Some Maharṣis of ancient times like Sātyamugri, Śākalya, Vasu etc. have clearly declared that to be ignorant is bliss and to chase knowledge makes you miserable.

Here we come to end of the first Parva.



अथ-असत्योपनिषत्

१. परस्परप्रत्यवमर्दात् सर्वमतानामप्रामाण्यम् ।

विमर्शयन्तो जगतोऽस्य मूलं प्राज्ञा अगृह्णन् मतमन्यदन्यत् ।
एके त्रिसत्यं नु, परे द्विसत्यं, वदन्ति चान्ये बहुधैकसत्यम् ॥१॥
इत्थं विदां संशयतः परस्पराघाताच्च सर्वाणि मतानि दुद्रुवुः ।
नास्ति प्रमाणां यदि तर्हि निश्चितं नास्त्येव किंचित् त्विति मन्महे वयम् ॥२॥
यस्तोयमस्तीत्यविदत् प्रमाणतः स हि प्रमाणं यदि नेक्षते तदा ।
न तोयमस्तीत्यवधारयेत्, स्वतोऽसत्ता हि, सत्ता तु भवेत् प्रमाणतः ॥३॥
सामान्यतः सर्वविधप्रमाणाभावोऽस्ति चेत् संशय एव नास्ति ।
सामान्यतः सर्वमिदं स्वतोऽसत् सिद्ध्येत्, प्रमाणेन नु सद् ध्रियेत ॥४॥
तस्मात् प्रमाणव्यतिरेकतः सतो यथा तथा स्यादसतोऽप्यधारणम् ।
इत्थं कुतर्कावसरो न विद्यते, स्याद्वा तथापि त्वसदेव सिद्ध्यति ॥५॥
सन्नास्ति चेत् सर्वमसत् प्रतीयतां स प्रत्ययस्त्वस्ति स नापलप्यते ।
इत्थं कुतर्कोऽपि न युज्यते यतः स्वप्नान्तिकज्ञानवदस्य भासनात् ॥६॥

II. Asatyopaniṣat

1. All matas come under apramāna category.

1. In the first Kānda we have discussed various matas and at the end we had listed six of them regarding the origin and nature of Jagat. Some believe in three satyas, some in two satyas and many believe in Ekasatya.

2. If this is the state of affairs, how can we decide which of them is true.

3. Pramāṇas can mislead us. If somebody quotes pramāṇa and says there is water and if someone else actually does not see water and says there is no water, then the pramāṇa quoted by the former has made Asattā into Sattā.

4. To prove the Sattā of a thing, pramāṇas like Pratyakṣa, Anumāṇa and Śabda are required. If a thing never exists and is always Asat, why should we need pramāṇa? If we do not get any pramāṇa for a thing that is considered as Sat, then it gives rise to doubts. Therefore if the Sattā of a thing cannot be established by any pramāṇa then it is better we do not get into Samśayavāda and declare it is Asat. If you say that just like we need a pramāṇa to declare a thing Sat, in the same way, to declare a thing, Asat, we need a pramāṇa, then you are wrong. In the absence of any pramāṇa for existence, non existence gets automatically established.

5. We said that to establish Asattā, Pramānābhāva alone is sufficient. That itself constitutes a pramāṇa for establishing Asattā. If by chance you get a pramāṇa to prove its Āsattā, it only means it confirms your earlier decision that it is Asat. There is no bad logie in this.

6. You cannot again argue that your pratyaya that it is Asat is Sat. This is kutarka. Just like what you see as Sat in your dreams is really Asat, in the same way your Pratyaya that a thing is Asat is Asat only.

यथाग्निरत्यन्तविवृद्धसान्द्रसत्तार्णं दहन् तेन सहैव शाम्यति ।
तथा न्वसत्प्रत्यय एष सर्वसद् व्यपोह्य तेनैति सह व्यपोहनम् ॥७॥

२. शास्त्राणां मतभेदादात्मस्वरूपे सिद्धान्ताप्रतिपत्तिः ।

वैशेषिकाणां द्विविधोऽयमात्मा प्राधानिका आहुरनेकधात्मा ।
शारीरकाणामयमेक आत्मा सर्वेऽप्यमी संशयिनः स्म सन्ति ॥१॥

जीवेश्वरौ[१] पश्यति तौ कणादः, प्रत्येति[२] जीवान् कपिलो न चेशम् ।
द्वैपायनो[३] मन्यत ईशमेकं, नैकस्य कस्यापि स निश्चितोऽर्थः ॥२॥

वेदान्तवाक्येष्वपि कश्चिदर्थो न निश्चितो लभ्यत ऐकमत्यात् ।
प्रज्ञानमात्माऽथ महानिहात्मा विज्ञानमात्मा क्वचिदव्ययात्मा ॥३॥

आश्चर्य्यवत् पश्यति कश्चिदेनमाश्चर्य्यवद् वदति तथैव चान्यः ।
आश्चर्य्यवच्चैनमन्यः श्रृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥४॥–(गीता २।२९)

३. आत्मज्ञानाशक्यत्वे वेदर्षिसहानुभूतिः ।

वेदर्षिरन्वाह यथाऽयमात्मा न शक्यते ज्ञातुमपि प्रयत्नात् ।
यदा ममान्तर्हृदि वागुपागाद् आत्मानमेतां प्रवदामि वाचम् ॥१॥

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7. Just like Agni which burns a big bust of grass and at the end, it also meets with death in the same way the Pratyaya that something is Asat, after destroying all Sadbhāvās, meets with its own destruction. In that case why should we think that Asat Pratyaya can be Sat?

2. Impossibility of deciding the true nature of Atmasvarūpa because of different views on the same.

1. According to Vaiśeṣika school Ātmā is of two kinds. The Sānkhya school believes in many Ātmās. On the other hand Vyāsa believes only in one Ātmā. Thus the Ātmāsvarūpa is subject to many doubts.

2. Maharṣi Kanāda says Ātmā is of two kinds viz. Jīva and Parameśvara Maharṣi Kapila believes in many Ātmās differing from Jīva to Jīva. He does not believe in the Īśvara's existence. Dvaipāyana believes in one Ātmā only. Nobody can be sure of who is right.

3. If you say that only Upaniṣads can give us the correct answer in this, then our reply will be that even in the Upaniṣads there is no agreement among the various Maharṣis. Aitareya and Māndūkya lay stress on Prajñānātma (प्रज्ञानं ब्रह्म). Kathopaniṣad's stress is on Mahānātmā (महान्तं विभुमात्मानं मत्वा धीरो न शोचति). Bṛhadāranyakopaniṣad lays stress on Vijñānātmā. Therefore from Upaniṣads you cannot get niścayātmaka Jñāna.

4. That is why, Bhagavān said in Gītā nobody is certain about what he sees or what he hears.

"आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः श्रृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् (भ.गी. 2.29).

४. तथा चाह भगवान् दीर्घतमा महर्षिः ।

"न वि जानामि यदिवेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।
यदा मागन् प्रथमजा ऋतस्य आदिद् वाचो अश्नुवे भागमस्याः" ॥१॥ (ऋ०मं० १।१६४।३७)

५. असङ्गत्व-ससङ्गत्वयोरात्मस्वरूपानुपपत्तिः ।

असङ्ग आत्मास्ति, ससङ्ग एव वा, ससङ्गतायां तनुवच्च्यवेत सः ।
न कर्मजन्योऽतिशयस्तु संभवेदसङ्गतायां गतिभुक्तिमुक्तिदः ॥१॥

६. प्रेत्यावस्थान-लोकान्तरगमन-जन्मधारणेषु मतभेदादेकसिद्धान्ताप्रतिपत्तिः ।

लोकान्तरं याति स कस्यचिन्मते स्वकर्म्म भोक्तुं नरकेऽथवा दिवि ।
देहं त्यजन् पौर्विकमेष तत्क्षणाद् गृह्णाति देहं तु परं मतान्तरे ॥१॥

लोकान्तरे नैति स कस्यचिन्मते, न जन्म गृह्णाति पुनः स कर्हिचित् ।
गान्धर्वदेहः स इहैव तिष्ठति प्रेतः सुखं दुःखमुपैति वा क्वचित् ॥२॥

मतान्तरे कर्हिचिदस्य कर्म्मणो विचारणां विश्वपतिः करिष्यति ।
अनुग्रहं निग्रहमस्य तर्ह्ययं विधास्यतीत्येवमनेकधा मतम् ॥३॥

एतेषु सर्वेषु मतेषु बुद्धिमत्क्लृप्तेषु कुत्रापि परीक्षणं न हि ।
शक्यं विधातुं, न च तत्र कुत्रचित् प्रमाणमस्तीति वृथा विडम्बना ॥४॥

3-4. Concurrence of Maharṣis.

1. Maharṣi Dīrghatamas says that even after great efforts, he is not able to understand the true nature of Ātmā. Vāk is the first born entity from Ṛta. With that Vāk I tell you that I do not know who I am. Ojha quotes the ṛk of Maharṣi Dirghatamas.

5. Is Ātmā asanga or sasanga?

1. Whether you believe that Ātmā is detached or Ātmā is attached there is difficulty in accepting your opinion. If you say it is attached then Ātmā will die along with the body. In that case whre is the necessity for Ātmā concept? If on the other hand if you think it is detached, how can you believe it goes to another loka to get the rewards for its Karma?

6. Absence of clear views on Ātmā's travel to other lokas and on Rebirth.

1. With regard to Ātmā taking hold of another body after the death, some are of the view that it catches hold of the other body immediately. While some others say that Ātmā first decides the śarīra it will enter and then only death of the man takes place.

2. There are others who say that the Ātmā does not immediately take its next śarīra but takes on a subtle śarīra and roams about in the antarikṣa as pretātmā and experiences sukha and duhkha.

3. Yet some others say some god-like person called Dharmarājā or Viśvapati examines the Karmas of individual Ātmās and decides on the punishment or rewards to be given to the person. Then only the Ātmā takes birth. In this way there are many matas.

७. प्रेत्यभावान्तरानवगमादनिर्णयः ।

मृतः क्षणादेव तु जायतेऽथवा मृतः स कालेन पुनर्विजायते ।
तत्प्रेत्यभावे क्षणमेकमन्तरं सहस्रवर्षाण्यथवेति वेत्ति कः ॥१॥

८. योनिपरिवर्तनानवगमादनिर्णयः ।

श्वाश्वः शुकत्वे, स शुको नृविग्रहे, नरः करित्वे, परिवर्तते न वा ।
इत्यस्ति संदेहपदं, न तस्यचित् कश्चिद्विपश्चित्कुरुते विनिश्चयम् ॥१॥

९. सर्वत्र संशयनिस्ताराशक्यत्वम् ।

न सोऽस्ति नाभून्न भविष्यतीदृशो मृतो य आगत्य वदेत् परिस्थितिम् ।
पारत्रिकी, यस्य वचः प्रमाणतः स संपरायोऽत्र भवेद्विनिश्चितः ॥१॥

विभीषिकामात्रमिदं यदुच्यते प्रेत्यांहसा दुःखशतानि भुञ्जते ।
पृथक् पृथिव्या न हि लोक इष्यते न स्वर्गलोको नरको न विद्यते ॥२॥

एकान्तदुःखं नरके न सौख्यं स्वर्गः सुखायैव न तत्र दुःखम् ।
सुखं च दुःखं च मनुष्यलोके–तद् विप्रलम्भाय वचोऽप्रमाणम् ॥३॥

कियद्वदामोऽलमलं परिश्रमैः परोक्षभावस्य विचारवर्त्मनि ।
सहस्रवर्षैर्बहुदेहपातनैरसंशयं ज्ञातुमिदं न शक्यते ॥४॥

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4. In all these there is no logic. These are only imaginations of individuals who have never made any critical analysis of the Śāstras. There is no pramāṇa for what they say.

7. Uncertainty with regard to time taken by Ātmā to enter into another body.

1. After the death takes place, can anybody declare whether it enters into another śarīra immediately or it takes years before entering another śarīra? Impossible.

8. No clear views on Yoniparivartana.

1. Does yoniparivatana takes place? That is can a dog after death, take the birth as horse? Can a parrot be born in the next birth as human being? etc. Nobody knows.

9. We cannot clear all doubts.

1. What happens after the death of a person? Can anybody say? Can anybody say he has experienced it and come back and tell us the exact details? Unless this is possible we have no exact knowledge of what happens after death.

2. Actually there is no such thing as Paraloka. There is no such thing as Svarga Naraka etc. These are all created by men to prevent people from doing wrong deeds (pāpa karma).

3. To say that you get sukha in svarga and duhkha in Naraka is useless talk amounting to cheating people. Sukha and duhkha can be experienced here only.

4. Let us stop these speculations on things which are beyond our vision. Even if we spend thousand

१०. प्रेत्यात्मसत्ताया नितान्तमिथ्यात्वम् ।

प्रेत्यायमात्मास्ति न वेति संशयः प्रवर्तते नैष कदापि शाम्यति ।
प्रत्यक्षमीक्षे वपुषोऽवसादनं यदीन्द्रियाणां मनसोऽस्य चात्मनः ॥१॥

जिह्वां विना नो रसना, न नासिकां घ्राणो, न नेत्रेण विनाक्षि तिष्ठति ।
श्रोत्रं न कर्णेन, न चर्म्मणा त्वचा, मनो हृदाऽऽत्मा च विना न वर्ष्मणा ॥२॥

जीवद्दशायां न कदापि दृश्यते विना शरीरं पृथगात्मनः स्थितिः ।
कथं प्रतीयां वपुषोऽवसादने स एष आत्मास्ति परत्र संचरन् ॥३॥

मृतः स आत्मा यदि वर्ष्मणा विना लोकान्तरे पारयतेऽभिधावितुम् ।
कुतः स न स्वं परिवारमागतोऽभिवक्ति, दत्तं न भुनक्ति वा कुतः ॥४॥

११. रथात्मवत् शरीरात्मनाशात् प्रेत्य संज्ञाभावः ।

रथो यथा चक्रधुरादिदारुभिः शक्तिं प्रबुद्धां लभते विधारिणीम् ।
तथा शरीरं रुधिरादिधातुभिः शक्तिं प्रबुद्धामुपयाति चेतनाम् ॥१॥

भूतेभ्य एभ्योऽधि समुत्थिताऽथ सा विधारिणी शक्तिरपैति तान्यनु ।
रथस्य भङ्गे तु न तस्य भिन्नवत् कश्चित् स आत्मा दिवमेति भुक्तये ॥२॥

तथैव मन्ये वपुषोऽवसादने सा चेतना शक्तिरिहैव नश्यति ।
तान्येव भूतान्यनु न त्वितः पृथक् कश्चित् स आत्मा दिवमेति भुक्तये ॥३॥

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years on this effort you will not be able to get correct knowledge of these things.

10. Uncertainty with regard to the existence of Ātmā after death.

1. Does the Ātmā separate itself from the śarīra after death or not? Nobody can tell correctly. We see that along with the body's death, all the indriyas cease to function. How can you then say Ātmā does not die but separates itself from the body? In my opinion along with others Ātmā also meets with its death.

2. When everything else like taste, smell, vision etc. require the existence of proper indriya how can you believe that Ātmā exists without śarīra?

3. When the man is alive we never see the existence of Ātmā without śarīra. Then how can it exist and go to other lokas without śarīra?

4. If the Ātmā is able to go to other lokas without śarīra, why should it not visit its relatives and inform them of him arrival and take food given by them?

11. Just like a Ratha, Ātmā is destroyed along with the Śarīra.

1. This śarīra is like a Ratha. It is built by various dhātus like blood, bone, marrow etc. All these support the body and gives functioning power (Cetanā) to it.

2. Just like the ratha loses its existence when the parts are removed, the śakti also disappears, there is no such thing as Ātmā in it which goes to paraloka.

ब्रवीति विद्वानपि याज्ञवल्क्यः स्वारण्यके निश्चितमेतमर्थम् ।
न प्रेत्य संज्ञास्ति न चायमात्मा लोकान्तरं याति शरीरनाशे ॥४॥

१२. मरणोत्तरमात्मनोऽसत्त्वे वेदर्षिसहानुभूतिः ।

(१) "यत्रायं पुरुषो म्रियते, उदस्मात् प्राणाः क्रामन्ति-आहो नेति । नेति होवाच याज्ञवल्क्यः । अत्रैव समवनीयन्ते स उच्छ्वयति आध्मायत्याध्मातो मृतः शेते" ॥

– (शत० ब्रा० १४।६।२।१२)

(२) "स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव स्यादेकं वाऽअरऽइदं महद्भूतमनन्तमपारं कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्ति" ।

– (शत० ब्रा० १४।७।३।१२)

(३) "स यथा सैन्धवखिल्यः । उदके प्रास्त उदकमेवानुविलीयेत, नाहास्योद्ग्रहणायेव स्याद् यतो यतस्त्वाददीत लवणमेवैवं वाऽअरऽइदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्ति" ॥–(शत०ब्रा० १४।५।४।१२)

१३. आत्मनः प्रेत्य सत्ताभावसिद्धान्तः ।

स्वार्थान्धतादोषवशादिमे जना यथेच्छमन्यान्यमतान्यकल्पयन् ।
न वस्तुतः प्रेत्य कदाचिदात्मनः स्थितिः क्व चाप्यस्ति, ततो विरम्यते ॥१॥

॥ इति सर्वासत्योपनिषत् (द्वितीयं पर्व) ॥

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3. I believe that the same thing takes place in the case of death of a man. No such thing as Ātmā goes to paraloka.

4. The Samśāyavādin quotes Yājñavalkya who says that when death takes place nothing remains.

12. Vedarṣis also agree on the non existence of Ātmā after death.

In this section Ojha quotes from Śatapatha Brāhmaṇa under which Samśayavādins take shelter for their doubts.

13. Non existence of Ātmā after death.

1. Ojha closes his account of Samśayavāda with the following remarks.

In this way people have been imagining various things regarding the existence of Ātmā after death. According to Samśayavādin it is just a waste of time to discuss these, when there is no such thing as Ātmā remaining after the death of the person.

Here the second Kānda comes to a close.



अ० ब्रह्मविज्ञानशास्त्रे

संशय-तदुच्छेदवादः

तत्र

संशयोच्छेदाधिकारो नाम द्विपर्वा उत्तमः काण्डः

तत्रेदं विशिष्टाद्वैतविज्ञानं नाम विशिष्टत्रिसत्योपनिषत् प्रथमं पर्व ।

१. सर्वासत्यवादप्रतिवादः प्रथमखण्डः

१. आलोचक-परामर्शे संशयाभ्युपगमप्रतिवादः ।

एके त्रिसत्यं च, परे द्विसत्यं, तथैकसत्यं च वदन्त्यसत्यम् ।
नाना मतानि प्रसमीक्ष्य केचित् संशय्य पश्यन्ति न तेषु सत्यम् ॥१॥

न संशयं प्राप्य मनोहतः स्याद् ध्रुवं परीक्ष्ये पथि संशयः स्यात् ।
संशय्य निर्णेतुमुपैतु यत्नं प्रयत्नतोऽन्विष्य लभेत रत्नम् ॥२॥

नाशेषभावप्रतिपत्तिहेतोरेकान्ततोऽपेक्ष्यमिदं प्रमाणम् ।
सहस्रशः सन्ति जगत्पदार्था अतीन्द्रिया येषु न धीप्रवेशः ॥३॥

यावद् विजानाम्यपि यत्र युक्तिर्यत्र प्रमाणं प्रतिभाति तावत् ।
स्वीकार्य्यमन्यत् त्विह नाभ्युपेयादिति प्रपत्तिः खलु बालिशानाम् ॥४॥

२. सर्वासत्याभ्युपगमप्रतिवादः ।

साधारणा दुर्बलबुद्धयो मुहुर्विरुद्धभाषाश्रवणेन विह्वलाः ।
मनोहता गूढविचारविक्लवास्त्वेकान्ततः सर्वमसत्यमूचिरे ॥१॥

या भेदधीः सा ध्रुवमस्त्यसत्या तामास्थितः श्रेयसि नैति योगम् ।
सत्यं त्वभेदं प्रतिपद्य जीवः स्यादीश्वरः शान्तिघनः प्रसन्नः ॥

उत्तमकाण्डः

1. Prativāda against Samśayavāda

1. Some people believe in Trisatya, some in Dvisatya and yet some others say that there is only one Satya. There are others who doubt all the above views and say that none of the above is true.

2. We should not worry when we get doubts. If there are doubts, let us examine the views of others and in that very process we may strike at some wonderful truth.

3. If you want proof for everything, you may not succeed in all. There are many things in the Jagat which are beyond our reasoning and understanding. For example all the processes which take place inside our body like digestion, movement of blood, the source of pain in some part of our body, the secretion of juices, the conversion of food into blood and blood cells etc. are all beyond our comprehension.

न त्वस्य कर्त्तव्यमिहास्ति किञ्चित् ज्ञातव्यमप्यस्य न किञ्चिदस्ति ।
नादेयमेतस्य न हेयमीक्षे तस्मादुपेक्षे तमसारवादम् ॥२॥

३. त्रिसत्योपासनायाः कर्मयोगसापेक्षतया व्यवस्थिततत्वात् संशयाजनकत्वम् ।

नात्यन्तमूढा न च दीर्घदर्शिनो ये मध्यकक्षाव्यवहारपण्डिताः ।
तावत् त्रिसत्ये कृतबुद्धयः स्वतो भिन्नं महेशानमुपासते हि ते ॥१॥
प्रवृत्तिमार्गे व्यवहारनिष्ठैरुपासनीयः परमेश्वरोऽसौ ।
स्वनिर्मितं यज्ञविशेषमन्नं निवेद्य नैवेद्यमलं स इज्यः ॥२॥
यज्ञेन तेनैष महीयमानस्तेषां प्रसीदेत् परमेश्वरोऽयम् ।
जीवात्मयज्ञाः परमेश्वरस्था, जीवेषु तेष्वीश्वरशक्तिदाः स्युः ॥३॥
भुङ्क्ते हि जीवोऽन्नमयं स यज्ञो देहे भवेदीश्वरतन्त्रभुक्तः ।
स ईश्वरस्तत्र तथा करोति यथाऽश्नुते यज्ञफलं स जीवः ॥४॥

4. To say that you will believe only in those things which you understand and for which there is pramāṇa is childishness.

2. Prativāda against Sarvāsatyavāda

1. Only weak minded people are afraid of these conflicting views. They are incapable of going deep into them and therefore they say that everything is untrue.

2. We have nothing to do with the above type of people. We shall ignore their useless talk and undertake a detailed examination of the various views and see how far they hold good.

3. Trisatyopāsanā cannot give rise to doubts

1. Only people belonging to the middle class who initially believe in worldly end results resort to Trisatyopāsanā. They consider Īśvara as a separate entity and resort to his Upāsanā. There are three types of attitude towards Upāsanā viz. Prātibhāsikī dṛṣti, Vyāvahārikī dṛṣti and Pāramārthikī dṛṣti. Prātibhāsika dṛṣti (illusory dṛṣti) is harmful and should be given up. Vyāvahārika dṛṣti is adopted by kutumbīs which means that they resort to Karmayoga Upāsanā. Though in the beginning they have attachment, in course of time they consider Karma as an essential part of their life and dedicate all their Karmas to Īśvara and in this process they make it nivṛtti Karma. In this respect Karma yoga certainly does good to them.

2-3. Those who are engaged in Pravṛttimārga should worship Īśvara through their yajñas. In this process they are only increasing Īśvara's role in natural yajñas (Prakṛta yajñas) and that will provide more fovourable surroundings to the Upāsaka and ensures his prosperity.

(cf. "देवान् भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवाः दास्यन्ते यज्ञभाविताः । तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥"
(भ.गी. 3.11, 12).

Here Ojha is making out that Upāsanā by Karmayogins certainly does them good and not useless as Saṁśayavādins think. Moreover these yajñas increase the capabilities of Jīvas and enable them to acquire

ग्रन्थं प्रचार्य्येह सदर्थबोधं राष्ट्रं प्रतिष्ठाप्य विशिष्टसंस्थम् ।
शिल्पं विनिर्म्माय महोपकारं यज्ञेन तेनेशमसावुपास्ते ॥५॥

अनेन चानेन च कर्म्मणास्मिन् जगत्यपूर्वं युगमारभन्ते ।
तेनेश्वरो विश्ववपुर्नवीनं संस्कारमासाद्य महीयते हि ॥६॥

अनेन चानेन च कर्म्मजातेनामुष्य जीवस्य धिया स आत्मा ।
स्वार्थान्धता कल्मषदूरहानादुदारतामेति जगत्प्रतिष्ठः ॥७॥

४. एकसत्योपासनाया ज्ञानयोगसापेक्षतया व्यवस्थितत्वात् संशयाजनकत्वम् ।

विधाय शुद्धां धियमित्थमग्रतस्तूपासनाधर्मवशात्तदुत्तरम् ।
विज्ञानमार्गे प्रविशेदलौकिके नात्राधिकारो व्यवहारमार्गिणाम् ॥१॥

यत्तूच्यते सा व्यवहारमार्गे जीवेश्वरान्योन्यविभेदबुद्धिः ।
मिथ्यास्ति तस्मात्तदुपास्तिधर्माच्छ्रेयो न संभाव्यत इत्यसत्तत् ॥२॥

मृत्कुम्भयोः कारणकार्य्ययोर्यथा तादात्म्यमीक्षे परमार्थदृष्टितः ।
तथापि लोकेऽस्ति हि भेदवासना नात्यन्तमज्ञानमिदं न पातकम् ॥३॥

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greater Īśvara śakti i.e. he is able to evolve into a human being of higher order.

4. When a man eats food, this food which has gone in, comes under Īśvara's control and it takes the svarūpa of Yajña. That is, the various yajñas like conversion of food into flesh, blood, bones etc. which take place inside the body, come under Īśvara's control. Therefore the anna in the svarūpa of yajña reaches the Īśvara inside who rewards the Jīva who dedicates himself to Īśvaropāsanā through Karmayoga.

5. Everybody whoships Īśvara through yajñas which befit his varṇa. Those who are Jñāna śakti pradhānas, spread knowledge (Parāvidyā) among the people. Kriyāśakti pradhānas set up Rāṣṭra and work for the good of all. Arthaśakti pradhānas use their wealth and produce śilpas i.e. houses and other useful things like tanks, charity houses etc. for the good of the society.

6. Through the various Karmas, the standard of life enjoyed by the people goes up. This Jagat which is nothing but Īśvara's śarīra prospers with many improved amenities.

7. These Karmas practiced by men remove the pollutions in their Ātmā and his self interests disappear and Ātmā gets elevated. He works for the good of the society through his Karma.

4. Ekasatyopāsanā cannot give rise to doubts

1. Karmayogopāsanā gives many benefits. One of the important benefits is that it frees the buddhi of all pollutions and he is now ready to get into Vijñāna mārga (Jñānayoga). To this, the Karmayogins cannot have access. That is Nivṛtti marga cannot be pursued by those unless they give up Pravṛtti karma and engage themselves in Nivṛtti karma.

2. In the light of the above observations some people think, because Karma marga always creates bhedabuddhi i.e. Īśvara and Jīva are different from each other and this bhedabuddhi leads to the destruction of the man and not elevation, as the Śruti says ("मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति - कठोप), the Karma marga cannot do us good. Ojha says this is not true.

स्याद्वाथ विज्ञानविचारमार्गिणामिदं मतं सर्वविधं यथार्थवत् ।
बुद्धिश्चरन्ती पथि यत् क्वचित् क्वचिद्विश्राम्यतीमानि मतानि तद्वशात् ॥४॥

सूक्ष्मादियं सृष्टिरियाय पीवतां पीवेक्ष्यते पीव्नि हि याति दृक्पुरः ।
सूक्ष्मातिसूक्ष्मं त्ववगाहते क्रमात् क्रमः स एवेह मतक्रमोऽभवत् ॥५॥

सूक्ष्मात् क्रमात् स्थूलमभूदिदं जगत् स्थूलात् क्रमात् सूक्ष्मतमं तु मृग्यते ।
परीक्ष्यते कारणमस्य मौलिकं तत्राग्रतस्तानि मतानि सत्यवत् ॥६॥

विचारकक्षापरपारगामिनो विज्ञानपाथोधितलावगाहिनः ।
अलौकिकं किञ्चिदवेक्ष्य चक्षते सत्यं तदेकं मतमस्ति निश्चितम् ॥७॥

५. शास्त्रत्रयमतभेदोत्पन्नसंशयस्य निरासः ।

विशेषशास्त्रे च प्रधानशास्त्रे शारीरशास्त्रे च मतप्रभेदः ।
आक्षिप्यते संशयहेतुभूतो यस्तत्र चेदं प्रवदामि किञ्चित् ॥१॥

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3. If we examine with Paramārthika dṛṣti we see oneness between earth and pot. It is tādatmya bhāva that is endorsed by Śruti which says,

"वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्" (छा.उप).

In the Laukika dṛṣti we always see differences. We cannot openly declare that this buddhi is baseless. This bhedabuddhi cannot be completely asatya. It is certainly not a sin to have this bhedabuddhi.

4. For those who follow Syādvāda (Jains) and Vijñānavāda, what we see is satya. But having accepted these, we have to proceed further. These views are only landing places in our long pursuit of true knowledge.

5. The Jagat is seen now in the gross form. It started with a subtle entity (Sūkṣmatatva) and has ended up in this gross form. The Taittirīya Upaniṣad says that sṛṣṭi started with Ātmā and went through various stages. It says,

"तस्माद्वा एतस्मादात्मन आकाशः संभूतः आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अभ्द्यः पृथिवी ।" - (तै.उप. 2.1)

So we have to accept what we see as a gross thing and go on investigating the origin of this gross substance and as we proceed, we get various stages of subtle things. This is exactly what happens in the various matas.

6. Therefore we accept that from subtle things in stages the sṛṣṭi has taken place and has resulted in this gross form of the Jagat. In this way all matas start with the existing state and investigate the origin of each of earlier and earlier stages and arrive at the primordeal substance. This is quite a scientific method and all matas should be considered Satya only.

7. Those who dive deep into the ocean of scientific investigations find out ultimately one principle from which all that we see have come into existence and say that is Satya in their opinion.

5. Clearing doubts on Matabheda

1. Vaiśeṣikas believe in two Ātmās viz. Jīvātmā and Paramātmā. Kapila author of Sānkhyamata believes in many Jīvātmās but does not believe in the existence of Īśvara (ईश्वरासिद्धेः - सां.सू). On the other

(१) निर्वक्ति भूतात्मगुणं कणादको महान्तमात्मानमपीह पश्यति ।
विशेषतो लक्ष्यमिहाधिभूतवद् गौणी प्रवृत्तिस्तु ततोऽन्यवर्त्मनि ॥२॥

(२) महान्तमात्मानमलं निरूपयन् क्षेत्रज्ञमन्यं कपिलोऽनुपश्यति ।
प्रधानतो लक्ष्यमिहाधिदैवतं चाध्यात्ममप्यस्त्यविशेषतो गतिः ॥३॥

(३) क्षेत्रज्ञमात्मानमलं निरूपयन् कृष्णश्चिदात्मानमपीक्षते बहु ।
अध्यात्मलक्ष्येण सहाधिदैवतं सहाधिभूतं च समीक्षतेतराम् ॥४॥

चत्वार आत्मान इमेऽनु संहिताः क्रमान्निरुक्ता न तु तत्र संशयः ।
अनुग्रहोऽयं यदिदं पृथक् क्रमान्निरूप्यते, न क्रियते तु संकरः ॥५॥

शास्त्रं तदेकं त्रिभिरेभिरिष्यते तस्मिंश्चतुर्णां प्रतिपत्तिरात्मनाम् ।
विभिन्ननिर्म्मातृवशात् त्विमे महाखण्डाः पृथक् शास्त्रतयाऽवकल्पिताः ॥६॥

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hand Kṛṣnadvaripāyana believes in Kṣetrajña Ātmā as well as in Īśvara (Cidātmā). Who is correct? One is led to conclude that each mata is contradicting the other and therefore none of these can be taken as correct in the matter deciding the true nature of Ātmā. This is the stand of Samśayavādin. Ojha is going to give his comments on this.

2. As long as a man does not acquire Padārthavidyā he gets many doubts. If you understand the true nature of Ātmā and its various facets (forms) you would not get such doubts. Let me explain.

In the śarīra there are fifteen Ātmās. All are independent in their own functions. Four of them are of importance to us. They are 1. Prajñānātmā (Bhūtātmā) 2. Mahānātmā 3. Vijñānātmā and 4. Cidātmā. Prajñānātmā is made up of Parthiva bhūtas. Mahānātmā which consists of three parts viz. Ākṛti, Prakṛti and Ahankṛti has its origin in Candramandala. Vijñānātmā has its origin in Sauramandala. Cidātmā has its origin in Svayambhūmaṇdala. Since in this list Prajñānātmā comes first, Kanāda Maharṣi in his Vaiśeṣka Sāstra explains the true nature of this Ātmā. He says,

"प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः
सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि ॥" (वै.सू. 3.2.4)

On the other hand Cidātmā is a superior Ātmā which is detached and has no dharmas which other Ātmās have. Kanāda here and there indirectly refers to Mahānātmā also. He calls Prajñānātmā as Jīvātmā. His Paramātmā is actually Mahānātmā. However Kanāda's interest is only in ādhibhautika Prajñānātmā. He also refers to Mahanātmā and keeps his interest in it but that is secondary.

3. On the other hand Kapila keeps his interest in Mahanātma principally and has secondary interest in Vijñānātma also (Kṣetrajna). Kapila refers to Mahānātmā as Prakṛti. Thus his main interest is Adhidaivata Mahānātmā which according to him is different for different persons. But Kṣetrajña Puruṣa according to him is detached ("पुरुषस्तु पुष्करपलाशवन्निर्लेपः ।"). He thus deals with Mahənātmā principally and keeps his interest in Kṣetrajña (Vijñānātmā) also who is Ādhyātmika Ātmā.

4. But Vedavyāsa concentrates on the exposition of Vijñānātmā (Kṣetrajña) who is Ādhyātmikātmā and at the same time shows his interest in the all pervasive Cidātmā. He also reviews Adhidaivata and Adhibhūta Ātmās also. His main thesis is 'सर्वं ब्रह्मैव' and concentrates on Adhyātmanirūpaṇa.

5. In this way all the above mentioned four Ātmās function in our body and the Sāstras deal with them individually. Then where is the cause for confusion or doubts? It is a blessing in disguise that they are dealt with individually and are not mixed up.

६. आत्मगतौ मतभेदात् सम्भवतः संशयस्य निरासः ।

१. असङ्गत्व-ससङ्गत्वयोरात्मभेदेन व्यवस्था ।

असङ्गतायां च ससङ्गतायां यः संशयस्तन्निकृतिं वदामः ।
अनेकधाऽऽत्मान इहोपदिष्टाः केचित् ससङ्गाः कतिचित् त्वसङ्गाः ॥१॥

स निर्विशेषः, स परात्परो वा, स चाव्ययः सोऽक्षर, इत्यसङ्गाः ।
क्षरस्तु कर्म्मात्मतया ससङ्गी भूतात्मनः कर्म्मगतिं वदन्ति ॥२॥

*प्रज्ञानसंज्ञोऽस्ति ससङ्ग आत्मा कर्म्मात्मता भौतिकता च तत्र ।
नो चेत् कथं तत्र स कर्म्मजन्यः संस्कार उत्पद्य चिरं ध्रियेत ॥३॥

मुखेऽम्लयोगान्नसि नस्ययोगात् कर्पूरयोगाद् दृशि वा यथाऽऽपः ।
निर्य्यान्ति, दुर्ज्ञानहताच्च दृक्स्थात् प्रज्ञानतोऽश्रूणि तथा द्रवन्ति ॥४॥

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*"यत्रास्य पुरुषस्य मृतस्य-अग्निं वागप्येति वातं प्राणः, चक्षुरादित्यं मनश्चन्द्रं, दिशः श्रोत्रं पृथिवीं शरीरम्, आकाशमात्मा, औषधीर्लोमानि, वनस्पतीन् केशाः, अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीति । तौ ह (आर्तभाग-याज्ञवल्क्यौ) उत्क्रम्य मन्त्रयांचक्रतुः-कर्म्म हैव तदूचतुः, कर्म्म हैव तत् प्रशशंसतुः । पुण्यो वै पुण्येन कर्म्मणा भवति, पापः पापेनेति' ।
– (शत.ब्रा. १४।६।२।१३-१४)

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6. In fact Vaiśesika, Sānkhya and Vedānta combined together make one Śāstra only. All these together deal with one Śāstra which we call Ātmaśāstra and deal with the four Ātmās. Because the authors are different, it looks to us as though they are individual Śāstrās.

6. Clearing doubts on Ātmagati.
Asangatva Sasangatvabhedena Vyavasthā

1. The Samśayavādins argue that if you think Ātmā is asanga then it is not connected with the benefits of Karma and therefore the question of its lokāntaragati does not arise. On the other hand if you think Ātmā is sasanga, the question of its survival after the death of the body does not arise. It perishes with the body. Therefore Ojha starts explaining the various Ātmās (which are fifteen in number and tells us which are sasanga and which are asanga.

2. Nirviśeṣa, Parātpara, Avyaya and Akṣara are asanga Ātmās. Kṣarātmā is sasanga because it is Karmātmā. It is Bhūtātmā. It undertakes Karmagati.

3. What we named as Prajñānātmā is sasanga. It is affected by Karmavāsanā and is essentially Bhūtātmā. The samskāra produced in it remains for a long time. It is not like a mirror surface where the moment the object which is reflected is removed, the pratibimba (reflected image) also disappears.

4. Just like strong sour things when consumed give rise to water in the mouth, sneezing affects nose, comphor smoke gives rise to water in the eyes, in the same way bad news brings tears in the eyes. These things show that Prajñānātmā is sasanga.

The stronger the Prajñānātmā, the more confident the person becomes. Person whose Prajñānātmā is weak becomes timid and tears appear in his eyes. This again shows Prajñānātmā is sasanga.

5. The fact that the mind reacts to various rasas like, śṛngāra, bībhatsa, vīra, karuṇa, adbhuta, hāsya, raudra bhaya and śānta shows that Prajñānātmā is sasanga.

श्रृङ्गारे बीभत्से वीरे करुणेऽद्भुते हास्ये ।
रौद्रे भये च शान्तौ द्रवतीन्द्रियगो रसात्मना प्राज्ञः ॥५॥

यो भाति दक्षिणेऽक्षणि विज्ञानात्मा हिरण्मयः पुरुषः ।
पश्यामस्तमसङ्गं न सज्जतेऽग्नौ न चाप्सु नान्यत्र ॥६॥

७. भूतात्मनः स्वर्गनरकादिलोकयात्रानिर्णयः ।

यः संपराये मतभेदसंशयस्तत्रोच्यते त्वात्मविभेदनिर्णयः ।
अनेकधाऽऽत्मान इहोपपादितास्तेषां विभिन्ना गतयो निरूपिताः ॥१॥

भूतात्मनः कर्म्मगतिः स नाना लोकेषु संयाति वियाति भूयः ।
स्वर्गे स आनन्दमुपैति काले दुःखं च भोक्तुं निरयं स याति ॥२॥

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6. In our right eye, Vijñānātmā who is called Hiranmaya Puruṣa appears. He is always asanga. He is like the reflected image in a reflecting surface. Just like the sūryabimba on water surface is asanga in the same way Vijñanātma seen in the right eye in asanga. He has vibhūti sambandha with the eye and not yoga sambandha or bandha sambandha. Therefore neither in Agni nor in water he has sanga. Here Ojha is refering to Gīta statement on this Ātmā,

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ (भ.गी. 2.23-24)

7. Svarga-Naraka Yātrā of Bhūtātmā

The samśayavādī has many doubts about the existence of Naraka, Svarga, their true form and the Ātmā's yātrā to these regions after leaving the body. Ojha clears these doubts in this section.

1. In the first place, one should clearly understand the differences among the various Ātmās. Firstly the Cidātmā is Akhandātmā. The statement in Śruti viz. "न तस्य प्राणा उत्क्रामन्ति इहैव समवलीयन्ते" (बृ.उप. 4.4.6) applies to it and it has no gati. It is the sasanga Ātmā viz. Prajñānātmā that undertakes the journey to other lokas ("देही कर्मगतिं गतः"). This is what the Śāstras say. Actually different Ātmās have different gatis. If we understand these, we will have no doubts regarding Paralokagati.

2. In our śarīra the five bhūtas and five devatas viz. Agni (Vāk), Vāyu (breath), Āditya (vision), Candra (manas) and Nakṣatra or Dik (hearing) reside. Then the Ātmās viz. Vaiśvānara, Taijasa and Prājña also reside. The first one is connected with Pṛthivī, the second one with antarikṣa and the third one with the sun. Thus we have both bhūta prapanca and devaprapanca in our body. Vaiśvānara gives heat to our body and pervades the entire body. Without Vaiśvānarātmā the other two Ātmās cannot exist. The group of these three Ātmās constitutes Bhūtātma. When the man dies, the Bhūtātmā leaves the body. Those parts which belong to the five bhūtās merge with them. Those which belong to the Deva prapanca go and merge with the respective devatas. The Hamsātmā which is produced by Vayu remains in the antarikṣa. Prājña is Indra prāṇa and gets merged with the all pervasive Indra prāṇa. Vaiśvanara also merges with the all pervasive ādhidaivika Vaiśvanara. In this way all the parts of Bhūtātmā get merged with their sources. It is only Prajñānātmā which experiences sukha and duhkha together with remaining parts of Bhūtātmā that undertakes Karmagati and goes to other lokas. This is also called Karmātmā. We can call it Bhūtātmā also because it is very much concerned with sukha, duhkha, karma, Avidyā and Vidyā. When once we identify the Ātmā which is concerned with sukha and duhkha karma and Vidyā or Avidyā, we have no difficulty in believing lokāntaragati of Karmātmā (bhūtātmā) which

८. मृत्युकाले देहान्तरपरिग्रहनिर्णयः ।

मृतः स भूतानुशयो बहिर्भवन् सद्यः शरीरान्तरमेति भौतिकम् ।
त्यक्त्वा च तद् गर्भशरीरमश्नुते, न चाशरीरः क्वचिदेष तिष्ठति ॥१॥
जीवो मुपूर्षः करणावसादे संवेष्टितो गच्छति भूतसूक्ष्मैः ।
ताण्ड्यश्रुतौ गौतमजैविलीयप्रश्नोत्तराभ्यां प्रथितोऽयमर्थः ॥२॥
मृतः स सद्यो लभते च यातना शरीरमन्यद्दिवि वायुयोगतः ।
अनेन भोगानुपभुज्य तत्पुनस्त्यक्त्वा नवं देहमुपैति योनिजम् ॥३॥
* तमेतमर्थं भगवान् मनुः प्राक्ससमार जीवः स यथा मृतः सन् ।
वायुस्थभूतैरुपवेष्ट्यमानो गान्धर्विकं भोगशरीरमेति ॥४॥

*तदन्तरप्रतिपत्तौ रहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् (शारीरकसूत्रम् ३।१।—इति भगवान् कृष्णद्वैपायनः) ॥

goes to svarga to enjoy the rewards of good karma and to Naraka to suffer for its bad deeds.

8. Taking up another body after death

1. When the Bhūtātmā leaves the śarīra it takes Bhautika sūkṣma śarīra to enjoy or suffer its karmaphala. When once that is over it takes a bhautika sthūla śarīra which it is destined to take in the next birth (garbhaśarīra).

2. When once the Bhūtātmā leaves the body after death of the man, it loses all its indriyas and takes up a subtle śarīra enveloped by sukṣmabhūtas and gets out. In Tāndya Brāhmana, the conversation between Gautama and Jaibilīya confirms this and therefore even for a moment the Jivātmā does not remain without śarīra.

(cf. Śarīraka Darśana 3-1, 1-7); Also
तदन्तरेत्यादिकसूत्रमेतद् ब्रूह्येतदर्थं यदि वेत्थ किंचित् ।
स प्राह जीवः करणावसादे संवेष्टितो गच्छति भूतसूक्ष्मैः । ताण्ड्य श्रुतौ गौतमजैबिलीयप्रश्नोत्तराभ्यां प्रथितोऽयमर्थः ।
See also our book Ātmagatividyā).

3. The moment the Jīva leaves the śarīra, it unites with antarikṣa vāyu and gets a śarīra called yātanā śarīra. It undergoes the yama yātanas and after that it takes up sthūla śarīra having its origin in the womb (yonija śarīra). Again the stress here is that it does not remain without śarīra even for a moment.

cf. पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् । शरीरं यातनार्थोऽयमन्यदुत्पद्यते ध्रुवम् ॥ (मनुस्मृति 12.16).

4. Manu in his Smṛti says that the Jīva after the death of the body assumes a gāndharvikabhogaśarīra enveloped by sūkṣma bhūtas present in Vāyu.

5-16. Ojha here quotes extensively from Manusmṛi. He also quotes the Vedānta sūtra 3.1 in this connection. Ojha gives also foot notes for clarification. Then he quotes Brihadāranyakopaniṣad which stresses the fact that the Ātmā does not remain without a śarīra even for a moment. He also quotes from Bhagavata Purāṇa also in this connection. Manu says,

"Many say that the Ātmā which makes the Bhūtātmā (Prajñānātmā) do the work is called Ksetrajña. He is Vijñānātmā and Bhūtātmā does the work under his direction.

"योऽस्यात्मनः[१] कारयिता तं क्षेत्रज्ञं प्रचक्षते ।
यः करोति तु कर्माणि स भूतात्मोच्यते बुधैः ॥५॥

जीवसंज्ञो[२]ऽन्तरात्मान्यः सहजः सर्वदेहिनाम् ।
येन वेदयते सर्वं सुखं दुःखं च जन्मसु ॥६॥

तावुभौ भूतसंपृक्तौ महान्क्षेत्रज्ञ एव च ।
उच्चावचेषु भूतेषु स्थितं तं[३] व्याप्य तिष्ठतः ॥७॥

असंख्या मूर्तयस्तस्य निष्पतन्ति शरीरतः ।
उच्चावचानि भूतानि सततं चेष्टयन्ति[१] याः ॥८॥

पञ्चभ्य एव मात्राभ्यः[२] प्रेत्य दुष्कृतिनां नृणाम् ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥९॥

तेनानुभूयता यामीः शरीरेणेह यातनाः ।
तास्वेव भूतमात्रासु[३] प्रलीयन्ते विभागशः ॥१०॥

(१) भूतात्मनः (२) महानात्मा (३) प्रज्ञानाख्यं भूतात्मानम् ।

There is another Ātmā who is called Jīvātmā. He is actually Mahānātmā. It is because of him, Bhūtātmā which is in union with Vijñānātmā experiences sukha and duhkha. Mahānātmā consists of three parts viz. Ākṛti mahān, Prakṛti mahān and Ahamkṛti mahān. It is Ahamkṛti mahān that binds the Jīva to samsāra.

Mahānātmā and Vijñānātmā are enveloped by the five bhūtas join Bhūtātmā and function in the prāṇīs. Vijñānātmā is dragged into worldly affairs by Prajñānātmā and always remains with it. The living cell is called Ingātmā. They go on dying and come to life again. In the case of worms this is what happens to Bhūtātmā. That is why Manu says that the Mahānātmā Prajñānātmā pair resides inside the śarīra from which these cells get out constantly and are constantly reformed and are active in the śarīra.

Jīvas who indulge in pāpa karma after death assume yātanā śarīra with bhūtamātrās to suffer the yamayātanas meted out to them by Dharmarājā. The same bhūtamātrās merge with their bodies after they are reborn in the destined yonis. When once the Jīvātmā finishes the punishment meted out to him for his pāpa karma it becomes free of the pollution and joins Mahanātmā and Vijñānātmā. When the Bhūtātmā undergoes the punishment for its pāpa karma, Vijñanātmā and Mahānātmā remain detached and unaffected by yāmī yātanās undergone by Bhūtātmā.

When the Bhūtātmā's punya karma predominates over his pāpa karma then he enjoys bliss in the paraloka with the sūkṣma sarīra made of bhūtāmātrās. But when the pāpa karmas predominate then he is enveloped by a sūkṣma śarīra made of the five bhūtamātrās and undergoes yāmi yātanās in paraloka. After undergoing the yātanas, he becomes free from pollution and takes up another yonijaśarīra. At the end Manu advises people to become aware of the consequences of pāpa karma and always engage themselves in karmas which constitute Dharma and refrain from karmas which constitute Adharma."

17. Ojha says that because Śruti and Smṛti say that the Jīva takes up another śarīra immediately after leaving the body, it does not mean it immediately gets into another garbha. All that is meant here

सोऽनुभूयासुखोदर्कान्[४] दोषान् विषयसंगजान् ।
व्यपेतकल्मषोऽभ्येति तावेवोभौ[५] महौजसौ ॥११॥
तौ धर्मं पश्यतस्तस्य पापं चातन्द्रितौ सह ।
याम्यां प्राप्नोति संपृक्तः[६] प्रेत्येह च सुखासुखम् ॥१२॥
यद्याचरति धर्मं[७] स प्रायशोऽधर्ममल्पशः ।
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते ॥१३॥
यदि तु प्रायशोऽधर्मं सेवते धर्ममल्पशः ।
तैर्भूतैः स परित्यक्तो[८] यामीः प्राप्नोति यातनाः ॥१४॥
यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।
तान्येव पञ्च भूतानि पुनरप्येति भागशः ॥१५॥
एता दृष्ट्वाऽस्य जीवस्य गतीः स्वेनैव चेतसा ।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः ॥१६॥'' – (मनु० १२।१२-२३)
तदेतदेव श्रुतिराह च स्मृतिर्मृतस्य सद्योऽन्यशरीरधारणम् ।
नत्वेव मृत्योः समकालमस्य वा जन्मग्रहं गर्भगतस्य भावयेत् ॥१७॥

''तद् यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति एवमेवायमात्मा इदं शरीरं निहत्याऽविद्यां गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते, पित्र्यं वा, गान्धर्वं वा, दैवं वा, प्राजापत्यं वा, ब्राह्मं वाऽन्येषां वा भूतानाम् ।''

(शत० ब्रा० १४।७।२।४) (बृहदा० उप० ४।४।३-४) । इति श्रुतिः ॥१८॥

स्मृतिरप्याह–''ब्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति ।
यथा तृणजलौकैवं देही कर्म्मगतिं गतः'' ॥१९॥ –श्रीमद्भागवतपुराणम् १०।१।४० ।

*(१) प्रज्ञमूर्तयः प्रज्ञामात्राः (२) भूतमात्राभ्यः शब्दस्पर्शरूपरसगन्धाख्याभ्यः (३) महत्-क्षेत्रज्ञभूतात्मानः । (४) भूतात्मा प्राज्ञः । (५) महत्क्षेत्रज्ञौ । (६) महत्-क्षेत्रज्ञाभ्यां संपरिष्वक्तः प्रज्ञानात्मा । (७) प्रज्ञानात्मा (८) स्वाधिष्ठानैः पृथगिव विक्षेपितः ॥

is that the Jīva cannot remain without śarīra even for a while. It immediately takes up a sūkṣma śarīra.

The Bṛhadāranyakopaniṣat says,

"Just like a creeping grass worm goes to the tip of the blade of grass and leaves it after catching hold of another blade, in the same way Jīvātmā leaves one body, and catches hold of other body and is overpowered by Avidyā. Just like a painter uses the required paints and makes different figures with them, in the same way, Ātmā takes up other śarīras with the help of karma, Avidyā etc. as Upādāna vastus. Sometimes it takes the śarīra of pitrs, sometimes that of gandharvas, sometimes that of Devas, or Prajapati or Brahma or other type of bhūtas.

Ojha also quotes Bhagavata purāna where the creeping grass worms example is given for explaining Ātmā's assuming different śarīra according to Karma.

९. मृत्युकाले कर्माधीनः क्वाचित्को जन्मसंभवः ।

मृत्युक्षणे जन्मपरिग्रहोऽपि वा संभाव्यते कर्मवशादिह क्वचित् ।
अकर्म्म-सत्कर्म्म-विकर्म्मणाममी गतिप्रभेदा गहना विलक्षणाः ॥१॥

१०. हंसात्मनो वायुदेहस्य भूवायाववस्थानम् ।

भूतात्मरूपं द्विविधं निरुक्तं विज्ञानपृक्तं भृशभूतसक्तम् ।
प्राज्ञस्य विज्ञानभृतस्य सेत्या, भूतानुषक्तस्य परत्र नेत्या ॥१॥
देहप्रदाहोत्तरमेष भूतानुषक्तहंसः पृथगेति देहात् ।
वायव्यदेहश्चिरमत्र जीवन् इतस्ततः संचरति स्वतन्त्रः ॥२॥
गन्धर्वेण गृहीता काप्यसुता श्रूयते माद्री ।
भूतावेशो नाना देशेषु च दृश्यते बहुधा ॥३॥
भूतोपशमाध्यायं पुनर्वसु प्रभृतयो ब्रुवते ।
तस्माद्धंसात्मानोऽध्यवसेयाः सर्वजीवानाम् ॥४॥

9. Taking up another birth according to Karma

It is not possible to exactly say when the rebirth takes place for the Ātmā. If the Karma is very strong, he can take birth in eight days. What is Karma? What is Vikarma? What is Akarma? These things are very difficult decipher. In the same way Karmagatis also have so many remificatons, that it is difficult for anybody to decide what course the Ātmā will take after leaving the body. In our book on Ātmagatividyā we have already presented considerable details to the reader on this subject.

That is why Bhagavan said in Gītā.

"कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥"(भ.गी. 4.17)

10. Hamsātmā remains in the earth's atmosphere

1. Hamsātmā does not go to Paraloka. Ojha gives here some details about its nature.

Prajñānātmā is Bhūtātmā and has very much to do with our body components. Vijñānātmā has its origin in the sun. It enters our body through Brahmarandhra (a passage in the head) and resides with Prajñānātmā which has sambandha with both pārthiva prāṇas and divyaprāṇas. Thus Prajñāna, Vijñāna and bhūta are bound to each other in our Ātmā. When Prajñāna leaves the body some part of it goes to Vijñāna and some part of it goes to the bhūtas. Bhūtas being of earthy origin pulls the Ātmā towards the earth and Vijñāna which belongs to sun tries to pull it upwards. The result is, one part of Prajñāna moves up and another remains bound to the earth. What goes up goes to other lokas for Karma phala bhoga. That which is bound to the earth roams about in the antarikṣa (Vāyu region).

2. This bhūta-trapped Prajñāna is attracted towards the centre of the body. When the dead body which is nothing but bhūtas is burnt, then only the bhūta-trapped Prajñānātmā called Hamsātmā remains and roams about in the antarikṣa as a free Ātmā. But as long as the body is there it remains attracted towards it. Therefore our Maharṣis advised burning the bodies in order that the Hamsātmā gives up its attraction for the body from which it came out. When once the body is not there it remains in the Vāyu mandala for a long time roaming about freely.

११. प्रेत्यभावान्तरकालनिर्णयः ।

यः प्रेत्यभावान्तरकालसंशयः, तत्रोच्यते कर्म्मणि कालनिर्णयः ।
कर्म्मानुगः स्यादपि मृत्युवासरे किंवा सहस्राधिकवत्सरान्तरे ॥१॥

१२. योनिपरिवर्तनव्यवस्था ।

"वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही" ॥१॥—गीता २।२२ ।
प्राज्ञो महान् वा परिवर्तते न चेत् स प्राङ् नरस्तर्हि पुनर्नरो भवेत् ।
योन्यन्तरं स्यान् महतश्च्युतिक्रमे यथा शुकोऽन्ये च कति स्मृता इमे ॥२॥

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3. Ojha gives an Ākhyāna here which occurs in Śruti.

Kāpya Maharṣi's daughter Mādri was overpowered by a gandharva (antarikṣa prāṇa). She was only ten years old. Hamsātmā of a Brahmarākṣasa got into her and in an assembly of many Maharṣis he asked such learned questions which could not be answered by the Maharṣis. He posed the following questions :

What is Sūtrātmā ?

Whom do you call Antaryamī ?

If you answer these I shall leave this girl free immediately.

Ojha says that this girl lived in Iran. Even now in many places of Bihar and Bengal bhūtāveśa is witnessed by people. Therefore we have to believe in the existence of Hamsātmā.

4. Maharṣis like Caraka in their chapter on Bhūtopaśamādhyāya have accepted the existence of diseases caused by the Hamsātmās and have advised various treatments for the same. Thus we have Pratyakṣapramāṇa, Śrutipramāṇa, Smṛtipramāṇa and Viveka Prāmānya for the existence of a Hamsātmā which is different from Prajñānātmā. Moreover it is interesting to know children are not affected by Hamsātmā till the appearance of teeth. Many tāntriks claim that they can call Hamsātmā and make it talk.

11. Time taken for Ātmā to take another birth

1. What time does it take for the Ātmā to take another birth after leaving its body? Can anybody be sure about it? What pramāṇa do you have to believe in rebirth? These are the questions of samśayavādīs. Our reply will be that this will depend upon the nature of Karma of the Ātmā. There are some types of Karma for which he is destined to take rebirth immediately after death. There are other Karmas which enable the Ātmā not to take another birth for many years. If the Karma is Vidyasamuccita nivṛttikarma, then he gets mokṣa and there is no necessity to take another birth for him.

12. Changing Yoni of birth

1-4. Lord Krisṇa says in Gītā that just like we cast off old clothes and wear new clothes, in the same way Ātmā gives up, worn out śarīra and enters a new śarīra.

"वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ (भ.गी. 2.22).

१ २
"सप्त व्याधा दशार्णेषु, मृगाः कालञ्जरे गिरौ ।
३ ४
चक्रवाकाः सरद्वीपे, हंसाः सरसि मानसे ॥३॥
५
तेऽपि जाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः ।
प्रस्थिता दूरमध्वानं यूयं तेभ्योऽवसीदथ" ॥४॥

१३. मृतस्य नचिकेतसः पुनरुज्जीवनसंवादः ।

यत्त्वाह नैकोऽपि मृतः क्वचागतो द्रष्टुः स्वतो यस्य वचः प्रमाणतः ।
स संपरायो विदितो भवेदिति ब्रूमस्तु तस्मै नचिकेतसो गतिम् ॥१॥

The principal Ātmās functioning in our body are 1. Prajñānātmā 2. Mahānātmā and 3. Vijñānātmā. Mahānātmā has three parts viz. Ākṛti Mahān, Prakṛti Mahān and Ahankṛti Mahān. In these Ākṛti Mahān is of eighty four lakh kinds. So Prajñānātmā adjusts itself to the Ākṛti Mahān. If due to Karma Akṛti Mahān changes, prajñāna also changes. If one loses Manuṣyākṛti Mahān then there is yoni parivartana and he cannot have manuṣya yoni. In the same way lower species because of samskara can have birth in manuṣya yoni. There is a story about Śuka Muni who was in his previous birth a parrot. When Lord Mahādeva was teaching Advaitavāda to Pārvati the former wanted that nobody else should hear the conversation between them. But when Pārvati saw a parrot sitting there, she thought it was only a parrot and told Śiva that nobody was there. But the conversation had its own effect on the parrot and it was in manuṣya yoni as Śuka Muni who was virakta right from the time of birth.

Another story of Yoni parivartana occurs in Smṛti (Purāṇa).

Seven students drove the cows of their teacher to the jungle for grazing. In the jungle they lost contact with the cows and got into the interior of the jungle far away from the residence of their teacher. They found their cows there but they were so tired and hungry that they badly needed food but that was not available. One of them suggested that they kill one of cows and appease their hunger. There was strong opposition from others but he tried to convince them by saying that they will adopt very austere measures after returning home and thus get rid the sin they would incur by killing and eating cow flesh. This was not accepted by others and finally they were told by him that by offering the food cooked to the Pitṛs and taking them afterwards will remove their sin. The others agreed to this suggestion and after everything was over they returned to their place with the remaining cows.

In course of time all of them died at the same time and because of the pāpa karma they resorted to, they were born as hunters. Since in this janma they refrained from pāpa karma they were born as deer in the next janma and then as swans near Manasarovar lake. All of them were blessed with Satvik qualities. They could also remember their previous births.

The story goes further with few more incidents but what is important for us is that when they gave up their bodies, they were born in the family of learned brahmins in Kurukṣetra. Thus they had yoni parivartana four times and ultimately got back their original Brāhmaṇa janma. This proves that yoni parivartana takes place according to Karma.

13. Naciketas-Yama conversation on getting back life after death

1. One of the contentions of Samśayavādī was that all the descriptions of Paraloka gati are false

"उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम
पुत्र आस । तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश ।
स होवाच पितरम् । तत ! कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ।
वैश्वानरः प्रविशति अतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥२॥

१ मृत्युरुवाच— तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात् प्रति त्रीन् वरान् वृणीष्व ॥३॥

१ नचिकेता अर्थयते— शान्तसंकल्पः सुमना यथा स्याद् वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ॥४॥

१ मृत्युः समाधत्ते— यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ॥५॥

२ नचिकेता अर्थयते— स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वा अशानायापिपासे शोकातिगो मोदते स्वर्गलोके ॥६॥

because nobody has directly seen Paraloka and has described it to us after coming back.

Ojha says that it is true that nobody has seen Paraloka after death and has come back and told us about its nature. Here we have to take Śruti only as Pramāṇa. So we shall quote the relevant Śruti and that should be our base for describing and believing in the existence of Paraloka. It is said,

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते । एतं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥

2-17. Therefore Ojha says he will quote Śruti in the connection. The Śruti refers to Naciketas-Yama samvāda.

Once Maharṣi Uśan, son of Vājaśravas performed a yajña called Sarvavedas in which the Yajamāna gives every thing as dakṣinā except Kaupīna, Strī and Putra. A situation arose during dakṣinā time, that he had to part with his putra Naciketas also. Uśan was so sad at that time that when his son who was so much attached to him and was unwilling to leave him asked him again and again, to whom he was giving him as gift, Uśan said in a mood of dispair, that he was giving him to Yama. Because he was a Tapasvī and was Agnisvarūpa his words became true and Naciketas fell down and his Ātmā became separated from the body.

With a sukṣmaśarīra he went to Yamaloka and after three days of waiting there without food he had a meeting with Yamarajā.

Ojha now quotes the conversation between Naciketas and Yama from Kathopaniṣad. During this conversation Yama, at the request of Naciketas explains Agnirahasya to him.

Every vastu pinda is agnimaya. From the centre of this pinda a part of Agni moves out to great distance and it is called Amṛtāgni. It makes a mandala (a region of influence around the pinda) and this constitutes the mahīmā mandala of the vastu. What remains inside of vastu is called martyāgni. The mandala which is nothing but the mahīmā region of the vastu is called Vasatkāramandala which extends upto thirty three aharganas. Actually Agni extends upto seventeen aharganas only. The sun is situated in

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥७॥

२ मृत्युः समाधत्ते– प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ॥८॥

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥९॥

३ नचिकेता अर्थयते– येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।
एतद् विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥१०॥

३ मृत्युः समाधत्ते– न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥११॥

श्रवणायापि बहुभिर्यो न लभ्यः श्रृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्य्यो वक्ता कुशलोऽस्य लब्धाश्चर्य्यो ज्ञाता कुशलानुशिष्टः ॥१२॥

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥१३॥

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्वधृतिर्बतासि त्वादृग् नो भूयान्नचिकेतः प्रष्टा ॥१४॥

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the twenty first ahargaṇa and receives soma from the Parameṣthi mandala from above. This gives strength to Sūrya who extends his influence downwards. As a result, the mahimā mandala of Parthivāgni extends upto twentyfifth ahargana and that is why this yajña is called Navāha yajña. Because here Sūryagni (Indrāgni) mixes with Parthivāgni in the region between seventeenth and twenty fifth ahargaṇas it is also called Aindrāgnayajña. This vertical column of Agni is called Skambha at the top of which i.e. at the twenty fifth ahargaṇa Nāka or Kadamba is situated. The Agni column between seventeenth and twenty fifth ahargaṇas gets split into three parts centred at seventeenth, twenty first and twenty fifth ahargaṇas. All these three constitute svargas. The Agni at twenty fifth is called Dhrauvya while the one at twenty first is called Sauravidyut. Those who reach twenty fifth ahargaṇa never return to the earth. Those who reach twenty first ahargaṇa enjoy supreme bliss and those who reach the seventeenth, return to earth after enjoying their punya karma and are born in good families. Those who perform Soma yāga reach seventeenth or twenty first according to number of samsthās they cover but those who perform Cayana yāga reach the svarga situated at twenty fifth ahargaṇa and never return again.

Because Yama was so much pleased with Naciketas, that he not only explained to him the three Agni svargas but also named them as Triṇāciketasvarga. Replying to another question of Naciketas regarding the true nature of Ātmā and its gati after leaving this body Yama says O Naciketas, those who are completely immersed in worldly pleasures and are ignorant about everything else, cannot have even the slightest idea about Paraloka. They have no belief in the existence of Ātmā either. These sinners suffer severe punishment under my rule again and again.

Actually those who have deep interest in understanding the true nature of Ātmā are very very few. Fewer still are those who have already acquired this knowledge and have the capacity to teach it to others. It is not at all easy to acquire this knowledge. Even if one has acquired, it is very difficult to put into practice in one's own life. You cannot acquire this knowledge through logic and pramāna. All those

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१५॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥१६॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्" ॥१७॥

(कठोपनिषत्–प्रथमाध्यायः)

१४. प्रेत्यात्मसत्ता-सिद्धान्तः ।

यत्तूक्तमात्मा स विना न वर्ष्मणा स्यान्नेन्द्रियाणि स्युरधिष्ठितिं विना ।
तत्रोच्यतेऽस्त्येव तु तस्य यातना देहं नु भूतानुशयानुभावितम् ॥१॥

१५. प्रेत्य संज्ञानिषेधप्रतिषेधः ।

आत्मानमाहुः खलु सप्रमाणा एषोऽविनाशीति परीक्षमाणाः ।
भूतेषु तिष्ठत्यखिलेषु सोऽयं यथा तथा श्रावयति श्रुतिर्नः ॥१॥

"१- तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥२॥

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who have tried this method have miserably failed.

But O Naciketas, I greatly apprecaite your deep interest in this knowledge. And very few have the right type of mental equipment and courage to take interest in this subject like you.

I tell you, it cannot be acquired by ordinary people. Only people who have very pure antahkaraṇa and a craving for Ātmajñāna can be successful in this field. Neither Vidyā, nor sharp intelligence can help you. But to those who have the right type of Antahkaraṇa, Ātmā reveals itself. Others have to remain far away from this knowledge.

Ojha therefore concludes that when our great sages who had superhuman vision have told us Paraloka exists that has to be taken as the Pramāṇa for our faith in it and we should regulate our activities in this samsāra accordingly.

14. Ātmā has sattā even after leaving the body

1. The Samśayavādins say that there is no such thing as Ātmā after death. When all the powers fail after death where is the question of Ātmā alone existing. Even if it exists how does it support itself in its travel to Paraloka? To answer this Ojha says, the Ātmā after leaving the body takes up sūkṣma yātanā śarīra consisting of bhūta mātrās goes to Paraloka, to suffer or enjoy the results of its Karma.

15. Reply to nonbelievers in Ātmā's existence after death and its Paralokagati

1. It is the finding of our great sages who after detailed investigations have come to the conclusion that Ātmā which resides in every bhūta is immortal. It is this conclusion of our Maharṣis that is reflected in the Śruti.

२- वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥३॥
३- सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम्'' ॥४॥-(श्वेताश्वतरोप० १।१३-१५-१६)

आपो यथात्मा सरसो विशुष्का वायुं गताः स्युः सरसः क्षयाय ।
तथाऽयमात्मा वपुषो वपुष्टो बहिर्भवन् स्याद् वपुषः क्षयाय ॥५॥

कालज्ञयन्त्रस्य रथस्य वात्मा विहङ्गदीपस्य यथा तथाऽस्तु ।
अमुष्य देहस्य तु चेतनात्मा विलक्षणो नास्य कदापि नाशः ॥६॥

रथे य आत्मास्ति न तस्य जाग्रत् स्वप्नः सुषुप्तिर्मृतिमोहमूर्छाः ।
ततो रथे नास्ति तथाऽयमात्मा यथा शरीरे विभवन् स भाति ॥७॥

यदस्ति वातावरणं विहङ्गप्रदीप एतद्धि शरीरमस्य ।
अर्चिस्तदात्मा निजयोनिनाशान्निर्वाणमेतीति वपुःप्रपातः ॥८॥

स्वयञ्ज्ञनाशाच्च तथाऽयमात्मा निर्वाणमायाति सचेतनानाम् ।
इति प्रदीपानुविधिं वदन्तो वैनाशिका आत्मविनाशमूचुः ॥९॥

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2. Just like oil resides in the small tila seed, just like ghee resides in curds, just like water resides in springs and agni resides in wood, in the same way every body has Ātmā inside himself and it can be realised only by Satya and Tapas.

3. Just like Agni which is hidden in the Yoni (Araṇi wood) cannot be made visible without churning in the same way, the existence of Ātmā inside the śarīra cannot be realised unless we churn it with Omkara (tapas) and bring it to the condition of Vikāsa.

4. The Ātmā which is all pervasive and which resides like ghee in milk, can be realised only through Ātmā Vidyā and Tapas.

Slokas 2, 3 and 4 are quotations from Śruti (Śve.Up).

5. When a tank is full of water, the water forms the Ātmā of the tank. Just like the water in the tank evaporate and reach the Vāyumandala due to the impact of sun's rays resulting in the impoverishment of the tank (which amounts to the destruction of the tank), in the same way, the Ātmā leaves this body resulting in the destruction of the body. Just like, there is no question of destruction of the water in the evaporation process, in the same way there is no question of destruction of the Ātmā when it leaves the body, resulting in the death of the body.

6. The Ātmā which you consider is subject to destruction may be Ātmā of Ratha, or the Ātmā of a clock or Ātmā of a beacon light (what is put up in a light house). But the Ātmā which is cetana and is inside our śarīra never faces destruction.

7. You consider the Ratha and this manuṣya are the same. Can your Rathātmā experience the various states like jagrat, svapna, suṣupti, moha, mūrcchā etc? Therefore your assumption that the Ātmā of Ratha and Ātmā of manuṣya are the same is wrong.

8. Those opposed to immortality of Ātmā say that in the case of ākāśa dīpa the flame in the wick constitutes Ātmā and a protected Vāyumandala around the lamp is its śarīra. Then a strong wind can destroy both of them.

अथापि तैरन्यशरीरयोगोऽभ्युपेयते पूर्वशरीरनाशे ।
स्वकर्म्मसंतानवशात् तु नाना जन्मोत्तरं क्वाप्यपवर्गसिद्धिः ॥१०॥
यथा प्रदीपः परिवर्त्यतेऽयं भिन्नेषु वातावरणेषु काले ।
तथाऽयमात्मा परिवर्त्यमानो भवत्यनेकेषु वपुःषु काले ॥११॥
वयं वदामस्तु न चायमात्मा दीपार्चिषा साम्यमुपैत्यखण्डः ।
तत्कर्म्मजन्यातिशयस्य तस्मिन्नुपाहितस्य स्थिरतां प्रतीमः ॥१२॥
पूर्वानुभूतं बहुभिः समाभिः स्मरत्यमुष्य स्थिर एष भावः ।
नैवास्थिरे त्वात्मनि स स्थिरः स्यात् संतानतोक्तिस्तु वृथाभिमानः ॥१३॥
संतायमाना यदि भिन्न-भिन्नाः परानुभूतं न परः स्मरेत् सः ।
परोवरीणो यदि कश्चिदेकस्तदा तमात्मानमिह ब्रवीमि ॥१४॥

१६. मरणोत्तरमात्मनोऽसत्त्वे प्रमाणश्रुतेस्तात्पर्य्यनिर्णयः ।

यत्तु प्रवक्ति स्म स याज्ञवल्क्यो न 'प्रेत्य संज्ञेति' तदस्त्यकामे ।
वाक्यं, य आत्मा क्वचिदस्त्यकामो न प्रेत्य संज्ञा भवतीह तस्य ॥१५॥

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9. The above argument is that of Vaināśikas (Buddhists). If the adhyātmā yajña is stopped, that is if we stop taking food, then the body gets destroyed and along with it, the Ātmā which is like a burning wick of the śarīra dīpa also gets destroyed. This is how they argue.

10. When we tell them that Ātmā does not die but takes up a sūkṣma śarīra, goes to paraloka for enjoying or suffering for its karmaphala, then returns and takes up another śarīra, then they arugue that the Ātmā reduces in size as it comes out from the Karma bandha and if it goes on taking many births every time its size goes on decreasing and ultimately it will reach a stage of non-existence.

11. Again these Buddhists say that just like ākāśadīpa goes on changing according to the changes in the atmosphere surrounding it, in the same way, as the Ātmā goes on taking many births it also goes on changing and ultimately when its Karma bond breaks it does not find a support and it also dies.

12. But we would maintain that the Ātmā is all pervasive and limitless and can never be compared to the flame of the wick in a lamp. The only thing is because the restrictions imposed on it by Karma it gets confined to the śarīra but it never undergoes any change, whatever may be the changes taking place in the śarīra it occupies.

13. The Ātmā can recall incidents which took place years ago. How does it remember all these if it is anitya and gets destroyed the moment it leaves the body? Therefore you have to also assume that Ātmā does not undergo modifications whenever it is subjected to Karmabandhana and then comes out of it to take another birth. Ātmā is nitya and unchanging. To say that it goes on generating a series of secondary samskaras all the time is all meaningless talk.

14. If you say that Ātmā does get destroyed every moment and newer and newer Ātmās go on appearing all the time, then we ask you how then does the Ātmā remember the experiences of the previous Ātmā? But if you say that some extraordinary entity has been present right from the time of the appearance of the first Ātmā upto this time and that is responsible for remembering the past experiences then, you are coming around to our view because the entity you are imagining is what we call Ātmā.

यः कश्चनाकामयमान आत्मा प्राणा न तस्य क्वचिदुत्क्रमन्ते ।
संभाव्यतेऽत्रैव लयस्तु तेषां ब्रह्मैव तद् ब्रह्म तदापि याति ॥१६॥

मुख्यो य आत्मा परमश्चिदात्मा स कामतः सोमरसान्वितः स्यात् ।
स कामतः सूर्य्यरसान्वितः स्यात् स कामतो भौमरसान्वितः स्यात् ॥१७॥

अमी परिच्छिन्नतमास्त्रयो रसा असीम्नि चिद्भूम्नि हिताः स्वयोगतः ।
दधत्यवच्छेदमसन्तमात्मना घटो घटव्योम्नि यथाऽवकल्पते ॥१८॥

तेषां रसानामपवर्जनादिदं विशुद्धचिन्मात्रमिहावशिष्यते ।
विभौ गतिर्नास्ति ततो निरावृतं चिद्ब्रह्म चिद्ब्रह्म तदाऽपि याति तत् ॥१९॥

यो नैहिकान् कामयते तु कामान् ततोऽवृक्ताः पृथिवीरसाः स्युः ।
स्वर्ग्यान् स कामान् लभतेऽथ पृथ्व्यां नैतस्य जन्मास्ति, स मुक्त आत्मा ॥२०॥

16. The meaning of Śrutivākyas which are stated to deny the existence of Ātmā after death.

15-16. Two contradictory statements appear in Bṛhadāranyakopaniṣad. When the Śruti says, "न प्रेत्य संज्ञास्ति". If it is taken in isolation then it means that there is no such thing as Ātmā after death. In another place the Śruti says, "प्राणमनूत्क्रामन्तं सर्वे प्राणाः अनूत्क्रामन्ति" which means that Ātmā goes to Paraloka and along with it other pranas also follow. Ojha explains this contradiction.

In the former case the Śruti refers to an Ātmā which has wiped out all Karma, Vāsanās through nivṛttikarma and is completely free from any desire. In this case Yajñavalkya says elsewhere "न तस्य प्राणाः उत्क्रामन्ति इहैव समविलीयन्ते". That is, such a Jñāni does not undergo any Ātmagati. It gets merged with Brahman here itself. It is in this case the Śruti "न प्रेत्य संज्ञास्ति" applies.

On the other hand, those whose Karmavāsanās remain and the Ātman is not free from any desires, they have to go undergo Paralokagati. It is in his case Yājñavalkya says "प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति".

17. The chief Ātmā functioning in our body is Cidātmā. It is also called Avyayātmā. It is this Ātmā which is subjected to Māyā bala and which develops desire though originally it was an all pervasive niṣkāma Ātmā. Because of Kāmanā it acquires Soma rasa which comes from the moon and forms Mahānātmā in us. The same Cidātmā again because of desire acquires Saurarasa which forms our Vijñānātmā. It again acquires Bhaumarasa which forms our Prajñānātmā. Thus Cidātmā out of desire acquires Mahānātmā, Vijñānātmā and Prajñānātmā and remains with them all the time.

18. These three confined rasas viz. Mahānātmā, Vijñānātmā and Prajñānātmā attach themselves to the Cidātmā which is limitless pure Rasa and produce an apparent limitation on it just like ghatākaśa is produced in a pot. Actually this is only apparent and Cidātmā remains as free as it was before.

19. Just like through Pravṛtti Karma Cidātmā gets confined to the three rasas it can get rid of the rasas through Nivṛtti Karma and remain single in its original pure form. This is called Kṣīnodarka Mukti. Here Nivṛtti Karma means Tapas, starving etc. This is also called Aparāmukti. The Mukti here means this Cidātmā merges with the Akhanda Cidbrahman. It gets rid all bonds of samsāra and just like in the case of ghatākāśa Akhandākaśa merges when the pot is broken, the Cidātmā just becomes one with the all pervasive Cidbrahman. In such a case where is the question of this Ātmā having Paralokagati?

20. The person who through good deeds gives up all desires for earthly things becomes free from

नामुष्मिकान् कामयते च कामान् ततोऽपवृक्ता द्युरसा अपि स्युः ।
स ब्राह्मणस्पत्यमितः स्वलोकं पृथ्व्यां च सूर्य्ये च न याति भोगम् ॥२१॥

कामैरशेषैरपवृज्यमानः संपद्यते शुद्धतरश्चिदात्मा ।
विहाय कर्म्माणि च नामरूपे पराव्ययेनैति स एकभावम् ॥२२॥

तथा च गाथा श्रूयते–

१- "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते" ॥२३॥ (कठोप. ६/१४)

अथापि वा चित् प्रकृतिः समस्तो भावश्चितः सर्वविधा रसास्ते ।
अविद्यया संप्रभवन्ति, विद्यातिशय्यतः स्वां प्रकृतिं गताः स्युः ॥२४॥

विद्यातिशय्यात् क्रमशश्च कामाः परा हताः स्युर्निखिला रसास्ते ।
चिद्रूपतां यान्ति, ततोऽखिलास्ते प्राणा इहैव प्रलयं व्रजन्ति ॥२५॥

तथा च गाथा श्रूयते–

१- "विद्यया तदारोहन्ति यत्र कामाः पराहताः ।
न तत्र दक्षिणा यन्ति नाविद्वांसस्तपस्विनः" ॥२६॥

Pārthivarasa and therefore he is no longer attracted towards the earth after leaving the body. He goes to Svargaloka and enjoys all the sukhas of that loka. Since he does not return to the earth he becomes Muktātmā.

21. If he gives up all desires of Svargaloka also he leaves the Sauraloka and moves up as a super human being to Bṛhmaṇaspati loka and has no connection with either Sūryaloka or Pṛthivīloka.

22. Such an Ātmā is completely free from all desires and has become pure Cidātmā. He gives up all Karmas, nāma and rūpa and becomes one with the all pervasive Akhāndavyaya (Parāvyaya).

23. Quoting from Kathopaniṣad Ojha says when all the desires are removed from the Ātmā, he becomes immortal and becomes one with Brahman here itself.

Ojha closes discussion on Kṣīṇodarka mukti here and passes on to Bhūmodarka mukti.

24. The primordeal substance which is responsible for bringing this samsāra into existence is called Cit. It is also called Prakṛti. It is Pravṛtti Karma that creates everything from Citprakṛti. Pravṛtti Karma goes by the name Avidyā. If Nivṛttyātmaka Karma takes place, it is Vidyā and then everything goes through the Pratisancarakrama and returns to original Prakṛti state. In the former case Bahisciti takes place and in the latter case Antaściti takes place.

25-26. In the next case because of Vidyā, all desires of Ātmā cease to exist and everything becomes oriented towards Prakṛti state. That is the Cidātmā which was small assumes an all pervasive Brahmabhāva state, which is called Bhūmābhāva. It is in the case of these Ātmās Yājñavalkya says "न प्रेत्य संज्ञास्ति, न तस्य प्राणा उत्क्रामन्ति । इहैव समवलीयन्ते" This is called Bhūmodarka Mukti. All the rasas are destroyed and everything is converted into Cidrūpa and all the prāṇas get dissolved here itself. The Śruti says they go up because of Vidyā. Those who follow the path of the pitṛs, or those who are neither blessed with Vidyā or Tapas cannot reach that state.

Ojha closes the discussion on Bhūmodarka mukti here.

१७. प्रेत्यात्मनः सुखदुःखावश्यंभावः ।

यत्तूच्यते प्रेत्य सुखं न दुःखं स नूनमज्ञानकृतः प्रलापः ।
आत्मास्ति चेत् प्रेत्य, तदास्य न स्याद् दुःखं सुखं वेति न संभवोऽस्ति ॥१॥
प्रेत्यैष आत्मा समनाः सहेन्द्रियः संस्कारवानित्यवदन् महर्षयः ।
तत्रेन्द्रियाणां विषयेषु वृत्तयः स्युर्वेदनीये मनसस्तथा धियः ॥२॥

१८. सांपरायिकाणां गति-मार्ग-लोकानां नान्तरीयकता ।

आत्मास्ति चेत् तस्य गतिश्च यात्रा मार्गश्च लोकोऽपि च संभवेयुः ।
स्थानच्युतिस्तस्य गतिः स लोको यत्र स्थितिर्यत्र गतेर्निवृत्तिः ॥१॥
मार्गप्रभेदाद् गतिलोकभेदो लोकप्रभेदाद् गतिमार्गभेदः ।
गतिप्रभेदाच्च तयोः प्रभेदो नान्योन्यमन्योन्यविनाकृतं स्यात् ॥२॥

१९. मार्गरम्भणानि ।

कर्म्माणि(१) कालाश्च(२) शरीरनाड्योऽ(३)न्तरिक्षनाड्यो(४)ऽप्यतिवाहकाश्च(५) ।
एभिः कृतः पञ्चभिरस्ति योऽध्वा तेनायमात्मा क्रमते परत्र ॥३॥
विद्यापि कर्म्मेव गतौ निमित्तं प्रपद्यते किन्तु तदात्मरूपम् ।
विद्यावशात् कर्म्मबलापकर्षो नैष्कर्म्यविद्याऽऽत्मगतिं रुणद्धि ॥४॥

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17. Ātmā experiences Sukha and Duhkha after leaving the body.

1. The samśayavādins maintain that even accepting that Ātmā exists even after the death of the body, it is meaningless to say that it experiences Sukha and Duhkha. Ojha says that they are wrong. Because Maharṣis say this Ātmā after leaving the body has manas, indriyas, the samskāras go with it. It keeps vṛttis with regard to viṣayas of indriyas and has manas to experience sukha and duhkha.

18. In the case of Ātmā's journey to other lokas after leaving the body, gati, marga and lokas do exist.

1. Ātmā after leaving the body, has gati. It adopts a route which is called its mārga. Wherever it stops for some time it is called loka. Here it completes its onward journey.

2. When the mārgas differ, gati and loka also differ. When the lokas differ gati and mārga also differ. Because the gati changes mārga and loka also change. Thus all the three are mutually connected to each other.

19. The entities which fix the mārgas.

3. There are five causes for Ātmā to adopt a mārga. If all these five are absent, Ātmā does not have gati. It merges with Akhandabrahman here itself. But when the above causes are present then Ātmā has paralokagati. These causes are 1. Karma 2. Kāla 3. Sarīranādīṣ 4. Antarikṣanādīs and 5. Ātivāhikas.

4. Just like the above five are responsible for Ātmā's Paralokagati, Vidyā also is one of the causes

२०. कर्म्माणि ।

देशः कालः पात्रं द्रव्यं श्रद्धेति पञ्चभिस्त्वेभिः ।
सहितो यत्नो जनयति यं संस्कारं तदुच्यते कर्म्म ॥५॥
यैः सा सुषुम्णा गतिरस्ति, वा यैरिडागतिः, पिङ्गलया गतिर्यैः ।
ऊर्ध्वा गतिर्य्यैरधरा गतिर्य्यैः कर्म्माण्यतोऽनेकविधानि तानि ॥६॥

२१. शरीरनाड्यः ।

तिस्रोऽत्र नाड्यो नरविग्रहेऽधरा त्विडा, सुषुम्णाऽन्तरुदक् तु पिङ्गला ।
सुषुम्णयोत्क्रम्य वियत् सुषुम्णया सूर्य्यं गतः स्कम्भमुपैति मुक्तये ॥१॥
नाड्येडयोत्क्रामति यः स दक्षिणां नाड्येडयाऽऽप्तः पितृयाणतो गतिम् ।
भुक्त्वा स्वकर्माणि च कर्म्मशेषतः पुनर्भुवं प्राप्य स जन्मभाग् भवेत् ॥२॥
शारीर आत्मोत्क्रमते त्विडातः स्यात् पिङ्गलातश्च निसर्ग एषः ।
कश्चित् सहस्रेषु कदाचिदेकः सुषुम्णयाऽप्युत्क्रमते विशुद्धः ॥३॥

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in this. But Vidyā directly affects the Ātmā through Karma. So it can be called as Ātmasvarūpa. Because Vidyā enables the Ātmā to get rid of all pollutions and makes it engage itself in Niṣkāmakarma which in turn makes the Ātmā Vidyāsvarūpī and for such an Ātmā there is no gati.

20. Karmas

5. Deśa, Kāla, Pātra, Dravya, and Śraddhā accompanying a purposeful effort, produces samskara in the Ātmā. It is this samskāra that is called Karma.

6. In our body there are three principal nādīs. They are Suṣumṇā, Idā and Pingalā. According to the nature of Karma, Ātmā chooses one of these nādīs for its gati after leaving the body. Those Karmas which enable the Ātmā to choose Suṣumṇā nādi for its path to leave the body then its gati is called Ūrdhvagati. If it chooses Idā nādi and goes towards the sun through Pitrayāna mārga or chooses Pingala nādi and goes through Devayāna mārga towards north, they are also called Ūrdhvagati only.

Karma are of different kinds. Some are called Akarmas, some are Vikarmas and yet some others are Satkarmas. Karma is one of the factors deciding the mārga. There are five factors deciding the nature of Karma. Devayāna is of two kinds. They are Brahmapatha and Devapatha. Pitṛyāna also are of two kinds. Pitṛpatha and Yamapatha. Everyone of the Karmas also are of different kinds. Thus Gatis and Karmas are of many kinds.

21. Śārīrā Nādīs

1. Out of the 72000 nādis (nādis are the routes through which life sustaining substances like blood, oxygen (prāna vāyu) Cetanā, life cells etc. are circulated in the body. We can take that nervous system and nādi system are more or less the same), there are three principal nādis which we have already named. They are Suṣumnā, Idā and Pingalā. Suṣumnā is connected with Sūrya. It is called mahāpatha. Below Suṣumnā on the right we have Idā which is connected to Candra. The third one Pingala is on the left side and goes up.

2. If the Ātmā leaves the body through Suṣumnā, it reaches the sun and then Skambha for mukti.

येषां सुषुम्णा गतिरस्ति तेषामुत्क्रामति ब्रह्मकपालभेदात् ।
तस्येष्यते ब्रह्मपथोऽथ सव्यासव्याङ्गतो देवपथे च पित्र्ये ॥४॥

विद्योदयो यस्य निवृत्तकर्म्मणो निवृत्तकामस्य च शान्तचेतसः ।
तस्याप्यते ब्रह्मपथोऽथ याजिनां तपस्विनां देवपथश्च पैतृकः ॥५॥

"विद्यया तदारोहन्ति यत्र कामाः पराहताः ।
न तत्र दक्षिणा यन्ति नाविद्वांसस्तपस्विनः" ॥६॥

२२. शरीरादात्मोत्क्रमदिग्विभागः ।

हृदयादुत्क्रममाणो ब्रह्मग्रन्थ्यनुगतो वा स्यात् ।
स ब्रह्मरन्ध्रमनु वा ततोऽधरा वा गतिर्वोर्ध्वा ॥१॥

"शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति" ॥२॥

(कठोप० २।३।१६।), (छान्दोग्योप० ८।६।६)

हृदयादात्मोत्क्रान्तो मूर्द्धप्रदिशा प्रयन् रविं याति ।
सूर्य्यज आत्मा स्वकरैः सूर्य्यगृहीतोऽस्ति तत्र दिशि ॥३॥

(At the 21st ahargaṇa, in the Skambha sun is situated). If the Ātmā leaves through Idā and moves up through Pitṛyāṇa on the right (dakṣina), it goes to the appropriate loka, and after enjoying the rewards of its karma, comes back and takes rebirth here.

3. The Ātmās of most of the Pranīs here take Idā or Pingalā route for leaving the body. It is very rare that the Ātmā of a person (who should be a highly elevated soul through Tapas and Satkarma) takes Suṣumnā route to attain Mukti.

4. In the case of the above person whose Ātmā takes Suṣumnā path, the Ātmā leaves the body by breaking open the Brahmakapāla. It reaches directly Skambha and attains Mukti. For others whos Ātmā leaves the body through Idā and Pingala, it takes either Devapatha or Pitṛpatha.

5. Karma is mainly of two types, viz. Nivṛtti Karma and Pravṛtti Karma. Nivṛtti Karma increases the Vidyā part of the Ātmā and Ātmā gets rid of all desires and becomes śānta. It is only such Ātmās reach Brahmapathā to attain Mukti. Those who indulge in Pravṛtti Karma like Yajña, Tapas, Dāna (Iṣtāpurtadatta Karmas) reach Devapathā and Pitṛpathā and go to Svarga.

That is why the saying goes,

"विद्यया तदारोहन्ति यत्र कामाः पराहताः । न तत्र दक्षिणा यन्ति नाविद्वांसस्तपस्विनः ॥"

22. Utkramanadigvibhāga

1. Gati is of two types viz. Ūrdhva gati (moving upwards) and Adhogati (moving downwards). Before the Ātmā leaves the body, all the prānas get concentrated in the hṛdaya region. There is a sudden activity of the prāna there at the time of death and it leaves the body immediately. It either moves up and gets out through the Brahmarandhra on the head. This is Ūrdhvagati. But if it gets out through the Brahmagranthi near the anus, it is called Adhogati.

2. Ojha again quotes here Kathopaniṣad which says, "there are one hundred and one nādis in the

हृदयादात्मोत्क्रान्तो मूलाधारानुगस्त्विमां याति ।
सूर्य्यज आत्मा त्विडया दिशि हि पृथिव्या धृतस्तत्र ॥४॥
हृदयादात्मोत्क्रान्तो वामाङ्गेभ्यस्तनुं यदि त्यजति ।
आत्मा स तेन सत्येनाध्वानं याति पितृयाणम् ॥५॥
हृदयादात्मोत्क्रान्तो दक्षिणगात्रेभ्य उत्क्रमते ।
आत्मा स तेन सत्येनाध्वानं देवयानमियात् ॥६॥

२३. अन्तरिक्षनाड्योऽशानुक्रमतो विभक्ताः ।

यावत् खगोलं परितोऽवलोके तत् पञ्चधा भक्तमितः प्रतीमः ।
पृथ्वी परिक्रामति सूर्य्यमेतं येनाध्वना मध्यमभाग एषः ॥१॥
भूमार्गतो भूः कुटिला, ध्रुवद्वयान्तर्वैषुवं मध्यममण्डलं भुवि ।
ततश्च वृत्तत्रयमस्ति दक्षिणे तथोत्तरे, सप्तसु दृश्यते रविः ॥२॥
द्वादशाष्टचतुरंशतः क्रमाद् वैषुवादुदगवाक् त्रयं त्रयम् ।
छन्दसां भवति तैश्च सप्तभिश्छन्दितो रविरुदूह्यते हयैः ॥३॥

hṛdaya region. Of them one passes through the head. The Ātman leaving the body through that nādi attains immortality. The others lead only to births again."

3. The pure Ātman which leaves the hṛdaya region reaches the head and leaves the body. It reaches Sūryaloka. Because it has its origin in the sun, it remains tied to the sun. The sun's rays attract it towards it and the Ātmā has to take that direction only after leaving the body through Brahmarandhra.

4. On the other hand the Ātman which has only Pravṛtti Karma to its credit leaves the hṛdaya region and moves in the downward direction. It leaves the body through the mulādhāra towards the earth. Because it leaves through Idānādi and that is tied to the earth, this Ātman has to move towards the earth. That is why, the Upaniṣad says it goes to Asurya lokas.

5. In the same way when the Ātmā leaves the body from the left side, it takes Satyamārga and reaches Pitṛyāna mārga.

6. When the Ātmā leaves the body from its right side, then again it takes satyamārga and reaches Devayāna mārga.

23. Division of Antarikṣanādīs

Having come out of the body, the Ātmā has to move through some Antarikṣa nādī. Ojha now takes up discussion of these.

1. The celestial sphere can be conveniently analysed in five sections. The central section consists of the region which is situated on either side of celestial equator upto the extent of 24 degrees in the northern side and 24 degrees on the southern side. Though the sun is stationary and earth goes round the sun, for one situated on the earth, it appears that the sun is moving. During a year he moves upto 24° north of the celestial equator to 24° south of the same. His apparent path on the celestial sphere is called Ecliptic. It is thus confined to the central section of the celestial sphere.

2-3. As the sun moves in the celestial sphere, his declination goes on changing. He reaches the

तावत् सुषुम्णाऽग्निमयी तु नाडी वैश्वानराख्यः प्रथते स मार्गः ।
भौमाग्निसूर्य्याग्नितदन्तराग्न्युद्घर्षात् स वैश्वानर आचितोऽग्निः ॥४॥
भूगर्भतस्तूत्क्रमतेऽङ्गिरोग्निः सूर्य्यादिहायाति हिरण्मयोऽग्निः ।
विश्वानराभ्यां जनितोऽग्निरन्यो वैश्वानरो याति दिवं भुवं च ॥५॥
द्विन्यूनपञ्चाशदमुष्य मार्गस्यांशाः परिव्याप्तिरवागुदग्भ्याम् ।
अवाक् ततोऽष्टादश ये दिवोंऽशा अगस्त्यभान्ताः पितृयाण एषः ॥६॥
सोमाः सदोर्ध्वात् प्रचरन्त्यधस्तात् पृथ्व्यां प्रविष्टाः प्रचरन्त्यवाच्याम् ।
सूर्य्योऽभिजिद्भानुदिशि प्रचारात् पृथ्व्यां प्रविष्टाः प्रचरन्त्युदीच्याम् ॥७॥
इडास्ति सा सोममयी तु नाडी सोमा य ऊर्ध्वादध आचिताः स्युः ।
सोम्या हि सर्वे पितरस्ततोऽयं मार्गः प्रसिद्धः पितृयाणनाम्ना ॥८॥

equator twice in a year, one on March 21st and again on September 23rd. The first is called Vernal Equinox and the second one is called Autmnal Equinox. The sun reaches extreme north declination on June 22nd and extreme south declination on December 22nd. The former position is called summer solstice and the latter is called winter solstice. The Vedic seers identified seven distinct paths of the sun in the celestial sphere during a year. They are three on the northern side of the celestial Equator and three on the southern side of the Equator and one on the Equator. The northern and southern paths are 12° N and 12° S, 20° N and 20° S and 24° N and 24° S. These are the seven chandas of the movement of the sun. They are also called the seven horses of the sun. The actual declination spans of these paths on each side are 12 degrees, eight degrees and four degrees respectively.

4. This span of 48 degrees of the celestial sphere centred at the equator is called suṣumṇa nādi. It is Agni mayī all the time. It is called Vaiśvānara mārga. There is movement of prāṇa and Apāna downwards and upwards. The prāṇa that comes down from the heaven (Dyau) is called prāṇa. That which belongs to the earth and moves up is called Apāna. The prāṇa which is between the earth and heaven is called Vyāna. This moves sideways. It is the interaction of these three prāṇas in the central part that produces a new Agni around the Agni region of 48 degrees span, called Vaiśvānarāgni.

5. From the centre of the earth, the Agni that moves up is named Angiras Agni. The Agni that comes down to the earth is called Hiranmayāgni. Āditya, Vāyu and Angiras are the rulers of the three lokas viz. Dyuloka, Antarikṣa loka and Pṛthivī loka. These rulers are called Naras also. Because Vaiśvanarāgni is produced by the interaction of three Naras of the Viśva it is called by that name.

6. We have already identified the central span of 48 degrees (24 degrees north to 24 degrees south) of the equator with Suṣumnā nādi. From 24 degrees south to 42 degrees south, the section of 18 degrees span extending upto the small circle on which Agastya nakṣatra is located, is called Pitṛyāṇa.

7. Soma belongs to Parameṣthi loka which is north of Sūrya loka. Therefore Soma constantly moves towards the south and reaches the Sūrya loká and also Pṛthivī loka. On the other hand the Agneya prāna which reaches the earth from the sun gets back and moves towards north. In other words Soma moves from north to south and Agni moves from south to north. Here Ojha says Sūrya goes round Abhijit nakṣatra.

8. The Idā nādi goes from north to south and is of Soma form. The Ātmās which travel in this Soma path are called Pitṛs. That is why Pitṛs are Saumya prāṇas and therefore the mārga which is located in the south is called Pitṛyāṇa.

स धूममार्गः स च कृष्णमार्गस्तेनाध्वनैवोत्क्रमते तु रात्र्या ।
ज्योतिर्म्मयोऽप्यस्ति य एनसाऽघैर्वृतः कृतः कृष्ण इवैष आत्मा ॥९॥

अष्टादशांशा अयनात् तु दक्षिणाः स कृष्णमार्गः पितृयाणसंज्ञकः ।
यत् त्रिंशदंशेऽयनतोऽस्त्यगस्त्यभं स्थौल्यात् कृतं तत्तु दिशोपलक्षकम् ॥१०॥

ततः कदम्बोऽस्ति जिनान्तरेऽधरो यो वृत्तपादे (९०) पृथिवीपरिक्रमात् ।
कदम्बमेतं परितो जिनान्तरे यावान् प्रदेशो नरकः स उच्यते ॥११॥

इत्थं यथा मध्यविभागतोऽधस्तथा विभागास्तत एव चोर्ध्वाः ।
तावत्प्रमाणाः क्रमतो निरुक्ता लोकास्त्रयस्ते कथितास्तथा हि ॥१२॥

सूर्य्यं परिक्रामति भूमिपिण्डो येनाध्वना सोऽस्ति च भूमिलोकः ।
भूलोकतोऽस्मादुभयोर्दिशोर्द्वौ मार्गौ मतावात्मविनिष्क्रमाय ॥१३॥

यथा त्वधस्तात् पितृयाण उक्तस्तथोपरिष्टादिह देवयानः ।
अष्टादशांशा अयनादिहोर्ध्वाः स देवयानः स च शुक्लमार्गः ॥१४॥

सा पिङ्गला सूर्य्यमयी तु नाडी तत्रादितेया ध्रुवमाचिताः स्युः ।
ये देवयानावधयो निरुक्ताः सप्तर्षयस्तेऽप्युपलक्षकाः स्युः ॥१५॥

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9. Pitṛyāṇa mārga is called Dhūma mārga or Kṛṣṇa mārga. Our Ātmās have their origin in Sūrya and therefore they are jyotirmaya. When it is polluted by pāpa karmas, its jyotis is completely covered and therefore it becomes Kṛṣṇa and has to follow the Kṛṣṇa mārga after leaving the body.

cf. "उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम् । पितृयाणः स वै पन्थाः वैश्वानरपथाद्बहिः ॥" (वायुपुराणम्)

10. In this verse Ojha points out though the Purāṇa says that the Pitṛyana lies north of the location of Agastya nakṣatra, it does not mean that the width of Pitṛyāna is 30 degrees in the southern hemisphere. Actually it is only of 18 degrees in width and not of 30 degrees in width. Because there is no other bright star in the southern hemisphere in the vicinity it has been used as a direction indicator.

11. If we describe a small circle in the celestial sphere with north pole as centre and radius 24 degrees (that is, if we describe small circle passing through 66 degrees north) it is called Kadamba. A similar small circle with south pole as centre is called Naraka.

12. Just like there are three divisions in the south, there are three divisions in the north also. These three sub divisions correspond to three lokas viz. Pṛthivi, Antarikṣa and Dyuloka.

13. The region comprising the path of the earth's movement round the sun is called Bhūmi loka. Just outside this loka two māargas exist for the Ātmā to get out of Bhuloka (viz. Pitṛyāna and Devayāna).

14. Devayāna which is called Śukla mārga is situated in a belt of 18 degrees width outside the Tropic of Cancer. Thus the division of the celestial sphere consists of three in the southern hemisphere and three in the northern hemisphere.

15. That Sūryanādi which touches the Candra loka and goes up is called Suṣumnā nādi. That Sūrya nādi which moves up above the Suṣumnā nādi is called Pingala nādi. That which goes below the Suṣumnā nādi is called Idā. Of these the Pingala nādi which goes towards north is the real Sūryamayī nādi. It represents the sūryaraśmis (rays).

अधो यथा सोमरसानिडाख्यानारूढ आत्मैति गतिं तदीयाम् ।
तथेह चारुह्य स पिङ्गलाख्यानादित्यरश्मीनुपरि प्रयाति ॥१६॥
एते गती द्वे अपि शुक्लकृष्णे सामान्यतः सर्वजनेषु विद्यात् ।
जिनान्तरे यस्तु कदम्ब ऊर्ध्वः स वृत्तपादेऽस्ति च भूमिमार्गात् ॥१७॥
दिव्येष नाको ध्रुवतो जिनान्तरे स स्कम्भमूर्धाऽस्ति रवेः शिरोदिशि ।
स चोत्तमः स्वर्ग इह प्रयाति चेन्नावर्ततेऽसौ पुनरत्र भूतले ॥१८॥

२४. अन्तरिक्षनाड्यश्चन्द्रानुक्रमतो विभक्ताः ।

य एष चन्द्रः परितो धरित्रीमिमां चरत्यस्य च वर्त्म यावत् ।
या सूर्य्यनाडी पृथिवीसगर्भा तामेव धीरा ब्रुवते सुषुम्णाम् ॥१९॥

The Purāṇa says,

नागवीथ्युत्तरे यच्च सप्तर्षिभ्यश्च दक्षिणम् । उत्तरं सवितुः पन्था देवयानस्तु स स्मृतः ॥

In this again, the mention of Saptarṣimandala is only a direction indicator for locating Devayāna just like Agastya nakṣatra is mentioned as only a direction indicator for Pitṛyāna.

16-18. The Idā nādi which goes below suṣumnā nādi is of Soma form because it is connected with Candra. The gati of Ātmā which moves through Idā is said to attain 'Adhogati' downward gati or Adhamagati. That which moves through Pingala nādi which is Sūryamayī, attains Uttamagati blissful gati. In this way there are two principal mārgas for ordinary souls and they are Śukla mārga and Kṛṣṇa mārga. It is these that the Śruti refers to, in the following ṛk.

"द्वे स्त्रुती अश्रृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥"
(ऋ.वे. 10.88.15)

The Śruti says, Sūrya is father and Pṛthivī is mother. In between these whatever path is followed by the Ātmā after separation from the physical body fall under two classes. One is for going to Pitṛloka and the other for going to Devaloka. These two routes are prescribed for the Jīvas after death. The Gītā keeping in mind that Śukla mārga also takes to Brahmaloka says that the Ātmā pursuing Śukla mārga does not return and when it pursues Kṛṣṇa mārga it returns to the earth and takes birth again. It says,

"शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते । एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ (भ.गी. 8.26)

The small circle which marks the commencement of the Kadamba region (24 degrees from north pole) which extends upto north pole is one fourth in size of the great circle representing the path of earth when it goes round the sun. (Here जिन probably means 24). This Kadamba is called Divya Nāka (svarga). This Nāka extends upto 24 degrees and is right above the sun and is at the top of the Skambha which is nothing but a vertical column of Agni projecting above the sun. It is called Uttama Svarga and those who reach this svarga do not return to the earth.

24. Antarikṣa nādis are divided according to moon's movement

19. Just like earth goes round the sun, in the same way moon goes round the earth. When the moon goes round the earth, its path gets into contact with Saura nādi through the earth which goes round the sun. This is the suṣumnā nādi for the moon.

नाड्यस्तु यावत्य इतः स्युरूर्ध्वास्ताः पिङ्गला नाम सहस्ररश्मेः ।
तस्यैव यावत्य इतोऽधराः स्युस्ता वा इडा नाम वदन्ति वृद्धाः ॥२०॥

२५. पृथिवीपृष्ठादात्मोत्क्रमदिग्विभागः ।

पृथिवीपृष्ठादात्मा चरेत् प्रतीचीमवाचीं वा ।
प्राचीमपि वोदीचीमाद्यौ नरकौ परौ स्वर्गौ ॥२१॥

पृथिवीपृष्ठादात्मा लोकालोकानुविशमेयात् ।
यावत् स विप्रकर्षं याति लभेताधिकं दुःखम् ॥२२॥

"असूर्य्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः" ॥२३॥ – (ईशोप० ३)

पृथिवीपृष्ठादात्मा संभवतोऽधः स दक्षिणां गच्छेत् ।
यावत् स विप्रकर्षं याति लभेताधिकं दुःखम् ॥२४॥

अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसोऽबुधो जनाः ॥२५॥ – बृहदा० उप० ४।४।११ ।

पृथिवीपृष्ठादात्मा संभवतः सूर्य्यदिशमेयात् ।
यावत् स विप्रकर्षं याति लभेताधिकं स सुखम् ॥२६॥

20. The nādīs which are above this Suṣumnā nādī, are called Pingalā nādīs. This would mean that Pingalā nādī has direct contact with the sun's rays while Suṣumnā nādī has contact with only through Parthivāgni. Those nādīs of the moon which go below the Suṣumnā nādī are called Idā. This is what wise men say.

25. Division of Utkrama directions with respect to Earth.

21. When the Ātmā leaves the body, it can move in any of the four directions. West and south take the Ātmā to Naraka and east and north take the Ātmā to Svarga.

22. Ātmā belongs to Sauraloka. Its journey in a direction which will take it farther and farther away from the sun will result in its getting less light and therefore will be subjected to sufferings. For example its moving in the west direction will subject it to suffering.

23. That is why the Upaniṣad says,

"असुर्या नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्यभिगच्छन्ति ये के चात्महनो जनाः ॥" (ईशोप. 3)

24. If the Ātmā after leaving the body moves down in the south direction, it will be farther and farther away from the Svarga region which is situated in the north. This will mean that it will be put to lot of misery.

25. The Śruti says that the lokas in the south are devoid of Ānanda and are full of darkness and only people who are affected by Avidyā go to these lokas after death. Ojha quotes the relevant Śruti (Bṛ. Up. 4.4.11).

26-27. If on the other hand the Ātmā after leaving the body moves in the northward direction, it gets nearer and nearer to the Kadamba region where it will enjoy immense happiness. Thus if it moves

पृथिवीपृष्ठादात्मा संभवतोऽप्युत्तरां दिशं प्रेयात् ।
यावत् स विप्रकर्षं याति लभेताधिकं स सुखम् ॥२७॥
आदित्ये यः पुरुषः सोऽहं, सूर्य्यादुपैति नः प्राणः ।
यावत् सूर्य्याद् दूरं याति प्राणः प्रहीयते तावत् ॥२८॥
प्राणोऽपहीयमानः क्रमतः कृच्छ्राणि भावयति ।
स हि सूर्य्यसंनिकर्षाद् भूयान् लब्धः सुखं तनुते ॥२९॥
आनन्दचित्सदात्मा नाकमनूदक् परोरजा जयति ।
दक्षिणदिशि प्रयातास्ततः क्रमाद् विप्रकृष्यन्ते ॥३०॥
उत्तरदिशि तु गतानामात्मा बलवान् प्रसन्नतामेति ।
तत्तद्दिशि गतिहेतुर्विद्या कर्म्मेति विद्यया विद्यात् ॥३१॥

२६. आतिवाहिकानि ।

अथ देहादुत्क्रान्तः पदमाप्यं यावताप्नोति ।
पर्वाणि पञ्च तावति पथि तान्येवातिवाहिकानि स्युः ॥३२॥

in the eastern direction it is exposed to more light because it is the direction of the sun and therefore it enjoys happiness. That is why these regions are called Svargas.

28. The Śruti says that sun is the Ātmā of all prānīs in the Jagat and is the Cakṣus (organ of vision) for Mitra, Varuna and Agni.

"चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥" (ऋ.वे. 1.115.1)
"प्राणः प्रजानामुदयत्येष सूर्यः ।" (प्रश्नोप. 1.1.8)

That is why Ojha says, our prāṇa has its origin in the sun ("योऽसौ सोऽहम् योऽहम् सोऽसौ") the farther away it moves from the sun, the greater depletion it will suffer.

29. On the other hand when the Ātmā reaches the sun's vicinity, it gets rid of its duhkha and grows in strength and experiences sukha.

30. The Satcidānandamaya Bhagavān Svayambhu is situated in north Nāka. It is his presence there that is responsible for the happiness of Ātmās who are inside his region of influence. On the other hand Ātmās moving towards south move farther away from his region of influence and hence cannot experience happiness.

31. Those Ātmās which move towards the northern direction get stronger and enjoy more and more Ānanda. Only Vidyā and Karma can enable the Ātmā to move in that direction.

26. Ātivāhikas

32. What are Ātivāhikas? Oha explains in this verse. When the Ātmā leaves the body and moves in the destined direction to reach its destination, there are some resting places on the way. These are called Ātivāhikas.

Actually the Devatas like Agni who are situated in the route constitute Ātivāhikas. Actually they

१ २ ३ ४ ५
अर्चिरहः सितपक्षोऽप्युदगयनं वत्सरः सौरः ।
एतेऽतिवाहकाः स्युस्ते त्विह विक्षेपनोदनाः प्राणाः ॥३३॥
१ २ ३ ४ ५
देहाद् भुवोऽब्जपथतः पृथ्वीपथतो बृहत्साम्नः ।
सूर्य्यदिशावच्छिन्ने ज्योतिषि सौरेऽग्निरेष संक्रमते ॥३४॥
१ २ ३ ४ ५
देहाद् भुवोऽब्जपथतः पृथ्वीपथतोऽथ राजनात् साम्नः ।
भूमिदिशावच्छिन्ने ज्योतिषि चान्द्रेऽग्निरेष संक्रमते ॥३५॥

२७. अतिवाहकसंयोगहेतवः कालाः ।

सूर्य्यज्योतिषि चान्द्रज्योतिषि वाऽग्निर्यदेष संक्रमते ।
दिग् विक्षेपप्राणाः कालाः संयोगहेतवस्तत्र ॥३६॥

ज्योतिरहः सितपक्षोऽप्युदगयनं वत्सरः सौरः ।
एतेऽतिवाहकानां संयोगायोपयोगिनः कालाः ॥३७॥

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guide the Ātmās going along that route and help them to reach their destination. They are the rulers of that section of the route and hence they are called Ātivāhikas. They are called Parvas of the route and there are five such parvas.

33. These Ātivāhikas are 1. Arcis 2. Day 3. Śuklapakṣa 4. Uttarāyana and 5. Saura Samvatsara. They are actually prāṇas which ride on the Ātmās and forcibly induce them to take their destined routes. That is why they are called Ātivāhikas.

34. When the Ātmā leaves the body it is first exposed to sunlight that comes down to us and gets returned to the atmosphere as scattered light. Then the Ātmā moves in the light of the day i.e. in the illuminated portion of the earth. When it gets out from the sunlight of the earth, it gets into moon light zone i.e. it moves in the light of Śuklapakṣa. Then it moves in the light of Uttarāyana. Then it gets into the light Bṛhat Sāma mandala of the sun which is called Saurasamvatsara. Thus the modified states of Saurāgni act as Ātivāhikas of the Ātmā in its route.

35. The above pertains to Śuklamārga. When the Ātmā takes to Kṛṣṇa mārga after getting out of the body it enters a zone of darkness called Vidhūma. Then it moves in the shadow region (Ratri) of the earth. Then it catches hold of Dakṣināyana. Then it gets into the Sāma mandala of the moon and ends its journey.

27. Times causing Ativāhaka samyoga.

36. Samvatsara jyotis, Cāndrajyotis have repeated preiods of occurrence in any place when they coincide with the time of Vikṣepana prāṇa (Ātivahikas) acting on the Ātmā moving in a particular direction then the Ātmā takes definite routes to reach the destination. If it is moving towards the east, the Ātivāhikas will be Arcis etc. If it is moving towards the west it will be Dhūma etc. Similarly the Daksinayana, Uttarāyana, day, night etc. becomes the samyoga times of Ativāhikas. That is if the Ātmā leaves the body during day, it takes to Devayana mārga. If it is in the night, it takes Pitṛyāna mārga and so on.

37. Jyotis, Ahas, Śukla pakṣa, Uttarāyaṇa and Saurasamvatsara are very favourable times because the Ātmā leaving at these times moves in the northward direction and enjoys happiness.

२८. आत्मगतौ कर्म्मणां मुख्यनिमित्तत्वम् ।

एषामपि तु चतुर्णां मुख्यो हेतुः प्रतीयते कर्म ।
आत्मनि यो गतिहेतुः संस्कारः कर्मनामा सः ॥३८॥

येऽरण्यगा ब्रह्मविदस्त्वकामा यज्ञस्तपोदानमितो निवृत्ताः ।
ते देवयानस्य पथोऽतिवाहानाप्त्वा रविं ब्रह्मपथेन यान्ति ॥३९॥

"विद्यया तदारोहन्ति यत्र कामाः पराहताः ।
न तत्र दक्षिणा यन्ति नाविद्वांसस्तपस्विनः" ॥४०॥

येऽरण्यगाः कामविरक्तचित्ता यज्ञस्तपोदानमिति प्रवृत्ताः ।
ते देवयानस्य पथोऽतिवाहानाप्त्वा रविं शुक्लपथेन यान्ति ॥४१॥

ग्रामे वने वा यदि कामवश्या यज्ञस्तपोदानमिति प्रवृत्ताः ।
ते चातिवाहान् पितृयाणमार्गस्याप्त्वा विधुं कृष्णपथेन यान्ति ॥४२॥

ग्रामे स्थिताः कामवशाः सुवृत्ता इष्टे च पूर्ते च रताश्च दत्ते ।
ते चातिवाहान् पितृयाणमार्गस्याप्त्वा यमं कृष्णपथेन यान्ति ॥४३॥

इति गतिमार्गरूपाणि

२९. आत्मगतिभेदाः ।

गतिस्त्रिधा ब्रह्मपथे विशिष्टा, सामान्यतो द्वे अवरे भवेताम् ।
सा देवयाने पितृयाण एवं ते कर्मणा, कर्मनिवृत्तितोऽन्या ॥४४॥

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28. Karmas constitute chief nimittas (eventual causes) in Ātmagati

38. More than the four causes viz. Dik, Vikṣepaṇa, Kala and Samyoga, it is Karma that is the decisive factor in Ātmagati. Deśa, Kāla, Dravya and Śraddha are the five things which should go together in Karma which produces a Samskāra in the Ātmā. Actually it is this Vasanāsamskāra that goes under the name Karma. In other words if Karma cannot produce a Samskāra in the Ātmā, it is no Karma at all. Ātmagati is mainly decided by this Vasanāsamskāra.

39. Those who engage themselves in Satkarma which is Niṣkāma Karma and leave away Kāmya Karma like Yajña, Tapas, Dana, and resort to Nivṛtti Karma or Vidyāsamuccita Karma they become Brahmavits and when their Ātmā leaves the body, they take Devayāna mārga and reach the Sauramandala and then take to Brahma patha and attain Mukti.

40. Ojha again quotes Śruti vākya in support of his statement.

41. Those who go to forest after giving up all kāmanās and do Yajña, Tapas, Dāna, they reach only Sūrya loka through Devayāna and Śukla mārga. They do not take Brahma patha.

42. Those who indulge in Pravṛtti Karma and do Yajña, Tapas and Dāna, they are taken by Dhūma etc. and pass through Pitṛyana and take Kṛṣṇa mārga. They finally reach Candra mārga and go to the appropriate Svarga loka thereafter.

43. Those family men who perform prvṛtti karma like Iṣta, Āpūrta and Datta take Pitṛyāna and reach Yama loka through Kṛṣṇa mārga.

१ २ ३
स्यादुत्तमस्वर्गगतिस्तु कामप्रनाकयोर्ब्रह्मपथेन मुक्त्यै ।
१ २ १ २
द्वौ देवयानौ हवनीयसूर्य्यौ यमोऽप्यसूर्य्यः पितृयाणभेदौ ॥४५॥
१
इतः प्रभिन्ना त्वगतिः पृथिव्यां पिशाचयोनिर्बहुदुःखभाजाम् ।
२
हृद्ग्रन्थिभेदात् त्वतिकामहानाद् ब्रह्माप्ययोऽत्रैव न चोत्क्रमोऽस्य ॥४६॥

29. Ātmagatibhedas

44. Ātmagati which is essentially determined by Karma is broadly of three categories. That which finally takes the Ātmā to Brahmapatha leading to Mukti is called Viśiṣtā gati. The other two are called Samānya gatis. One takes the Ātmā through Devayāṇa and the other takes the Ātmā through Pitṛyāṇa. The samānya gatis are for people who perform Vidyāsamuccita pravṛtti karma (Yajña, Tapas and Dāna) and who perform Vidyānirapekṣa Pravṛtti Karma (Iṣta, Parta and Datta). The former take Devayāna and the latter take Pitṛyāṇa. In the case of first gati Naiṣkarmya Karma fixes the route of the Ātmā which attains mukti.

45. The region between 17th Ahargaṇa and 25 the Ahargaṇa in the Vaṣatkāramandala of Pṛthivī contains the seven svargas. It is a vertical column of Agni and is named Skambha in the Veda. At the top of it is Nāka or Kadamba region which is a circle of radius 24 degrees and the North pole goes round this circle and completes one round in 24,000 years. This Nāka is the highest place occupied by Viṣnu. That is why the Śruti says,

"तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥" (ऋ.वे. 1.22.20)

The Svarga that is situated at the 25th Ahargana is called Uttama Svarga. Śruti names it as कामप्रलोकः or Aśokamahimasvarga. In Purāṇas it is known as 'Apunarmāra' (यत्र गत्वा न पुनर्म्रियते) and that is why it is called Uttama Svarga, in Trināciketa Svarga. Therefore here actually two svargas, one is Nāka or Kadamba and another Uttama svarga. We can call these as Nāka and Kāmapra.

Just like there are two svargas where Mukti of the Ātman take place, in the same way, Devayāna has two parts viz. Āhavanīya and Sūrya sthānas. The first one is situated in the 17th ahargaṇa and the second one is situated in the 21st ahargaṇa. In the same way Pitṛayāṇa also has two places one is Yama loka which is partially illuminated by sun light and the other is Asūrya loka which is completely devoid of sun light. Yama loka is identical with regions in Saturn illuminated by sun and the latter are those regions in the solar system where there is total absence of sun light.

Thus Brahmapatha has two sthānas 1. Kamapra loka (25th ahargaṇa) 2. Nāka (Kadamba). Devayāna has two sthānas. 1. Āhavanīya (17th ahargaṇa) 2. Sūrya (21st ahargaṇa) Pitryāna has two sthānas 1. Yama loka 2. Asūrya loka.

This is what Ojha says in this verse.

46. Apart from the three gatis mentioned above there is another which goes under Agati. This is considered as the worst gati and the Ātmā is supposed to reach piśāca yoni here itself and is subjected to immense suffering. On the other hand there is another kind of Agati where a person indulges in niṣkāma karma and all his bondages to samsāra get broken here itself. His Ātmā does not undergo any gati and is said to be the highest state the soul can attain. The various parts of Ātman get dissolved here itself and they merge with Akhanda Ātmā. This is what the Sruti says for this Ātman.

भूतानि पञ्चत्वगतिं तथैते देवाश्च पञ्चत्वगतिं लभन्ते ।
देहात्यये स्युर्गतयो दशैताः स्याज्जीवतः स्वर्गगतिस्तु यज्ञात् ॥४७॥

पृथ्वी पृथिव्यां, जलमप्सु, तेजस्तेजस्ययं वायुरपीह वायौ ।
वाग् वाचि पञ्चापि शरीरधातुद्रव्याणि पञ्चस्वपियन्ति काले ॥४८॥

वाक् प्राणचक्षूंषि मनः श्रुती वा अग्नौ च, वायौ च, रवौ च, चन्द्रे ।
दिक्षु क्रमेण प्रविशन्ति, सर्वे प्राणाः स्वयोनीनपियन्ति देवान् ॥४९॥

यः प्रहितां संयोगः प्रयतां संयोग इति वा यः ।
ते द्वे पञ्चत्वगती जीवत्याद्या मृते चान्त्या ॥५०॥

नूनं यज्ञस्तायते वाऽप्यजस्रं यज्ञो वा संतिष्ठते चाप्यजस्रम् ।
स्वर्गे गत्यै युङ्क्त एषोऽप्यजस्रं स्वर्गे गच्छत्येष तेनाप्यजस्रम् ॥५१॥
(शत० ब्रा० ९ कां ४ प्र० १ ब्र० १५ क)

३०. अथ स्वर्गनरकलोकोपपादनम् ।

सुखभोगाय निमित्तं स्वर्गो नरकस्तु दुःखभोगाय ।
आनन्दः सुखमस्य प्रतिपुरुषं तारतम्यमिह ॥५२॥

"न तस्य प्राणा उत्क्रामन्ति इहैव समवलीयन्ते" (बृ.उप.)

47. When the Ātmā leaves the body, the five bhūtas and the Devatas who function in our indriyas viz. Agni (Vāk), Vāyu (Prāṇa), Sūrya (Cakṣus), Diksoma (ear) and Candra (manas) reach their original places in the Ādhibhautika mandala and Ādhidaivika mandala. These are called Bhūta pancatvagati and Devapancatva gati. These ten gatis take place even during the life time of the person. Only difference here is that these constitute Ādāna and Visarga in the Adhyātma yajña which goes on during the life time. That is why these gatis go under the name nityagati. When the man dies Yajña Karma takes him to Svarga.

In the next two verses 48, 49, the same thing is explained in greater detail. They are easy to follow.

50. The five bhūtas and the five Devatās, during our life time, keep contact with their source places. These contacts are called प्रहितां संयोगः. When the man dies, they reach their original sources and merge with them. They are called प्रयतां संयोगः. Both of them go under the common name पञ्चत्वगति. The former takes place when the man is alive and the latter takes place after death.

51. The Adhyātmayajña that takes place in us goes on all the time and extends upto Adhidaivika Yajñamandala. This Pitṛyajña taking place in our system all the time and our Yajñātmā goes to svarga all the time and this enables the Ātmā to maintain the Yajña. The Satapatha Brāhmana says,

"अहरहर्वाऽएष यज्ञस्तायतेऽहरहः सन्तिष्ठतेऽहरहरेनं स्वर्गस्य लोकस्य गत्यै युङ्क्ते । अहरहरनेन स्वर्गं लोकं गच्छति" ॥ (श.ब्रा. 9.4.4.15)

30. Justification for the existence of Svarga and Naraka lokas.

52. Svarga is the place for enjoyment of happiness. Naraka is the place for undergoing misery. All those who reach Svarga do not enjoy the same measure of happiness. It varies from person to person.

आनन्दानां मात्रा पृथ्व्यां प्राणिषु विवर्द्धते यद्वत् ।
क्रमशः प्रवर्द्धते सा सूर्य्यककुभि पारमेष्ठ्ये च ॥५३॥

मीमांसाऽऽनन्दानां बहुधा श्रुतिषु प्रदर्शिताऽभिज्ञैः ।
तन्मात्रायाः क्वचिदपि परमा काष्ठा ध्रुवं प्रभवेत् ॥५४॥

सैवं परमा काष्ठा यत्रानन्दस्य भाव्यते क्वापि ।
स स्वर्गस्तत्रापि च नानात्वं तारतम्यात् स्यात् ॥५५॥

एवं दुःखाधिक्यं भूलोकापेक्षया यत्र ।
संभाव्यते स नरकः सूर्य्यप्रतिदिग्गतः स स्यात् ॥५६॥

सुलभा यत्रातितरां सामग्री दुःखभोगाय ।
नरकः सोऽन्यः स्वर्गः सुखभोगौपयिकसामग्र्या ॥५७॥

३१. स्वर्गचातुर्विध्यम् ।

स्वर्गचतुष्टयमस्ति, त्रिविष्टपत्वात् त्रिधा त्वन्यत् ।
ब्रध्नस्य विष्टपं यत् तदिह चतुर्थं सुखं धाम ॥५८॥

१ २ ३ ४
अवमः परमो मध्यम उत्तम इति भेदतो य इमे ।
स्वर्गाः सन्ति चतुर्धा तेषां रूपाणि कथ्यन्ते ॥५९॥

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53. Just like on the earth, Ānandamātra goes on increasing for people, in the same way Ānanda mātra goes on increasing, in Svarga situated in Sūrya loka and Pārameṣthi loka.

54. Śrutis have already analysed the various degrees of Ānanda experienced by the inhabitants of various lokas. There should be a maximum limit to this measure somewhere.

55. The place in which this highest degree of Ānanda occurs can certainly be called Svarga. But yet we should note here that there are many Svargas and from Svarga to Svarga Ānanda mātrā varies.

56. Just like we assume that Svarga is the place where we experience more happiness than what we enjoy here, in the same way Naraka is the place where we undergo more misery than what we experience on earth. Svarga is in the direction of the sun and Naraka is in the opposite direction.

57. Where there is nothing but misery and misery alone, we can call it Naraka. Svarga is the place where all facilities for enjoying sukha exist. Naraka is the place where all things give only duhkha.

31. Four types of svargas

Brahma, Viṣṇu and Indra are the three principal Devatas. Their place is called Viṣṭapa. Thus we have Brahma viṣṭapa, Viṣṇu viṣṭapa and Indra viṣṭapa. In between these there is a Viṣṭapa called Bradhnasya viṣṭapa. All these four are called Svargas.

58. From the earth Citenidhāyāgni (amṛtāgni) goes up and extends upto 17th ahargaṇa. Because of Somāhuti on this from above it extends upto 21st ahargaṇa. Brahma Viṣṭapa is situated between 17th to 21st ahargaṇa. Then from 21st to 25th ahargaṇa Indra prevails and it is called Indra Viṣṭapa. From 17th to 25th Aindrā yajña takes place and that is called Yajña Viṣṭapa or Viṣṇu Viṣṭapa. The sun is situated in 21st ahargaṇa and it is there Bradhnasya Viṣṭapa lies. That is why it is said "तद्वै ब्रन्धस्य विष्टपं यत्रासौ तपति"

३२. अवमः स्वर्ग आहवनीयाख्यो दैवात्मकृतः ।

ज्योतिष्टोमात् स्वर्गो विधीयते सोऽवमः स्वर्गः ।
आहवनीयः स्वर्गो वाजसनेयश्रुतौ कथितः ॥६०॥

वाचो ह्यग्निमयूखा अहानि पृथ्व्याः पृथिव्युत्थाः ।
सन्ति रथन्तरसामनि षट्स्तोमाः संतताः पृथिव्यह्नाम् ॥६१॥

९ १५ १७ २१
त्रिवृदथ पञ्चदशोऽन्यः सप्तदशोऽन्यस्तथैकविंशोऽन्यः ।
२७ ३३
त्रिणवोऽन्यश्च ततोऽन्यस्तथा त्रयस्त्रिंश इत्याहुः ॥६२॥

चत्वारोऽग्नेः स्तोमाः स्तोमौ सोमस्य तत ऊर्ध्वम् ।
स्तोमचतुष्टयभेदादेकोऽप्यग्निश्चतुर्विधो भवति ॥६३॥

त्रिवृदथ पञ्चदशोऽयं सप्तदशश्चैकविंश इति कृत्वा ।
स चतुष्टोमो ज्योतिष्टोमस्ते ज्योतिषां स्तोमाः ॥६४॥

सोऽग्निष्टोऽप्युक्तः स्तोमाश्चत्वार आतता अग्नेः ।
अत्राहवनीये ह्यग्नौ स चतुष्टोमो विधीयते यज्ञः ॥६५॥

अधिभूताग्निद्वाराऽध्यात्माग्नेराधिदैविके ह्यग्नौ ।
वाचा मन्त्रैः सोमश्लेषणतो यज्ञति यज्ञः सः ॥६६॥

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59. Avama Svarga, Madhyama Svarga, Uttama Svarga and Parama Svarga are the four Svargas and we shall see their actual forms in the next section.

32. Avama Svarga is the Svarga of Devātmas and is called Āhavanīya.

60. The Śruti says "ज्योतिष्टोमं स्वर्गकामो यजेत ।". This Svarga which can be reached by performing Jyotiṣṭoma Yajña is called Avama Svarga. It is situated at the 17th ahargaṇa. Since it is here that somāhuti takes place from above it is called Āhavanīyasvarga also in Vājasaneya Śruti.

61-62. Pṛthivīpiṇda constitutes Cityāgni. Citenidheyāgni is the one which forms mahimā mandala round the earth. It is Agni of Vāk form. Since it pervades space it is called ahas. Since these Agni raśmi's from the earth extend even beyond the sun this last sāma of Prthivī is called Rathantara Sāma. Stomas are location points in the Sāma mandala and there are six principal stomas from the centre of the earth to 33rd ahargaṇa. They are located at 9th, 15th, 21st, 27th and 33rd ahargaṇa. Thus we get Trivṛtstoma, Pancadaśastoma, Saptadaśastoma, Ekavimśatistoma, Saptavimśastistoma and Trayastrimśatstoma.

63. Of these four are Agni stomas and above that two are Soma stomas. Though Agni is one only, because of stoma difference it has become four kinds.

64. All the four Agni stomas combined together constitute Catuṣṭoma. Because Agni pervades all these four stomas, it is rightly called Jyotiṣṭoma.

65. It is also called Agniṣṭoma which consists of four stomas pervaded by Agni. In our Yajña it is Āhavanīyāgni only.

66. What is Yajña? Ojha defines. It is a process by which Ādhibhautikāgni and Ādhidaivika Agni

यजनं संगतिकरणं देवानां सोमतः कृताच्छ्लेषात् ।
अद्भिः श्लेषाद् यद्वच्चूर्णानां संगतिः क्रियते ॥६७॥

राथन्तरे पृथिव्या अग्नावग्निस्तु यस्य शारीरः ।
यजते स हि यजमानो मानुषदैवप्रभेदतो द्व्यात्मा ॥६८॥

देहोऽस्य हविर्वेदिस्तत्राहवनीय इष्यतेऽस्य शिरः ।
तत आरभ्य रथन्तरसामान्तेयं महावेदिः ॥६९॥

यूपस्तदन्तनिहितः स एकविंशोपगः सूर्य्यः ।
यः सूर्य्य एकविंशो यूपस्तस्योपलक्षणं क्रियते ॥७०॥

आहवनीयस्तूत्तरवेद्यामर्वाग् विधीयते यूपात् ।
तेन च सूर्य्यादर्वाक् सप्तदशः स्तोम उपलक्ष्यः ॥७१॥

आहवनीयेऽत्राग्नौ वाचा सोमं जुहोति यजमानः ।
तेनाहवनीयेऽस्मिन् यजमानाग्नेः पदं हितं भवति ॥७२॥

अग्निष्टोमाद् यष्टुर्देह्याग्निः स्याद् रथन्तराग्निहितः ।
दैहिकबन्धनमोके मानुष आत्मैति देवरथरूढः ॥७३॥

are made to unite with Ādhyātmikāgni through Soma rasa with the recitation of appropriate mantras.

67. Just like we make a paste of different kinds of powders by mixing them with water, in the same way Ādhyātmika, Ādhibhantika and Ādhidaivka Agnis are mixed together through the Soma Rasa.

68. Whoever performs Yajña and mixes his Adhyāmāgni with the Rathantara Agni through Somāhutis his Ātmā extends even beyond the sun. He then becomes a person with two Ātmās one is mānuṣātmā and the other Daivātmā.

69. Whatever exists in Ādhidaivika mandala applies equally to Ādhibhautika and Ādhyātmika spheres. The Adhyātmika is of the same model as the Ādhidaivika. The Yajñas like Darśapūrṇa māsa have been designed only on the lines of Ādhidaivika and Ādhyātmika Yajñas. That is why Brahmana says "यज्ञो वै पुरुषः पुरुषो वै यज्ञः" etc.

The human body is to be considered as Havirvedi. In this the head constitutes Āhavanīyakunda. Brahmgranthi (navel portion) constitutes Garhapatyakunda. Between the navel and the hṛdaya on the right side lies Śrapaṇāgni or Dakṣiṇagni which is identified with Jāṭharāgni. This is what we mean by saying that Puruṣa's śarīra constitutes Havirvedi. Now Ojha says that the region between the head and the Rathantara sāma above constitutes Mahavedi i.e. upto 22nd ahargaṇa.

70. At the end of the Mahavedi, a Yūpa (pole) is stationed. This pole represents Sūrya who is situated at 21st ahargaṇa.

71. In this Mahavedi, on the eastern side Uttaravedi is constituted and is situated behind the Yūpa. It constitutes Āhavanīya and its position corresponds to 17th stoma.

72. The above is the pattern of Ādhidaivika and Ādhyātmika Yajñamandala. It is on the same pattern the performance of Prākṛta Yajña by the trivarnikas is designed. The Yajamāna deposits Soma reciting mantras characterised by Udātta, Svarita svaras. By this performance Yajamanāna's Adhyātmāgni gets placed in the Āhavanīya of the Ādhidaivika Āhavaniyāgni. Through Somahuti both the above Agnis get united.

आहवनीयस्त्वग्निर्यूपादर्वाग् विधीयते तेन ।
सूर्य्यादर्वागात्मा सप्तदशे स्तोम आस्थितो भवति ॥७४॥

अग्निष्टोमो ज्योतिष्टोमस्तेनास्य दैहिकोऽप्यग्निः ।
सप्तदशान्तः प्रततस्तत्र प्रेत्योपपद्यते सुस्थः ॥७५॥

आहवनीयः सोऽर्वाक् सूर्य्यस्य स्कम्भपरिसरगः ।
तत्र च सूर्य्यसदेशं गत आत्मा सूर्य्यजः सुखी भवति ॥७६॥

यज्ञात्तु दैव आत्मा योऽन्यः संपद्यते तेन ।
सहचर आत्मा मानुष एष स्वर्गे प्रयात्यत्र ॥७७॥

एतस्मात् पुनरवमात् स्वर्गाद् भुक्त्वा स्वकर्माणि ।
पुनरिह पृथ्व्यां जन्म ग्रहीतुमायाति भुक्तशेषेण ॥७८॥

महतो यज्ञात् परमं सुखमतियज्ञात् स इन्द्रत्वम् ।
स्वर्गे न त्वपवर्गं लभते यज्ञाद् ऋते चयनात् ॥७९॥

३३. त्रिणाचिकेताख्य-स्वर्ग्याग्निकृताः स्वर्गा अवममध्यमपरमोत्तमाः ।

१– भौमोऽस्ति वाग्विधोऽग्निर्दिवि सौरेऽग्नौ स चीयमानोऽस्ति ।
सप्तदशे चितिरनयोः प्राजापत्ये स दिव्योऽग्निः ॥८०॥

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73. Whoever performs Agniṣṭomayāga, his Śarīrāgni gets placed in the Rathantarāgni which is centred at 17th ahargaṇa. Because of the union of these two Agnis, the Yajamāna's mānuṣa Ātmā gets released from the bond with śarīra and gets into the Deva Ratha. That is it takes the route which connects Brahmarandhra with the Agni at 17th ahargaṇa and reaches the Avamasvarga.

74. This Avamasvarga is situated west of Sūryasthāna which is situated at 21st ahargaṇa. He reaches only 17th ahargaṇa in the Ādhidaivika yajñamandala.

75. Agniṣṭoma is the same as Jyotiṣṭoma. Whoever perfoems this Yāga, his Śārīrakāgni extends upto 17th ahargaṇa. When he dies his Ātmā gets merged with this extended Agni and therefore he becomes one with the Ādhidaivikāgni extending upto 17th ahargaṇa.

76. Āhavanīyagni touches the western portion of Saurāgni which is centred at 21st ahargaṇa. Since the Ātmā has its origin in Sūrya, it reaches the border of this region of Skambha and enjoys sukha.

77. We said Yajña produces a divine Ātmā. The mānuṣa Ātmā accompanies this Daiva Ātmā and reaches the appropriate Svarga.

78. Having enjoyed the rewards of its Karma the Ātmā of Yajamāna now returns to earth to take another janma. A part of the Karmaphala still remains to be enjoyed by him in this birth. Therefore his birth takes place in an appropriate family.

79. Yajña is of four kinds. They are Pāka yajña, Ati yajña, Mahā yajña and Havir yajña. The last one is called Gṛha yajña and the other three are called Vitāna yajñas. Mahā yajña gives him extreme sukha. Ati yajña enables him to attain Indratva. He reaches 21st ahargaṇa becomes Sūrya (Indra) himself. Havir yajña takes him only to the lowest svarga (Avama svarga).

In this way, his Ātmā does not attain mukti in the three lokas. Only Cayana yajña can enable him to

दिव्येऽग्नौ यज्ञाग्निद्वारा यजमानदेहाग्निः ।
यः संस्क्रियते चयनात् स स्वर्ग्योऽग्निस्त्रिणाचिकेताख्यः ॥८१॥
एष त्रिणाचिकेतो नयतेऽध्वरिणं तमत्र सप्तदशे । १ (अवमस्वर्गे)
२– अग्निचितं त्वयमग्निस्तमेकविंशे नयेत् सूर्ये ॥८२॥ २ (मध्यमस्वर्गे)
अष्टादशमारभ्य स्कम्भः स्यादाचतुर्विंशात् ।
तत्रैकविंश एष प्रतपति सूर्य्यः परः स्वर्गः ॥८३॥
३– स्तोमोऽस्ति पञ्चविंशस्त्वहरविवाक्यं परः स्वर्गः । (परमः स्वर्गः)
छन्दोमस्तोमानां नभ्यमहः सप्तदशवत् तत् ॥८४॥

attain amṛtatva.

(cf. नामृतत्वस्य आशास्ति ऋते चयनात्)

33. Triṇāciketa Svargyagni has all the three Svargas viz. Avara, Madhyama and Uttama Svargas

80. Though Yama gave one Svarga to Naciketas which was later called as Naciketa Svarga he actually explained to him all the three Svargas Avara, Madhyama and Uttama situated between 17th to 25th ahargana. Ojha explains these in the following verses.

Agni though one gets different names according to the place. Saurāgni is prāṇamaya and does not block space. But Pārthivagni is vāngmaya and therefore it blocks space. It is the mixture of these two that constitutes Vaiśvānarāgni. While the Saurāgni or Parthivāgni does not produce heat individually, it is Vaiśvānarāgni that produces heat as well as gives light. The idea is that it is only the sun light that is scattered by the earth and radiated back into the atmosphere that produces heat and light. The Agni of Pṛthivī which gets out is Vāngmaya and is amṛtāgni. It is collected by the Prānāgni of the sun. That is they mix with each other above. It is this mixture that is situated at the 17th ahargaṇa and is known as Prājāpatyāgni. It also gets mixed with Antarikṣāgni there and is called Divyāgni or Svargyāgni.

81. The Yajamāna who performs Vitāna yajña, produces yajñāgni (bhautikāgni) and through that he gets his Ādhyātmāgni mixed with the Divyāgni at the 17th ahargaṇa with the Soma dravya. This produces a samskāra in Ātmā and therefore when his Ātmā leaves the body it goes upto this Svargyāgni and gets stationed there to enjoy his Karmaphala. It is this Svargyāgni that is called Trinācįketa.

82. Yajña is of three kinds. They are Prāksaumika, Adhvara and Cayana. The Yajamāna who performs Adhvara Yajña gets to Trināciketas Svarga after leaving this body. But the Yajamāna who performs Agni Cayana yāga which is also called Atiyajña reaches 21st ahargaṇa after leaving the body. It is there the sun is situated. This is the second type of Trināciketas Svarga called Madhyama svarga.

83. From the 18th ahargaṇa to 24th ahargaṇa there is a vertical column of Agni called Skambha. It is in the middle of this the sun is situated (at the 21st ahargaṇa). This is also called Parasvarga because it is inside the Skambha. This is another Madhyama svarga (between 18th to 24th ahargaṇa).

84. Between the earth upto 33rd ahargaṇa we have different names. The 25th ahargaṇa is called Avivākyamahah (which means Anirvacanīyamahah). This 25th Ahargaṇa is also called the Paramasvarga Triṇāciketa. In this view held by some 17th ahargaṇa is Avamasvarga 21st ahargaṇa is Madhyamasvarga

गायत्रो यस्त्रैष्टुभ एवं यो जागतः स्तोमः ।
छन्दोमस्तोमास्ते जागतनाभौ स पञ्चविंशः स्यात् ॥८५॥
अथवा छन्दोमानां सप्तदशोर्ध्वास्ति यावती व्याप्तिः ।
पादोऽत्र पञ्चविंशः स हि परमः स्वर्ग आख्यातः ॥८६॥
स हि कामप्रो लोको लोकश्चाशोकमहिमाख्यः ।
तस्मादूर्ध्वं कारणदेहापगमात् परा मुक्तिः ॥८७॥
४– सूर्य्यो द्यौरथ सूर्य्यस्कम्भस्योदक्छिरो बिन्दुः । (उत्तमः स्वर्गः)
स्वर्गः स नाकसंज्ञस्तत ऊर्ध्वं पारमेष्ठ्यं च ॥८८॥
उत्तम एष स्वर्गः कामप्रोऽशोकमहिम इत्युक्तः ।
अत्र हि शान्तानन्दस्तत्र सुखं वर्णयन्ति यथा ॥८९॥
"यन्न दुःखेन संभिन्नं न च ग्रस्तमनन्तरम् ।
अभिलाषोपनीतं च तत् सुखं स्वःपदास्पदम्" ॥९०॥

and 25th ahargaṇa is Parasvarga. 25th ahargaṇa marks the centre of chandomastomas.

85-86. Pārthiva amṛtāgni extends upto 33rd aharmandala. It is this that is called Vaṣatkāramandala. This Stomasamaṣṭi is called Pṛṣtyastoma, because it extends upto Pṛthivī Pṛṣtha (Pṛthivī kendra). Because it is connected with Jagatī chandas it is called Chandomastoma. Gāyatrī has six akṣaras in each pāda and therefore has 24 akṣaras. Triṣtup has 11 akṣaras in each pāda and therefore has 44 akṣaras. Jagatī has 12 akṣaras in each pāda and has therefore 48 akṣaras. In this way Chandomastoma extends upto 48th ahargaṇa. 24+44+48 = 116. Therefore whoever performs Chandomā yāga lives upto 116 years. Just like the centre of Pṛṣtyastoma is 17th ahargaṇa, the centre of Chandomastoma is at 25th ahargaṇa which is called Avivākyamahah.

Chandomastoma is the Samaṣti of Gāyatrastoma, Traiṣṭubhastoma and Jāgatastoma. The centre of Jāgatastoma is at 25th ahargaṇa or Avivākyamahah which is Paramasvarga.

87. This is also called Kāmapraloka or Aśokamahimaloka. When we go to the region above the Kāmapraloka, the third śarīra viz. Kārana śarīra also gets destroyed and one attains Parā mukti as the Śruti says,

"तस्यैतस्य परस्तात्कामप्रो लोकः अमृतं वै कामप्रममृतमेवास्य तत्परस्ताद्यत्तदमृतमेतत्तद्यदेतदर्चिर्दीप्यते ॥"

(श.ब्रा. 10.2.6.4)

88. The 21st ahargaṇa where the sun is situated is called Dyau. The sun is at the centre of a Skambha which extends from 17th ahargaṇa to 24th ahargaṇa. The head of this Skambha (शिरोबिन्दुः) is called Nāka Svarga. It is also called Kadamba. It is in this Nāka Svarga, the Dhruva nakṣatra (pole) star goes round a circle of 24 degrees radius and completes one round once in 24,000 years. Above this, the Pārameṣthyamandala is situated.

89. It is this Kāmapra or Asokamahima that is called Uttamasvarga. In all the other svargas the Ātmā enjoys only Samṛddhānanda but in this Uttamasvarga he enjoys Śāntānanda and this is situated just below Pārameṣṭhya mandala. This is what our Maharṣis say.

90. Ojha quotes a well known saying which says that when duhkha is there elsewhere but it does not affect this region, then the region is said to be different from duhkha. It is described as दुःखेन संभिन्नप्रदेशः.

१ २ ३
स्कम्भस्यार्वाक् स्तोमः स पराक् स्तोमः शिरो बिन्दुः ।
एष त्रिविधः स्वर्गस्त्रिविष्टपं कथ्यते पूर्वैः ॥९१॥

४
ब्रध्नस्य विष्टपं तु स्कम्भस्यैतस्य मध्यमः सूर्य्यः ।
पुरुषः प्रजापतिः स हि यात्र परा भाः स मध्यमः स्वर्गः ॥९२॥

३४. मध्यमः स्वर्गो ब्रध्नस्य विष्टपाख्यस्त्रिणाचिकेतकृतः ।

ज्योतिःपिण्डः सूर्य्यनामेक्ष्यते यो ज्योतिष्मत्यस्तत्र सर्वाः प्रजाः स्युः ।
तत्रात्माऽयं याति चेत् तर्हि तस्मान्नासौ प्रत्यावर्तते स्वर्ग एषः ॥९३॥

सूर्य्यादिन्द्रो रश्मिभिः सन्ततः सन्नेषां पुंसां हृद्यवाप्य स्थिरत्वम् ।
आयुः प्रज्ञा चोच्यते सोऽयमात्मा तं स्वं योनिं प्राप्य बन्धाच्च्युतः स्यात् ॥९४॥

On the other hand when there is no question of duhkha at all it is described as दुःखासंभिन्नप्रदेशः. When Ānanda is there but is controlled by some outside force it is called ग्रस्तानन्दः. But when there is complete freedom to experience Ānanda at will independent of all outside sources then it is called अग्रस्तानन्दः and also अभिलाषोपनीतः. Such a Svarga is the original or natural place of Ātmā where there is nothing else except Ātmā. It is the place of highest bliss.

91. What is Triviṣṭapa? Ojha explains. The Stoma that precedes the Skambha's bottom which is located at 18th ahargaṇa (i.e. 17th), the stoma that lies ahead of Skambha's top which is at 24th ahargaṇa (i.e. 25th) and the Śirobindu (Kadamba) these three constitute the Triviṣṭapa.

92. The 21st ahargaṇa which lies at the centre of the Skambha where the sun is situated is called Bradhnasya Viṣṭapa. He is the Puruṣa. He is Prajāpati. Where there is maximum light, it is called madhyama Svarga. The Ṛgveda describes this in beautiful ṛks. Incidentally these are the ṛks which are supposed to be recited by the dying man. When he is unable to recite, the pandits recite them so that he can hear them. This is called कर्णमन्त्रम् ।

(cf. "यत्र ज्योतिरजस्रं यस्मिन् लोके स्वर्हितम् । तस्मिन् मां धेहि पवमानाऽमृते लोके अक्षित इन्द्रायेन्दो परिस्रव ॥
यत्र राजा वैवस्वतो यत्रावरोधनं दिवः । यत्रामूर्यह्वतीरापस्तत्रमाममृतं कृधीन्द्रायेन्दो परिस्रव ॥
यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः । लोका यत्र ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्दो परिस्रव ॥
यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् । स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृधीन्द्रायेन्दो परिस्रव ॥
यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्दो परिस्रव ॥"
(ऋ.वे. 9.113.7-11)

34. Madhyama Svarga which is Bradhnasya Viṣṭapa is part of Trināciketa.

93. All the prajas which are in the vicinity of the Sauramandala would logically be jyotirmayī. If our Ātmā merges with this jyotirmandala there is no question of its returning back to earth to take another janma. It is a Svarga about which Upaniṣad declares 'गत्वा न स पुनरावर्तते'.

94. Our Ātmā is bound to the Indra Śakti of the sun. In fact we owe our existence on earth to this Indra śakti. It is our āyus. It is our Prajña when our Ātmā leaves this body, it travels towards its original source and gets released from all bonds.

ऐन्द्रः प्राजापत्यः स्वर्गोऽयं सूर्य्यपिण्डो यः ।
तत्र च वैद्युतपुरुषो गमयत्यात्मानमानन्दम् ॥९५॥

अणुः पन्था विततः पुराणो मां स्पृष्टो अनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥९६॥

(बृहदा० उप० ४।४।८)

तस्मिन् शुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित् पुण्यकृत् तैजसश्च ॥९७॥

(बृहदा० उप० ४।४।९) (शत० ब्रा० १४।७।२।१२)

३५. मध्यमः स्वर्गः स्कम्भाख्यः ।

स्कम्भस्य मध्यवर्ती सूर्य्यः स्वर्गः स इत्थमाख्यातः ।
अथवा कृत्स्नः स्कम्भः स मध्यमः स्वर्ग आस्थेयः ॥९८॥

कौषीतकिनः पश्यन्त्यष्टादशतोऽयमाचतुर्विंशात् ।
स्वर्गः सप्तविभक्तः सप्तस्वर्गास्त उच्यन्ते ॥९९॥

१८ १९ २० २१ २२ २३ २४
अग्निर्वायुर्वरुणादित्याविन्द्रः प्रजापतिर्ब्रह्म ।
एषां येन धृतः स्यात् तल्लोकस्थः स आत्मोक्तः ॥१००॥

95. The Aindravidyut present in the sun situated in the 21st ahargaṇa gives extreme happiness (Ānanda) to the Ātmā which reaches there.

96. Ojha then quotes two mantras from Brahadāranyakopaniṣat which say,

"This path is very subtle and has been in practice for a very very long time and now my Ātmā also is blessed in the same way. In other words the Suṣumnā nādi which starts from Brahmarandhra connects the sun is the path which is followed by the Ātmās of Brahmavits after they leave the body and they get released from all bonds and reach that Svargaloka and attain aparāmukti."

97. This path is also called Śukla mārga or Nīla mārga, or Pingala (yellow) mārga. The idea is that just like we see different colours when sun light passes through a glass prism, in the same way the Suṣumnā nādi exposed to sun light exhibits all these colours. This mārga was designed by Brahmā (or Sūrya Prajāpati) and only those Brahmavits who have accumulated Punya and are Tejasvīs take this path.

35. Madhyama svarga called Skambha

98. Madhyama svarga is situated in that part of Skhambha whch lies between 18th ahargaṇa to 24th ahargaṇa with centre at 21st ahargaṇa where the sun is situated. But there is another view that the entire skambha constitutes Madhyama svarga.

99. The Kausītakis are of the view that the Madhyama Svarga exists between 18th to 24th ahargaṇa. These seven sections according to them constitute seven Svargas.

100. From Pṛthivi to Brahmaloka seven Devatas are located. They are Agni, Vāyu, Indra, Āditya, Varuna, Prajāpati and Brahmā. Ātmā can be supported by any one of these Devatas after leaving the

भौमप्राणाकृष्टो जीवन्नात्मा यथा भवति ।
एवं तत्तद्देवेनाकृष्टस्तद्गतो भवति ॥१०१॥

पश्चातिवाहिका ये सन्त्यर्चिःप्रभृतयो मार्गे ।
यावत् तेष्वयमात्मा तावत् स्यादग्निलोकस्थः ॥१०२॥

सप्तदशेऽपि स्तोमे गत एषोऽस्त्यग्निलोकस्थः ।
अग्नेर्वायुगतः सन् स ऊनविंशे गतो भवति ॥१०३॥

सप्तविभक्तः स्वर्गः स एक एवास्ति यः स्कम्भः ।
पारेऽस्य पञ्चविंशोऽविवाक्यमथ पारमेष्ठ्यं च ॥१०४॥

३६. सन्दिहानेभ्योऽनभिज्ञेभ्य आदेशवाक्यम् ।

आहवनीयः(१) स्कम्भः(२) सप्तविधश्वाविवाक्यं(३) च ।
नाकश्चे(४)ति विभागात् स्वर्गाश्चत्वार आख्याताः ॥१०५॥

body and it is said to be situated in that loka. There are therefore seven Svargas corresponding to seven lokas which exist in the ahargaṇas shown against them and all these together constitute Madhyama svarga which is known as Skambha.

No.	Devatā	Name of Svarga	location in Skambha
1.	Agni	Āpodaka	18th ahargaṇa
2.	Vāyu	Ṛtadhāma	19th ahargaṇa
3.	Indra	Aparājita	20th ahargaṇa
4.	Āditya	Nāka Bradhnasya Viṣtapa	21st ahargaṇa
5.	Varuṇa	Adhidyau	22nd ahargaṇa
6.	Prajāpati	Pradyau	23rd ahargaṇa
7.	Brahmā	Rocana	24th ahargaṇa

101. This Ātmā as long as it resides in a body on the earth, it is attracted by the bhauma prānas and remains tied to the earth. The moment it leaves the body it is no longer under the control of Parthivaprānas. It is attracted by the amṛta āgneya devatāprāṇas and moves up and gets stationed in one of the Devalokas.

102. The Ātivāhikas are five in number. They are Arcis, Ahas, Śuklapakṣa, Uttarāyana months and Samvatsara. These are only divisions of Agni. The Ātmā rides on these and reaches Agni loka which is located at 17th ahargaṇa.

103. The Ātmā which is located at 17th ahargaṇa is said to be in Agniloka. Then it reaches 19th ahargaṇa which is Vāyuloka. In this way the Ātmā is said to occupy the successive lokas when it moves up to higher and higher ahargaṇa.

104. Though they are seven divisions of Skambha, it is one Skambha only. Above the Skambha

ते स्वर्गाः प्रतिपत्तुं वैदिकविज्ञानतः शक्याः ।
न च मूढैरवगम्या विदुषां प्रत्यक्षवत् ते स्युः ॥१०६॥

कर्म्माणि दुःखभुक्त्यै सुखभुक्त्यै सन्ति बन्धमुक्त्यै च ।
सर्वे धर्म्मग्रन्था एतैरेवोपपाद्यन्ते ॥१०७॥

पापत्वं पुण्यत्वं बहुभिर्यत्नैः परीक्षितं पूर्वैः ।
शक्या सा च परीक्षा वैदिकविज्ञानशिक्षया कर्तुम् ॥१०८॥

अपरीक्ष्य नावहेला कार्य्या विज्ञानभावनाशून्यैः ।
विद्वद्भिर्भवितव्यं श्रद्धेया दीर्घदर्शिनां दृष्टिः ॥१०९॥

आप्तैः प्रदर्शिते पथि नावज्ञानेऽधिकुर्य्युरनभिज्ञाः ।
भगवान् कठो यमस्य च वचनं साधु न्यदर्शयत् पूर्वम् ॥११०॥

"अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१११॥

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we have Avivākyamahah. Then we have Parameṣthī loka.

36. Advice to those who are not knowledgeable and who entertain doubts about the existence of Svarga.

105. We have already explained that the Svargas are of four kinds. They are 1. Āhavanīya 2. Skambha which is of seven divisions 3. Avivākya and 4. Nāka.

106. These Svargas can be understood only by acquiring knowledge of Vaidika Vijñāna. Without familiarising oneself with Vaidika Paribāṣā, it is very difficult to understand Svarga Rahasya. Only wise men who have spent years in learning Vaidika Vijñāna can easily understand it. Ordinary people who have never made any efforts to acquire this knowledge cannot have any idea of it.

Now Ojha passes on to Karma and its rewards.

107. Karmas are of different kinds. Some lead us to Svarga where we enjoy happiness. Some take us to Naraka where we experience duhkha. Some lead to bondage and yet some others lead to mukti. The Dharma Śāstras deal with all these.

108. What is Pāpa? What is Punya? These things have been examined by our Maharṣis who have taken lot of trouble in these investigations. Only by acquiring Vaidika Vijñāna they can be examined and understood.

109. Those who have not gone deep into Vaidika Vijñāna have no right to criticise the conclusions of our Maharṣis who have far sighted vision. We have to believe them if we cannot fully understand the basis of their conclusions.

110. Our Maharṣis have spent years to understand the laws of Nature and whatever path they have shown us to follow, should not be taken lightly by people who are not knowledgeable in these things. The Yama-Naciketas Samvāda which Katha Maharṣi narrates so beautifully in his Upaniṣat is equally addressed to all of us who are quite ignorant of these things.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥११२॥
दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥११३॥
अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः" ॥११४॥

—कठोप० १।२।१,२,४,५ ।

"पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥११५॥
पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते" ॥११६॥

—कठोप० २।१।१-२ ।

The rest of the verses in this Khanda are all quotations from Kathopaniṣad.

111. In this Samsāra there are three types of vastus. They are 1. श्रेयः 2. प्रेयः 3. श्रेयश्च प्रेयश्च. That is those that are beneficial to us, those that we like and third those that are beneficial and liked by us. For example all milk products, honey etc. are beneficial and liked by us. Some bitter things may be beneficial but we do not like them. Similarly some may be liked by us but they are not beneficial. The Ṛṣi first gives his ruling on what we should accept when a beneficial thing and a thing we like are presented to us. He says,

"श्रेयः is one thing प्रेयः is another thing. Both these bind us to Samsāra. But if one chooses only श्रेयः he is wise. But if one chooses प्रेयः alone, he is ruining himself."

112. "श्रेयः and प्रेयः both we come across again and again in life. When they present themselves together, the wise and courageous man chooses only श्रेयः. On the other hand foolish people who are interested in worldly pleasures and are interested in acquiring material wealth choose प्रेयः and thus ruins themselves."

113. "The path of श्रेयः and the path of प्रेयः are quite different from each other. The former is full of light (Vidyā) and the latter full of darkness (Avidyā). O Naciketas. You are after Vidyā. That is why you could not be tempted by these worldly desires."

114. "Those who seek worldly pleasures are in the midst of Avidyā. They think they are learned and follow the path of darkness and are guided in that by blind men (men soaked in Avidyā)."

115. "All our sense organs are directed towards outward things. That is why we can only see what is outside and not the Pratyagātmā inside. The wise Yogi who is desirous of amṛtatva turns his attention inside and realises the Pratyagātmā inside."

116. "People who have childish behaviour go after things which bring them pleasure. They are foolish people and are fully entrapped in this Samsāra and are unable to get out of mṛtyu. On the other hand wise people who have full knowledge of amṛtatva state do not go after these ever changing worldly pleasures."

"नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति" ॥११७॥

—कठोप० २।३।१२-१३ ।

॥ इति सर्वासत्यवादप्रतिवादः प्रथमखण्डः ॥

॥ १ ॥

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117. "The Ātmatatva cannot be realised by Vāk or Manas. We cannot see it. Sattā is its very svarūpa."

Here Ojha closes the first Khanda.

* * *

अथायमप्रामाण्यवादप्रतिवादो द्वितीयखण्डः

१. ज्ञानप्रामाण्यसिद्धिः ।

संशय्य ये संशयवादिनोऽन्ये वेद्यं च वेत्तारमिहेश्वरं च ।
अपोह्य संदिग्धमिदं समस्तं वदन्ति तत् भ्रान्तमिति प्रतीमः ॥१॥

सर्वं प्रमाणं मतमप्रमाणं न हि प्रमाणाय परं प्रमाणम् ।
इत्थं यदुक्तं तदसत् प्रमाणं स्वतः प्रमाणं रविवद्विभाति ॥२॥

अभास्वतो भासयितुं पराभा अपेक्षते भास्वति नास्त्यपेक्षा ।
तद् भास्यमानं स्वत एव भास्वच्चाभास्वदाभासयते स्वभावात् ॥३॥

तस्माद् ध्रुवं ज्ञानमिदं स्वरूपात् प्रमाणमेवास्ति परानपेक्षम् ।
ज्ञानं भवेत् किन्तु न तत् प्रमाणं भवेदिति व्याहतभाषितं स्यात् ॥४॥

ज्ञानं तु नास्तीति य आह शाखामध्यास्त यां तामिव स च्छिनत्ति ।
वन्ध्याप्रसूर्मेऽजनयन्न सा मामित्थं प्रलापी स निगूहति स्वम् ॥५॥

ज्ञानं न चेत् स्याज्जडवत् समस्ते शून्ये विचारावसरः क्व तस्य ।
इदं जगत् पश्यति वक्ति सद्वासद्वा न पश्यामि न वच्मि वक्ति ॥६॥

II. Aprāmānyaprativāda

1. Jñānaprāmānyasiddhi

1. The Samśayavādins say that there is no such thing as Satya here. According to them without having seen anything personally, to imagine things like, Vettā, Īśvara, Vedya etc. is meaningless. But Ojha says their contention arises out of confused thinking.

2. What pramāna do they require for the existence of the sun who is shining before us? Just like we do not need a pramāna for the sun, just like we do not need another lamp to illuminate a lamp and prove its presence in the same way whatever pramānas we have dealt with are self evident (Svatah pramāna) and the contention of the Samśayavādins is not correct.

3. When a thing does not shine, we need another light to illuminate and find out its presence. But what is self luminous not only shines by itself, but also by its very nature illuminates things which do not shine.

4. Therefore certainly this Jñāna is by its very form is a pramāṇa and does not require another one. If you say that my statement, that Jñāna is pramāna does not have a pramāna, then you are making a statement for which also there is no pramāna. Yu are contradicting your own statement. It is 'वदतोव्याघातः'

5. If you say that Jñāna does not exist, then you are sitting on the branch of a tree and cutting its bottom. If there is no Jñāna, how do you start discussing whether this is true or false? On what support do you have this discussion? You are negating the support of your own statements. It is like saying that my mother is a sterile woman. She never gave birth to me.

6. If Jñāna were not there, everything becomes śūnya for the Samśayavādins. The occasion for any discussion on whether a thing exists or does not exist etc. just does not arise at all. In that case he will have to only keep quiet.

यदेतदाभाति जगत्प्रकारं तज्ज्ञानमेकं ध्रुवमस्ति सत्यम् ।
ज्ञाने स्थितार्था अखिला जगत् स्याज्ज्ञानं तु तद्भिन्नममुष्य मूलम् ॥७॥

ज्ञाने गृहीता विषया असत्याः सत्या द्विधा वेति यथा तथास्तु ।
ज्ञानं तु तद्ग्राहकमेतदेकं नास्तीति कः पारयतेऽत्र वक्तुम् ॥८॥

अक्षैर्बहिर्ज्ञानमतोऽक्षदोषाद्दोषोऽर्थवित्तावुदितः क्वचित् स्यात् ।
सदोषया वा बहिरर्थवित्त्या दोषः क्वचिच्चान्तरवित्तिगः स्यात् ॥९॥

मत्त्वात्मनः स्वीयमिदं विवेकज्ञानं विशुद्धं तदिह प्रमाणम् ।
धूमावृतं दूषिततैलजन्यं ज्योतिः स्वरूपेण न दूषितं स्यात् ॥१०॥

२. प्रत्यक्षप्रामाण्यस्थापनम् ।

प्रत्यक्षमत्रानुमितिश्च शाब्दं ज्ञानप्रभेदाः प्रभवन्ति किन्तु ।
प्रत्यक्षमत्र प्रथमं तदीयप्रामाण्यतोऽन्यद् भवति प्रमाणम् ॥११॥

प्रत्यक्षमेके विदुरप्रमाणा यदप्रमाणं न हि तत् प्रमाणम् ।
ज्ञानं हि तच्चास्त्युपलब्धिहेतुः कथं भवेन्नाम न तत्प्रमाणम् ॥१२॥

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7. The knowledge we have that this Jagat looks like this is Satya. All the things that appear in this Jñānamandala constitute Jagat. But Jñāna itself which supports all these things is a separate thing and is all pervasive.

8. You may say that the viṣayas which are seen in my Jñānamandala or Satya or Asatya. But you cannot deny the existence of Jñāna which receives and supports all these things.

9. Jñāna is of two kinds. 1. Internal (āntarajñāna) and 2. External (bahirjñāna). Bahirjñāna is based on viṣayas, while āntarajñāna is not based on viṣayas. It is also called Parṣtijñāna or Avagama. In the first place vastujñāna takes place. It is called Avāya. Then Īha which is analysis in the mind takes place. Then Avagama takes place. This is called Āntarajñāna. Bahirjñāna which is based on viṣayas takes place through the indriyas. If the indriyas have any doṣa then it affects the viṣaya jñāna also. If a thing looks yellow because of impaired vision due to disease then jñāna also gets that doṣa.

The Sānkhyakārika says,

"अतिदूरात्सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात् । सौक्ष्म्याद्व्यवधानादभिभवात्समानाभिहाराच्च ॥"

All the above doṣas affect jñāna based on viṣayas. It is possible that the doṣa that affects bahirjñāna may extend to āntarajñāna also sometimes. But we know that it is viṣaya that is actually affected by doṣa and not jñāna which remains always in its pure state.

10. Therefore Avagama which is pure Vivekajñāna of the Ātmā is considered as Pramāṇa. Just like jyotis of the lamp is affected sometimes by the doṣa in the oil or when it is surrounded by smoke in the same way due to viṣaya doṣas jñāna is affected. But by itself it is always flawless.

2. Pratyaksapramāṇasthāpanam

11. Jñāna pramāṇa is of three types. They are Pratyakṣa Anumana and Śābda. Of these only Pratyakṣa is to be considered as real pramāṇa. The other two are used only in the absence of Pratyakṣa pramāṇa.

सन्तीन्द्रियस्थानसमुद्भवा ये गन्धादयस्तात्क्षणिका हि भावाः ।
प्रत्यक्षतस्तान् प्रविदन्ति तस्माद् ध्रुवं प्रमाणानि तदिन्द्रियाणि ॥१३॥
तेषां तु या मे प्रतिपत्तिरस्ति प्रत्यक्षपूर्वा यदि सोपरिष्टात् ।
प्रकल्प्यते तर्ह्यपि सिद्धमेव प्रत्यक्षमेवेन्द्रियजं प्रमाणम् ॥१४॥
व्योमावदातं यदि नीलमेतन्नीलं विलोके तदिहानलीकम् ।
मन्ये त्रिकालं तदबाधदृष्टेरस्तीति पश्यामि ततस्तदस्ति ॥१५॥
व्योम्नस्त्वनैल्यादिदमस्ति नैल्यं कस्येतरस्येति तु चिन्त्यमस्ति ।
मनुष्यशक्तेः परतो ह्यनन्ता अज्ञेयभावा अपरेऽपि सन्ति ॥१६॥
सौरप्रकाशाद्बहिरस्त्यनन्तव्योमावगाहि प्रबलं तमस्तत् ।
अनन्तवायुस्तरदुस्तराङ्गं तमोऽथवा द्वादशयोजनोर्ध्वम् ॥१७॥

12. There are yet people who make irresponsible statements (Ojha calls them apramānāh) and say Pratyakṣa is not a pramāṇa. This mata is apramāṇa because the moment we get jñāna we get the Upalabdhi of that vastu. That is, something we see immediately in our mental screen. This formation of the vastu in our jñānamandala is Upalabdhi (वस्तुनः भानमेव उपलब्धिः). The cause of this Upalabdhi is called pramāṇa. Therefore when we get Upalabdhi because of jñāna we will certainly call it Pramāṇa.

13. Vādi's contention is, Pratyakṣa (jñāna obtained through indriyas) can never be considered as pramāṇa. Smell, taste, rūpa, touch, sound are all called pratyakṣa jñāna. This is obtained through indriyas. The Vādi says that this jñāna is shortlived and therefore cannot be considered as Sat. But we say as long as we experience these senses and it is a fact, we have to accept that this jñāna produced by the indriyas has to be considered as pramāṇa.

14. The Vādi (Bauddhas) says, we cannot accept your statement that Pratyakṣa jñāna that is indriyajanya jñāna is Pramāṇa because it causes only avagraha. After avagraha we have eleven types of manovyāpāra i.e. eleven types of analysis of the jñāna received by the indriyas which goes under the name Īhā. It is only after that Avagama (correct understanding) or Avāya takes place. This is called Parṣtijñāna or Viveka jñāna. Therefore indriyajñāna cannot be called Pramāṇa.

The answer to the above objection is simple. Your avagama has its origin only in Pratyakṣa jñāna (indriya jñāna). Starting from there a stream of events occur and ultimately it results in niṣcayātmaka jñāna. Therefore you cannot say indriyajanya jñāna is apramāna.

15. Now Ojha passes on to certain optical phenomena. Take for example the blue colour of the sky. The Vādi says that it looks blue is Pratyakṣajñāna. But when you subject it to analysis, you find that it is only an illusion. Actually the sky is devoid of any colour. But the point here is, that the sky does look blue all the time and therefore it is not due to any defect in my dṛṣti (sight). On the other hand when we know that the conch is white and if somebody sees it as yellow then we certainly say his dṛṣti is affected by a disease. Therefore as long as we are sure that there is nothing wrong in our vision Pratyakṣa jñāna is to be considered as Pramāṇa.

16. Ojha says, since it is a fact that the sky does look blue, it is worth knowing why it looks blue. He says it is perhaps beyond our capacity to understand it.

17. In this verse Ojha gives a possible explanation. He says, it may be that the Pārameṣthya samudra which has no rūpa is above the Sauramandala. Since it consists of many layers of Vāyu which may be

अथास्तु वाऽन्यत् किमपीदमूर्ध्वं चतुर्दिशं व्यापि सुनीलवर्णम् ।
यत्त्वस्ति किञ्चित् तदिहावलोके न त्वेव नश्चक्षुरलीकदर्शि ॥१८॥

समं बिलं यच्च धरातलं भुवस्तत् सत्यमेवेन्द्रियदोषजं न तत् ।
दृश्यक्षितेरुन्नतपृष्ठता क्वचिद् दृष्टौ न चायाति ततो न गृह्यते ॥१९॥

दृष्टिर्न नोऽत्रार्थसदेशमीयते नत्वेव सोऽर्थोऽपि च याति दृक्स्थलम् ।
तदर्थबाह्याणुविवर्तिता रवेः करास्तमर्थं घटयन्ति दृग्गताः ॥२०॥

दृक् प्राप्यकारिण्युपसद्य यद्यर्थदेशमित्वा कुरुतेऽर्थरूपम् ।
दृग्व्याप्यदेशस्थितबालरूपं जन्तु च सूक्ष्मं न कुतः प्रपश्येत् ॥२१॥

अर्थोऽथ चेद् दृक्स्थलमेत्य रूपं कुर्य्याद् गृहीतः स तमस्यपि स्यात् ।
तस्माद् रवेरेव करा इतोऽर्थात् प्रत्याहतास्तस्य दिशन्ति रूपम् ॥२२॥

प्रत्याहताः सूर्य्यकरास्तु सूक्ष्मात् पृष्ठात् क्रमन्ते न बहुप्रदेशम् ।
न तेऽक्षिदेशं प्रभवन्ति गन्तुं ततो विदूरान्न भवन्ति दृष्टाः ॥२३॥

विस्फारि बीध्रेण सुचक्षुषेक्ष्यते यावन्न तत् कच्चरमन्दचक्षुषा ।
अक्ष्णोऽपि तस्माद् विषयावगाहिताऽस्तीत्याहुरेके न तदस्ति साधुवत् ॥२४॥

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responsible for giving the impression of blue colour to the sky above.

Note - The fact is that selective scattering of sunlight by atmospheric particles takes place. It is the selective scattering of blue part of sunlight that makes the sky look blue.

18. In any case that the sky looks blue is a fact and it should not be attributed to any defect in the vision.

19. The earth is spherical but when we stand on it and see its surface upto where our vision goes, it looks flat only. Ojha says that this is not dṛṣti doṣa but is attributable to the fact the eye does not have the capacity to receive the sphericity of the earth. It is not designed to have that capacity.

20. What is dṛṣti? Sun's rays falls on a thing and these rays are sent back by the surface of the body to the eye. The eye receives it and passes it on to the brain. We see the rūpa of the body or we can say we become aware of the presence of the thing.

21. In this verse Ojha says one should not think that we are able to see a thing only when our dṛṣti reaches it. If that is so why do not we see the hairs in our eye lid or very small worms easily.

22. Nor does the thing which we see moves to our region of sight and presents its rūpa to it. Therefore one should conclude that it is only the rays of the sun falling on and illuminating the object get back to our organ of vision and present to it the rūpa of the object.

23. We are not able to see objects which are very far away because the rays returning from the object does not have enough strength to reach the eye ball. That is the mandala of the rays returning from the rays does not extend upto the eye ball. Again we are not able to see very fine objects like hair even when it is not far away because the mandala o the returning rays is too small to have any effect on the eye ball.

24. Some people think that the above view is not correct. They say the seeing power varies from individual to individual depending on the health of the organ of vision. If the vision is poor he cannot see

सा दूषिता दृक्पटली विदूरात् प्राप्तं तमर्थाकृतिभूतरश्मिम् ।
न प्रज्ञया योजयितुं समर्था क्षीणेक्षणानां न ततोऽस्ति दृष्टिः ॥२५॥
अथापि वा मण्डलमस्ति दृष्टेर्यावद्बहिर्व्योम्नि तदन्तराले ।
स्थितस्य चेद्रूपसुपैति चक्षुर्देशं तदा चाक्षुषबोधसिद्धिः ॥२६॥
ते चांशवो यद्यपि वस्तुपृष्ठे निम्नोन्नता अर्थकणानुरोधात् ।
उपक्रमन्ते दृशि तूपसन्नाः समाः समक्षेत्रवशाद् भवन्ति ॥२७॥
यत् कन्दुकं वर्तुलवृत्तमुच्चावचं गृहं वस्त्रमनेकमिध्यम् ।
सहस्थमन्यान्यखदेशगं वा छाया समा भित्तिगता सदैषाम् ॥२८॥
ऊर्ध्वाधरा यद्यपि सन्ति ताराग्रहास्तथाप्येकधरातले खे ।
विभान्ति तेषां च धरातलं तत् तद्रश्मिभिः स्यात् सममक्षि देशे ॥२९॥
दूर्वावृतः श्यामलभूप्रदेशो वृक्षैर्वनं भङ्गवती सरिच्च ।
दूरात् समेनैव तलेन दृष्टा भवन्ति तत्राप्ययमेव हेतुः ॥३०॥
ये वस्तुतो वर्तुलपिण्डरूपाः सूर्येन्दुबिम्बास्त इमेऽक्षिदृष्टाः ।
समंविलानुन्नतपृष्ठमध्या विभान्ति तत्राप्ययमेव हेतुः ॥३१॥

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as nearly as another man whose vision power is in very healthy condition. But Ojha does not agree with their view.

25. Ojha says that the vision power of some people is poor because the connection between Prajñā and the organ of vision is not in a healthy condition and therefore in their vision system, the capacity to connect the signal received by the eye to Prajñā is poor.

26. There is another way of understanding this. Just like every vastu has a mahimāmaṇdala (tejomaṇdala) around it, the eye also has a maṇdala around it. When there is interaction between cakṣurmaṇdala and the vastumaṇdala, the vastu becomes visible.

27. Cakṣus, the organ of vision gives us the rūpa (form) of the object and not the real size (ākāra) of the object. For example the size of the object we see goes on varying with the distance of the object from us. Its three dimensional structure also becomes less clear as the distance increases. Therefore only with regard to its form (rūpa) cakṣus becomes a pramāṇa.

28. That the shadow of any object with three dimensional structure illuminated from one side is of the same type (projection on a plane) irrespective of the nature of the body, is the substance of this verse.

29. We see many stars and planets in the sky. They are at different distances from us. Still when we see them we see them as though they are all situated in a plane surface though their intensity may vary according to their distance.

30. Even on the earth, when we see trees, plants, etc. situated at far away distances we see them all projected on a single plane and we do not get any impression of their distance.

31. Though the sun and moon are spherical bodies, we see only their projections on a plane surface and therefore they appear as discs.

समीपतः क्वापि यदुन्नतान्तः पृष्ठा इमेऽर्थाः प्रतिभान्ति तत्र ।
तत् प्रान्तमुच्छायतले विशेषात् पृष्ठोन्नतिं भावयते मनोऽस्मिन् ॥३२॥

स्पर्शेन्द्रियं वर्तुलतां पुरस्ताद् गृह्णाति चक्षुश्व मनश्व धर्मान् ।
प्राद्बुद्धसंस्कारवशात्तु पश्वान्मनस्तथा पश्याति दृष्टिदृष्टे ॥३३॥

सन्तीन्द्रियाणि प्रतिभिन्नभावग्राहीणि गृह्णन्ति तु नान्यमर्थम् ।
स्वार्थे प्रमाणानि हि तान्यतोक्ष्णः पृष्ठोन्नतेरग्रहणे न दोषः ॥३४॥

स्याद्दर्पणे रश्मिविसारके क्वचिद् विसारितोस्त्रैः प्रतिबिम्बविस्तृतिः ।
तद्वत् तिरःसारि घरानिलस्तरे विसारितोस्त्रै रविबिम्बविस्तृतिः ॥३५॥

यत् पारदर्श्यावरणं तमोमयं तदावृतं भास्वरशुक्लमीक्ष्यते ।
तत्कं तमः शुक्लयुतेस्तथा ह्ययं भूभावृतो रक्त इवार्क ईक्ष्यते ॥३६॥

भूवायुसिन्धौ हि तिरःप्रवृष्टो रश्मिर्जले यष्टिरिवार्द्धविष्टा ।
वक्रीभवन् वक्रितमूलदेशे स्वोत्थं रविं दर्शयते यथार्थम् ॥३७॥

दृग्भेदतो दृश्यमिदंबहिर्द्विधाऽन्तरैक्यमेत्येकभुवि प्रविश्य तत् ।
दृक्छादकाभ्यां न शिखाकरा दृशोरायान्ति दीपः स ततो न दृश्यते ॥३८॥

यद्वै बृहद्वस्त्वपि दूरतः क्रमात् क्षुद्रं निरीक्षे न तदक्षिगर्हणम् ।
वेदास्त्रयः सत्यमशेषवस्तुगाः क्षुद्रं बृहद्वेदवशेन जायते ॥३९॥

32-33. When the objects are near, it is the manas that infers the three dimensional structure.

34. Here Ojha says that though the cakṣus is not able to perceive the depth structure of substances it does not in any way affect its being a pramāṇa.

35. The sun's disc looks bigger both in the morning and in the evening. Ojha says the reason for this is the extended group of rays are getting back from the sun to reach the eye.

36. Here Ojha is trying to explain why the sun looks reddish when it is near the horizon. He says when a white thing is seen in a black background, it will look reddish. But the scientific explanation is selective scattering of the red part of white light by the particles in the atmosphere makes the sun look reddish.

37. Here Ojha is trying to explain the principle of refraction of light when it passes from a rarer to a denser medium. For example a glass rod dipped in a beaker of water looks bent inside the water. This is refraction. It is this refraction effect that makes the sun to appear at a slightly higher altitude than its real position. Refraction gives the impression that it rises earlier and sets later.

38. Here Ojha refers to an optical illusion. Hold your pointing finger before your eyes vertically and see it with both eyes. Adjust its position such that it just hides a candle lamp which is a little farther away before you. Now close the right eye and see. Your finger will look displaced and you will be able to see the candle lamp. Then you close your left eye and see. The finger will again displaced but in the opposite direction and you will again be able to see the lamp. This shows that each eye makes its own image of the object and they are both not in the real position of the object. Only when you combine the vision of both the eyes you are able to see the object in its real position. This is a phenomenon of stereo vision.

सर्वाणि ऋक्सामयजुःस्वरूपाणीमानि वस्तूनि विभान्ति सन्ति ।
सामानि तत्रोत्तरवृद्धिमन्ति वितायमानानि समानि चांशैः ॥४०॥
यावत्सु देशेषु भवन्ति सामान्येतेषु देशेषु तदर्थदृष्टिः ।
ऋक्स्तोम आलम्बनमस्ति साम्नामृचो यजुर्भिः सहिता इहार्थः ॥४१॥
सामानि मध्यादतिशेरते यथा ह्रसन्ति मध्यात्तु तथर्च उत्तराः ।
ह्रासक्रमे यद्यणुमात्रमृग्भवेन्नातोऽन्तसाम्नः परमर्थदर्शनम् ॥४२॥
तदित्थमारभ्य तु मध्यतः क्रमात् तदन्तसामान्तममुष्य वस्तुनः ।
ह्रासक्रमादक्षितलेऽस्ति यादृशी स्थितिस्तथार्थं भजदक्षि साधुकृत् ॥४३॥
सूर्य्योयमास्तां क्षितितोऽप्युरुः पुरुतथोडुरास्तां रवितोऽप्युरुः पुरुः ।
मदक्षिदेशे तु रविः स यादृशो यादृश्युडुस्तद्वदिहाक्ष्णि सज्जते ॥४४॥

39. Now Ojha passes on to explain how Veda explains these phenomena.

Veda is of three types namely Ṛk, Yajus and Sāma. Ṛgveda is called Chandoveda. It deals with the material part of the vastu. Sāmaveda is called Vitānaveda. It deals with the mahimāmaṇdala of the vastu. This mahimāmandala is the amṛta part of the vastu. Yajurveda is called Rasaveda because it represents the Vāngmayaprāṇas which pervade the Riks and Sāmans. We shall explain all these clearly in our introductory essay. In the present verse Ojha says that the three Vedas are responsible for our seeing an object smaller and smaller as it moves farther and farther away from us and not due to any defect in the eye.

40. The Upalabdhi of all things here takes place because of three Vedas. In other words the sattā of a vastu is possible only through the Vedas. That thing for which there is no Upalabdhi has no Veda.

That is why Ojha says that all things here which we see are of Ṛk, Sāma, Yajus form. First he defines Sāma. From the centre if we imagine formation of expanding circular waves which move out with greater and greater size then they form a maṇdala. But the total number of particles in the inner circle is the same as in the outer circle because it is the inner circle that gives rise to the outer circle. That is why this kind of propagation is called Sāma. Only thing is that they are more separated in the outer circle than in the inner circle.

41. We can see only those things which exist in the Sāmamaṇdala. That is that part of the reflected rays which lie in that Sāma part reaches the eye. On the other hand, the Ṛk of the vastu is identified with the breath (or diameter) of the vastu and it goes on decreasing in size as the vastu is farther and farther away from us. That is why we see the vastu smaller and smaller as the distance increases and in the limit it becomes a point object. The Sāma mandala supports the ṛks of decreasing size. Sāma maṇdala exists because of the presence of these ṛks. That is why we say 'ऋच्यध्यूढं साम गीयते'. If the ṛks were not there there is no question of the existence of Sāma maṇdala. The ṛk also is accompanied by yajus which is āgneyavāngmayaprāṇa. That constitutes the vastu (artha).

42. While the Sāma maṇdala starting from the centre of the vastu goes on increasing in size, the ṛk goes on decreasing in size as we move away from the centre of the vastu and at the limit it becomes a point in the last Sāma maṇdala. Beyond that point we cannot see the vastu.

43. From the centre upto the 33rd Sāma maṇdala which is the last one, the sattā of the vastu exists. It is also Satya that we see the size of the vastu goes on decreasing as we see the vastu is farther and farther away from our eye. It is the Veda of the vastu and Veda is Satya. This decrease in size

समानमानाः पुरतो ममान्तरान्तरा धृताः काश्चन यष्टयो यदि ।
या विप्रकृष्टा ह्रसिता भवन्ति ताः सूर्य्यांशवोऽप्यत्र भवन्ति कारणम् ॥४५॥
ज्योतिष्मतो ज्योतिरिदं स्वरूपतोनुग्राहकं किन्त्वखिलस्य भास्करः ।
रूपं परज्योतिष आदधात्यसावज्योतिषो रूपमयोग्यमक्ष्णि नः ॥४६॥
ऋगेव रूपं तदिहास्ति यद्यपि प्रत्यर्थमेवाक्षि नु सूर्य्यवर्चसा ।
क्लृप्तं न गृह्णाति विनार्करश्मितस्तस्मादपि प्राहुरिनं त्रयीमयम् ॥४७॥
विस्फारितास्ते यदि दूरवीक्षणाद्युत्कृष्टयन्त्रैः स्युरिहार्करश्मयः ।
समोपतद्देशविशेषवत्कृतो विस्फारितः सोऽर्थ इहावलोक्यते ॥४८॥
तेष्वेषु चक्षुःस्थितमर्थमीक्षते तदस्ति सत्यं ध्रुवमन्यथाऽनृतम् ।
यत्तूडुनो भास्करतोऽपि कल्प्यते महत्त्वमेतन्मनसाऽन्यदर्शनम् ॥४९॥
यद्रज्जुमाभासयते हि सर्पं वक्रासितं पश्यति भावमक्षि ।
स्थाणुं यदासौ पुरुषं प्रपन्नस्तत्रेक्षते पुंसदृशाङ्गसंस्थाम् ॥५०॥
शुक्तिं यदासौ रजतं प्रपन्नस्तत्राक्षि गृह्णाति तु चाकचिक्यम् ।
सर्पं पुमांसं रजतं तु पश्चाद्धत्ते मनस्तद् व्यवसायमान्ध्यम् ॥५१॥

should not attributed to any defect in the eye.

44. We know that the size of the sun and the stars are much bigger than what they appear to us. But when they are very far away from us, the angle they subtend at the eye decreases and therefore they look smaller. Therefore Pratyakṣa pramāna cannot be rejected by us.

45. When a number of poles of equal size are situated in a line before me at different distances from me I would see the farther ones smaller than the nearest ones. This should not taken as apramāṇa.

46. Here a question arises. When you say that when you see a thing, it is only the ṛk, sāma and yajus of the thing you are seeing. That is, if you say Veda is the name of Upalabdhi, why then we are not able to see Vāyu because we feel its touch. Ojha gives the reason here. We have four types of vastus here. They are 1. Svajyoti 2. Parajyoti 3. Rūpajyoti 4. Ajyoti. Vāyu belongs to Ajyoti category and therefore the rays of sun who is Svajyoti do not get reflected in it and therefore its rūpa is not visible to us.

47. Though Vāyu also is Vedamaya, because our sight is connected with the sun when his rays reflected by Vāyu, we cannot see it. Though all substances in this samsāra are Vedamaya it is sun who helps us to see them. That is why the sun is named Vedatrayī (त्रयी वा एष विद्या तपति).

48. Though the things which are far away appear small, it is possible to make them look big by artificial aids like telescope. Again it is a question of angle subtended at the eye that matters and it is possible to make an object which is far away to appear near in a telescope and it will also look bigger.

49. As far as the organ of vision is concerned what it sees is Satya. Whatever other forms or sizes of the object we create on it are not Satya. For example we say that the sun and the stars are much bigger in size than what we see. These are only inferences of our mind.

50. You may say that the organ of vision can always be deceptive and may give us a wrong picture of the thing. For example many people see a rope as serpent, or a wooden pillar as a Puruṣa etc. The reason is that when the rope lies on the ground in a curved zigzag position, and if the illumination of the

मरुस्थलोद्रिक्तमरीचिकायां या तोयधीः सापि न दृष्टिगर्हा ।
गतागतोद्घट्टनकम्पितोस्रा वीचिं ययुस्तद् ग्रहणं यथार्थम् ॥५२॥
क्षुब्धांशुसंघर्षणतप्तवायुस्तरा लघुत्वादुपरि व्रजन्ति ।
तत् स्थानमायान्ति तु शीतवायुस्तरास्तरंगा अभिवायुसिन्धु ॥५३॥
जलप्रवाहेऽशुमरुत्प्रवाहे वीचिः समा तां प्रतिपद्यतेऽक्षि ।
मनश्चिराभ्यासवशात्तु नीरप्रवाहमन्वेति न रश्मिकम्पम् ॥५४॥
यद्वाप एताः प्रथिपाश्चतुर्धा ह्यम्भो मरीचिर्मर आप इत्थम् ।
सूर्य्यांशुगास्तत्र मरीचयः स्युः पानाद्यनर्हा इह वीचयस्ताः ॥५५॥
जले यथा स्युः प्रतिबिम्बता द्रुमास्तथेह च क्वापि भवन्ति कर्हिचित् ।
आपस्ततस्ता हि मरीचिसंज्ञका वीचिश्च तास्वक्षि यथार्थमीक्षते ॥५६॥
एकोऽयमात्मास्ति हि तच्छरीरं दिग्देशकालव्यतिरेकभिन्नम् ।
तमात्मनस्त्वेकमथान्यमन्यं शरीरतः पश्यति तद्यथार्थम् ॥५७॥
न त्विन्द्रियं सर्वविधप्रतीतिप्रत्यायनादेव भवेत् प्रमाणम् ।
यत्रास्य शक्तिर्नियतास्ति तावत्यर्थे स्थितं चेद् भवति प्रमाणम् ॥५८॥

rope is not sufficient, then there is every chance of the eye mistaking it to be a serpent. It is not the mistake of the vision mechanism but it is the manas which is immediately connected with the viṣaya that imagines it to be a serpent. But the moment, buddhi comes into operation this mistaken notion created by the manas disappears.

51. In this verse also Ojha stresses the fact that the mistake is that of manas and not that of the Cakṣurindriya.

52-54. In this verse the phenomenon of mirage is explained as an optical illusion. It is caused by the differential heating of the air layers that creates the impression of a wavy structure of the ground in the mind and the mind imagines to be a water surface. It is again not the mistake of the organ of vision.

55. Alternately, we can say that mirage will certainly give the impression of water to the eye. Because in the Vedas waters have been divided into four kinds, viz. 1. Ambhah 2. Marīcih 3. Marah and 4. Āpah. The waters of the earth are called Marah. The waters of Candra mandala are called Āpah. They also go by the name Śraddhā. (श्रद्धा वा आपः). Waters of Parameṣthi mandala are called Ambhah. They constantly feed Saura mandala. While Pārameṣthya waters are of Saumya type when the reach the waters of Saura mandala which are of Āgneya category, there is an interaction between these two waters and in the process some of the sun's rays undergo change and therefore the Saura mandala waters get agitated and therefore they are called Marīcih (म्रियमाणः सन्नश्चति). These waters of the sun produce the impression of wavy surface in the sun's rays and in a heated region of the earth this effect is heightened. What Ojha means is that the Maharṣis might have explained the mirage phenomenon in this way.

56. Again it is because of the agitated condition of the Marīci waters, that at times we see even reflections of nearby trees in that imaginary water surface. What we see is Satya and should not be construed as a doṣa in our vision apparatus.

57. When you observe a man who is growing all the time, you have seen him as a child, then as a boy, then as a youth and now you see him as a middle aged man. After some time you will see him as

दोषात् क्वचित् प्रस्खलतीन्द्रियं चेत् दोषो हि तत्र प्रतिबन्धहेतुः ।
चन्द्राम्बुदाद्यावरणादभासेऽप्यभास्करं कः प्रतिपद्यतेऽर्कम् ॥५९॥
शंखं सितं पीतमवैति दोषान्मिष्टान्नतिक्तत्वमवैति रुग्णः ।
सतोऽस्ति रोगस्य तु तत् प्रमाणं सुपीतकाचाश्रितपीतभावात् ॥६०॥

३. मनःप्रामाण्यसिद्धिः ।

यथेन्द्रियं तद्वदिदं मनोऽपि प्रमाणमेवास्त्युपलब्धिहेतोः ।
क्वचित्तु दोषादिदमन्यथार्थं गृह्णातु गृह्णन्न कथं प्रमाणम् ॥६१॥
सत्तावतो ज्ञानमिहोपलब्धिर्ज्ञातस्य सत्ताप्युपलब्धिरन्या ।
यस्योपलब्धिस्तदवैमि सत्यं सत्यं यतो बुद्ध्यति तत् प्रमाणम् ॥६२॥
एतत् प्रमाणं व्यवहारक्लृप्तं किन्तु प्रमाणं परमार्थतोऽन्यत् ।
ज्ञानं वितन्वद्धि मनः प्रमाणं सत्ताप्यसत्तापि न तत्र हेतुः ॥६३॥

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an old man. In all these cases the same man exhibits different types of body structure at different times. That is, the Ātmā that is functioning inside is one only but the body is subjected to changes in space and time. That is what is seen by us and certainly the organ of vision is in perfect condition. The eye impression will always reveal the differences and to see unity is beyond its domain.

58. The fact is that the indriyas have limitations in their functions. We have to take into account these limitations and accept that indriyas constitute pramāṇa inside their sphere of functioning.

59. If at times, due to defects in indriya we are not able to get correct vision of things, it does not mean that indriya pramāṇa does not hold good. When clouds cover the sun, nobody will say that the sun has lost his brightness. In the same way during a solar eclipse, we do not say that the sun's disc has lost its brightness.

60. For a person affected by jaundice white thing like a couch will appear yellow. For a sick man, normal food will taste sour. These only confirm the existence of disease in the body and act as pramāṇa for the disease.

3. Manahprāmānyasiddhi

61. Having established the pramāṇa character of indriyas particularly the organ of vision, now Ojha passes on to Manas as a pramāṇa aid. Manas is of five kinds. They are 1. Śvovasīya manas (Avyaya manas) 2. Anindriya manas (Prajñāna manas) 3. Indriya manas (which experiences sukha, duhkha etc.) Anindriya manas is of three kinds Manas, Citta and Ahankāra. Here we are concerned with indriya manas.

What is Pramāṇa? प्रमाजनकत्वं प्रमाणत्वम्. Jñāna is nothing but Upalabdhi. Pramāṇa is nothing but Jñāna and therefore we may say उपलब्धिजनकत्वं or ज्ञानजनकत्वं प्रमाणत्वम्. It is manas which is the source of Upalabdhi and therefore even if sometimes we have wrong understanding of things, as long as manas produces jñāna it constitutes pramāṇa.

62. Upalabdhi is of two kinds because there are two kinds of vastus viz. Bhātisiddha and Sattāsiddha. Therefore Upalabdhi also will be of two kinds viz. Sattopalabdhi and Jñānopalabdhi. But both are jñāna only. We get Upalabdhi from Vedas. Vedas constitute Satya. Therefore whatever causes Upalabdhi is

मनः प्रकाशाय नियुज्यते चेत् तत् स्यात् प्रकाशं जनयत् प्रमाणम् ।
ज्ञानं तु दुष्टं यदि दोषयोगात् प्रामाण्यमक्षुण्णममुष्य तर्हि ॥६४॥
प्रमाणमेव व्यवहारकल्पे दोषात् कुतश्चिन्मतमप्रमाणम् ।
अवग्रहे त्विन्द्रियदोषतोऽस्त्यप्रमाणमीहासु मनःस्थदोषात् ॥६५॥
स्यादात्मदोषेऽवगमोऽप्रमाणं तेषामथैकस्य च दूषितत्वे ।
त्रयं भवेद्दूषितन्वितत्वाज्ज्ञानं त्रिभिस्तत्कृतमप्रमाणम् ॥६६॥
दोषान्वितावग्रहमाप्य दुष्टामीहां मनो वर्तयतेऽथ दुष्टा ।
ईहात्मनि प्राप्य तनोति दुष्टं ह्यवायमित्थं परतोऽन्यथात्वम् ॥६७॥
इत्थं व्यवस्थां कुरुते प्रमाणाप्रमाणयोर्यद्व्यवहारतस्तत् ।
लोके नियुक्तं परमार्थतस्तु ज्ञानं प्रमाणं हि सदा स्वरूपात् ॥६८॥
शिशोः पशोर्ज्ञानमवग्रहादौ सामग्र्यभावात्तु भवत्यपूर्णम् ।
दोषादपूर्णं प्रतिबन्धतःस्यात् ज्ञानं तदत्राखिलमस्त्यपूर्णम् ॥६९॥
स्यादप्रमाणं यदि चेदपूर्णं तर्ह्यप्रमाणं प्रभवेत् समस्तम् ।
सर्वं ह्यपूर्णं च सदोषमेतन्नास्त्यप्रमाणं न ततोऽनृतं वा ॥७०॥

Satya. In other words the mind comprehends the vastu which causes Upalabdhi. Therefore since manas causes the Upalabdhi, manas has to be taken as a pramāṇa.

63. Manas is a means of acquiring knowledge. In all worldly matters it holds good as a pramāṇa because it remains all the time as a source for acquiring jñāna. Jñāna by its very nature is Satya. Manas may not be connected with Paramārthajñāna. But for all practical purposes it is jñāna janaka and therefore it is pramāṇa.

64. Whatever thing reaches the mind the mind receives it as jñāna. Sometimes this jñāna may be distorted by doṣas. But as jñāna it is Satya. Manas causes Upalabdhi and therefore Manas becomes a pramāṇa.

65. When the doṣas are present, pramāṇa also get affected by the doṣa. It becomes apramāṇa. Avagraha, Īhā and Avāya are the three processes that takes place in us before we get correct knowledge of a Viṣaya. If doṣa is in the indriyas then avagraha is affected by it. If the doṣa is in the manas, then Īhā is affected and therefore final understanding becomes apramāṇa.

66. When doṣa is in the Ātmā (Vijñānātmā) then avagama (right understanding) is affected and therefore the pramāṇa becomes apramāṇa. When all the three processes are affected viz. (Avagraha, Īhā and Avāya) then the jñāna is affected by all of them and becomes apramāṇa.

67. When doṣa takes place in avagraha, manas is affected by that doṣa and it leads to wrong analysis (Īhā). This distorted Īhā affects the right understanding (avāya) by the Vijñānātmā and so distorts the final decisive jñāna.

68. In this way in worldly affairs Pramāṇa-apramāṇa classification takes place. But Jñāna by itself in its true sense and form always remains pramāṇa.

69. In the case of prāṇīs and children jñāna always remains apūrṇa both by doṣa and natural impediments (restrictions).

अपूर्णतायामपि यावदस्ति ज्ञानं ध्रुवं तावदिह प्रमाणम् ।
अत्यल्पमध्वक्तमनल्पमम्भो मिष्टं न चेत् तन्मधुनास्त्यमिष्टम् ॥७१॥
तत् पीतशंखावगमेऽपि पीतं दृष्ट्वाऽक्षि पित्ते भवति प्रमाणम् ।
निवर्तयेद्दोषमथ प्रपूर्णं ज्ञानं यथा स्यात्तदिह प्रकुर्य्यात् ॥७२॥
ज्ञानं च सत्तेत्युपलब्धिरूपे सा वित्तिरुक्ता स च वेद उक्तः ।
वेदाः प्रमाणं बहिरस्तु मा वा सतोऽसतो ज्ञानमिहास्ति रूपम् ॥७३॥

॥ इति विशिष्टत्रिसत्योपनिषदि अप्रामाण्यवादप्रतिवादो द्वितीयखण्डः ॥

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70. If you say that manas is apramāṇa because it is affected by doṣa it would mean that you consider pūrṇa jñāna alone as pramāṇa. But the fact is that everything in this Viśva becomes apramāṇa because jñāna always remains apūrṇa in this viśva. In such circumstances we have to conclude that manas is pramāṇa.

71. Even if jñāna is apūrna, jñāna as such is pramāṇa because it is nothing but Upalabdhi and it always does that job whether it is affected by doṣa or not.

72. When a man understands the colour of the conch as yellow, this becomes a pramāṇa for the existence of the disease and when the disease is cured jñāna becomes pūrna and he will see the conch as white only.

73. Jñāna and Sattā have the svarūpa of Upalabdhi. Veda is nothing but Vitti (gaining something) and Vitti is nothing but Upalabdhi. Therefore Veda is pramāṇa. Manas produces jñāna and that is certainly pramāṇa.



अथ जीवजगत्संशयवादप्रतिवादस्तृतीयः खण्डः

१. तत्त्वदर्शनसन्दर्भक्रमः ।

असद्धि तत्त्वं किमपीदमस्मादसत् समस्तं जगदुद्बभूव ।
प्रवाहि कर्म्मास्थिरमस्त्यचित् तच्चैतन्यमप्यस्ति हि कर्मरूपम् ॥१॥
इत्येक आहुः श्रमणाः परे तु प्राहुर्जगत् सर्वमिदं सदस्ति ।
तन्मूलमेतद्धि भवेदतः सा प्रवाहनित्या प्रकृतिः सती स्यात् ॥२॥
द्रव्यं विशिष्टं तु गुणक्रियाभ्यां सत् तस्य सामान्यविशेषरूपा ।
सत्ता तया यत् समवेतरूपं द्रव्यं ततः कार्य्यमिदं जगत् सत् ॥३॥

Viśiṣṭatrisatyopanisat

Jīva-Jagatsamśaya Prativāda

1. Tatvadarśanasandarbhakrama

1. In this section Ojha is going to answer Samśayavadī's objections to the existence of Jīva and Jagat. There are different opinions among Darśanikas regarding Īśvara Jīva and Jagat. Vaiśeṣikas accept them and assume Caitanya for them as a group. Some think Īśvara is the creator and yet others think Īśvara is only a witness to creation which is carried out by Prakṛti. We shall consider first the school which thinks that they have no sattā. Some of the Sādhyas believed in Asadvāda. They think that the root cause of Jagat is Asat tatva. (असद् वा इदमेकमेवाग्र आसीत्). Because the cause is Asat, the kārya viz. Jagat also is asadātmaka. According to Vaidika Siddhāntavāda, Brahma and Karma are the root cause of Jagat. The Buddhists believe that the Jagat is constantly changing. Except Karma there is nothing else in Jagat which is subject to destruction. That is there is nothing here which can be identified as Sat. In fact they quote Vedas and say that they support their contention. The following statements summarise their contention.

1. सर्वं क्षणिकं क्षणिकम् । 2. सर्वं दुःखं दुःखम् । 3. सर्वं स्वलक्षणं स्वलक्षणम् 4. सर्वं शून्यं शून्यम् ।

Many others joined this group of Nāstika mata (non believers of Vaidikamata) like Cārvakas and Ārhatas (Jains) while Buddhists themselves belonged to four such groups viz. Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas. Describing their views Ojha says here, that there was a Tatva called Asat in the beginning. From that Asat tatva this Jagat which is also Asadrūpa came into existence. It constitutes an ever running stream of changing events and changing Karmas. It is insentious (acit). Even Jñāna which we call Cit is Karmarūpa only. Other than Karma there is nothing here.

2. But there were others (those who believed in Vaidikamata) who said, that the root cause of this Jagat which is a stream of events which go under the name Prakṛti is certainly Sat (ever existing and non changing). When the Kāraṇa is Sat, the Kārya viz. Jagat also has to be Sat, though its Sattā is dependent on the mūlasattā i.e. Kāraṇa Sattā.

3. According to Kanāda, the knowledge of things which are defined as a collection of dravya, guna, karma, sāmānya and viśesa leads to Mokṣa. The Vaiśeṣika sūtra says,

"द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्वज्ञानान्निश्रेयसम् ।" (वै.सू. 1.1.4)

What is padārtha? Vātsyāyana defines it in his Nyāyabhāṣya "व्यक्ताकृतिजातयस्तु पदार्थः ।" That is, what

वैशेषिको वाद इति द्वितीयस्तत्राचिदेवास्त्यखिलं पृथग्वत् ।
गुणैस्तु बुद्ध्यादिभिरस्त्यचिद्भिर्द्रव्यं विशिष्टं खलु चेतनात्मा ॥४॥
तृतीयवादः पुनरत्र सांख्यो द्वे तत्र तत्वे चिदचित्स्वरूपे ।
अचिज्जगद् व्यक्तमभूदचित्तोऽव्यक्तादियं चित् पुनरस्य भोक्त्री ॥५॥
पश्यन्ति न त्वीश्वरमत्र वादे सर्वं प्रकृत्यैव जगद्विधानम् ।
योगात्मकः कर्म्मविशेष एवोपास्तिर्न चेशः फलदः कृपातः ॥६॥
वादास्त्रयस्तत्वविदां स्युरित्थं तैर्द्रष्टृभिः साधु निरूपितास्ते ।
वेद्यास्तदुक्त्यैव पृथक्-पृथक् ते वादं चतुर्थं तु वयं वदामः ॥७॥
अचिच्च चिच्चास्ति तथेश्वरश्च त्रितत्त्वमेतद् भवति त्रिसत्यम् ।
अचिच्चिदीशानविशिष्टरूपं ब्रह्मास्ति तज्जं जगदप्यनन्यत् ॥८॥

has individuality, a form and belongs to a class or category is called Padārtha. According to the above statements, everything has six characteristics viz. dravya (matter) guna (like buddhi), karma, jāti, ākṛti and vyaktitva. Dravya, guna and karma give it Samānya Sattā and because of shape, size and category (like pot, picture, table etc.) it has Viśeṣa Sattā also. This Jagat is full of such things and therefore it is Sat because of Samānya sattā as well as Viśeṣa Sattā of the things which make it.

4. The above is the vāda of Vaiśeṣikas. In this all the characteristics of things (dravya, guna like buddhi etc.) are insentious (jada) entities. But when these components form parts of a Viśiṣṭa dravya then that is called Cetanātmā. In other words dravya, guna, karma are by themselves jada. Ātmā also by itself is jada. Only when Ātmā joins buddhi, karma, dravya etc. this union gives rise to Caitanya. That is, Jñāna is jada but jñānavān is cetana. Dravya is that unchanging (sthira) thing in which guna, karma, samānya and viśeṣa all these four are present. If dravya is Sat, Jagat also is Sat.

5. The third Vāda is that of Sānkhyas in which both Cit and Acit principles are assumed. Jagat is Acit, and is the manifested form of an Avyaktatatva (unmanifested tatva) of Acit form which therefore constitutes its mūlakāraṇa. Cit is only bhoktā and is called Īśvara or Puruṣa and creation takes place through Prakṛti which is jada.

प्रकृतिःकर्त्री, पुरुषस्तु पुष्करपलाशवन्निर्लेपः किन्तु चेतनः ।

6. The originators of the above mata do not believe in the existence of God. In their view the whole Jagat has come into existence from Prakṛti alone. Somebody may say that he can have a darśan of Īśvara by some special Upāsanā, how can you deny it? The answer is Karma is of two kinds. One of them is Upāsanā karma. In this through concentration and deep meditation the manas is set steadily on the Upāsya devatā then the manas takes the form of the Upasyadevata itself at one stage. It is just a transformation of the manas into an imagined svarūpa of the devatā and this does not warrant the existence of God. He is just not there to give whatever you want.

7. In this way there are three matas regarding Jagat. Jīva and Īśvara elaborated by their authors. Now there is a fourth mata which we shall consider here in some detail.

8. Acit, Cit and Īśvara all exist. These constitute three Satyas. We can call these as Kṣara, Akṣara and Avyaya also. All these three together constitute a form which we call Brahman. This Trisatya Brahman gives rise to Jīva and Jagat. This Brahman also is Satcidānandamayā. The Jīva and Jagat which have come from that Brahman are also Satcidānandamayā.

पश्याम इत्थं, तदिदं विशिष्टत्रिसत्यवादं सुनिरूपयामः ।
अस्तीश्वरो नः शरणं विशेषात् तद्दर्शनायैव तु नः प्रयत्नः ॥९॥

२. ज्ञानौपयिकजीवसिद्धिः ॥१॥

यदेतदाभाति निगूहितुं तन्न शक्यते स्वानुभवैकमानात् ।
संभाव्यते नैतदमूलमस्य क्वान्यत्र मूलं वद मद्विना स्यात् ॥१॥

लोके यथा वस्त्ववभासमूलप्रभामहामण्डलमूलमेषः ।
सूर्य्योऽन्तरे तिष्ठति तद्वदत्राप्यहं जगज्ज्ञानविकाशमूलम् ॥२॥

ज्ञानं प्रकाशो रविवद् द्विधाङ्ग यत् कन्दलं ज्ञानमयं स आत्मा ।
ये रश्मयोऽस्त्यात्मगुणः स तेभ्यो ज्ञाने विशेषाः स्युरिहेन्द्रियोत्थाः ॥३॥

एकाश्रयत्वं तु धियां बहूनामस्त्यात्मनैवार्पणतोऽत्र तासाम् ।
आत्मा न चेन्न स्मरणं न वाशा न प्रत्यभिज्ञादिरपि क्वचित् स्यात् ॥४॥

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9. This is called Viśeṣa Trisatyavāda and in this Īśvara does exist and he is our Upāsya Puruṣa and therefore we shall try to know about his nature to the extent possible.

2. Jñānamūlā Jīvasiddhi

1. The Brhadāranyakopaniṣad says, that our Ātmā is Vāngmaya, Prānamaya and Manomaya. It has desire (manovyāpāra). It strains itself through tapas (prānavyāpāra) and it does work (Vāk vyāpāra). Icchā, Tapas and Śrama are the dharmas of Ātmā. It is Jñānamaya, Kriyāmaya and Arthamaya. Through these three we can establish the Sattā of Jivātmā. Firstly we shall take Jñāna aspects. When we see around we see many things we become aware of them. This is Pratyakṣa siddha bhāna. For this no other pramāṇa is required. Our experience itself is the pramāṇa. This jñānajyotis which has the svarūpa of bhāna should have an origin or a root cause. When we analyse this we come to the conclusion that there is an entity residing in our śarīra and is known as Aham is the mūla kāraṇa of this jñānajyotis which is also known as Jīvātmā. Jīva is Uktha (origin) and Jñāna are its rays (arka) which spread on all sides. This Jīvātmā is an amśa of Īśvara residing in our hṛdaya and controls all our activities. That is why the Lord says in Gītā,

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

2. Just like the Puruṣa (Prajāpati) residing at the centre of the sun illuminates the whole Viśva with his rays, in the same way this Jīva Prajāpati illuminates with his jñāna raśmis even sun and moon who produce bhautika prakāśa. If this jñāna jyotis does not illuminate them, they will not become pratyakṣa to us. This Ātmajyoti illuminates everything in this Viśva. This is what the Upaniṣad says,

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ (मुण्ड. उ. 2.2.10)

3. Therefore we have to accept by all reasoning the existence of the Jīvātmā which with its jñānajyotis illuminates everything in this Viśva. Just like in the case of the sun we have a disc and also prakaśa, in the same way Ātmā resides in the hṛdaya and is jñānamayā. The rays of this jñānamandalā spread on all sides and produce various Viśeṣas when they comes into contact with the indriyas. All Ātmā guṇas like buddhi memory power, intelligence, retaining power etc. are supported by this jñāna.

दृष्टाददृष्टं ध्रियते न दृष्टौ दृष्टेः शमेऽपि स्मृतिरस्त्यदृष्टात् ।
तस्मात् पृथग् यत्र स दृष्टिजन्यः संस्कार उद्बुध्यति मे स आत्मा ॥५॥
दृष्टं श्रुतं चास्ति ममेति भिन्नौ धर्म्मौ तु यत्राभिनयत्यभेदात् ।
स दर्शनेऽपि श्रवणेऽपि साम्याद् व्याप्तोऽस्त्यधिष्ठातृतमः स आत्मा ॥६॥
केचिद्विदुर्ज्ञानमिदं न रूढं सुषुप्तिमूर्च्छादिषु तद्विलोपात् ।
ज्ञानं प्रकाशप्रकृतीदमस्यां जीवद्दशायां न कुतो विभायात् ॥७॥
तस्माद्ध्रुवं यौगिकमिन्द्रियोत्थं मन्यामहे ज्ञानमनेकमूलम् ।
अथेन्द्रियस्नायुविशिष्टयोगात् तात्कालिकं तद्भवति प्रभास्वत् ॥८॥
तैलाग्निवर्त्यादिविशिष्टयोगाद्दीपार्चिरुत्पद्य विभाति यद्वत् ।
तात्कालिकं ज्ञानमुदेति तद्वत् प्रवाहि कालेन विपद्यते तत् ॥९॥
अस्मिन् मतेऽप्यान्तरमस्ति किञ्चिद् द्रव्यं निरूढं बहिरर्थयोगात् ।
विज्ञानरूपाय तु जायते यन्मन्ये तमात्मानमयं स जीवः ॥१०॥

4. There are many components in buddhi. All these are supported by Ātmā only. If Ātmā were not there, how will you think? How will you remember? How will you have desire? How will you recognise people?

5. When we see a thing, a picture of it is built in our mental screen. It is some sort of a samskāra that is produced in the Ātmā. But this picture has to pass through our eyes first. While the eye is incapable of getting jñāna of the object, but the inner Ātmā is not only able to get the pratyaya but also it is also able to bring it back in its mental screen even after object has been removed because of the samskāra it gets. Therefore we conclude that Ātmā is a different entity which exists and functions inside our śarīra.

6. We see with our eyes, hear with our ears, we smell with our nose. Thus all these functions take place independently. But there is one entity inside us which rules over all these and combines all these functions. That is our Ātmā.

Vātsyāyana in his bhaṣya of Gautama's Nyāya sūtras says,

"दर्शनेन यावदर्थो गृहितः स्पर्शनेनापि सोऽर्थो गृह्यते । यमहमद्राक्षं चक्षुषा तं स्पर्शनेनापि स्पृशामि इति । एकविषयौ चैमौ प्रत्ययौ एककर्तृकौ प्रतिसंधीयते ॥" (न्यायभाष्यम्)

Therefore it is Ātmā that rules over all indriyas and is responsible for their coordinated functioning.

7. Some people ask if Ātmā were jñāna svarūpa which rules over all functions in our system, then why do we lose jñāna when we become unconscious or when we are in deep sleep though we are still alive?

8. Therefore they come to the conclusion that this jñāna is not nitya (ever present). It is produced by the union of manas with indriyas and Viṣayas. It is temporary only and that is why it is absent in deep sleep and when we become unconscious, because the connection between indriyas sensing nerves and viṣayas does not take place in the above states.

9. In a lamp the flame is alive because of the connection between oil, wick and flame. In the same way jñāna is produced as a pravāha because of the connection between manas, indriyas and viṣayas and it is temporary only and will disappear when the connection between indriyas and Viṣayas is cut. This only proves that Ātmā is Jñānavān and not jñānasvarūpa.

ज्ञानं द्विधा निर्विषयं निरूढं स्याद् यौगिकं वैषयिकं तदन्यत् ।
अर्थाद्वियोगे तु यदद्वयं तन्न पश्यति द्रष्टृपि मुग्धदृग्वत् ॥११॥
देहे तदा लोमनखाग्रमेकं व्याप्नोति रूढं विषयावभासि ।
आत्मा समेऽर्थोपहितेन्द्रियस्पृक् स्नायुप्रसङ्गेन धियं करोति ॥१२॥
बाह्यार्थयोगादनुभूतिसंज्ञं संस्कारयोगात् स्मृतिसंज्ञमित्थम् ।
ज्ञानं द्विधात्मा सृजतीह शून्यं ज्ञानं सुषुप्तावथ शून्ययोगात् ॥१३॥
य एष निर्धारयते य इत्थं विचिन्तयन् संशयमातनोति ।
सोऽहं ध्रुवं कश्चिदिहास्मि सत्यं ज्ञानस्य तत्सर्वविधस्य मूलम् ॥१४॥
यस्तोलयन् सत्यमसत्यमेकं निर्धारयत्यर्थमयं स आत्मा ।
नैतन्मनस्तत्क्षणिकं तदन्यच्चान्यच्च नालं प्रभवेत् तुलायाम् ॥१५॥
यो निर्णयं संशयमाप्नुवन् वा तं तं च सत्यापयमान आह ।
सत्यत्वमायाति यतस्तदर्थैः सत्यात्मना तिष्ठति यः स आत्मा ॥१६॥

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10. In the above mata, it is clearly stated that there is an inner mechanism which is always different from viṣayas and indriyas. It takes Vijñānarūpa when once viṣayasamyoga takes place. Therefore the aid for producing jñāna is different from viṣayas and indriyas and that is Ātmā and is ever present in us as Jīvātmā.

11. Jñāna is of two kinds, one nirviṣaya which is everpresent in us. The other one is saviṣaya and is produced when viṣayas are connected to the Ātmā and this jñāna is temporary (tātkālika). The point is that jñāna is nitya and when viṣayas are connected to the Ātmā it immediately takes its svarūpa and this svarūpa goes on changing as the viṣaya changes.

In deep sleep Ātmā is completely free from viṣayas and it (Vijñānātmā and Prajñānātmā) goes into Purītati nādi and indriyas cease to have connection with it. The Ātmā completely merges with itself and enjoys advaitabhāva (स्वस्मिन् अपीतो भवति इति स्वपिति ।). Because of absence of viṣayānubhāva we cannot say jñānasattā is not there. It is very much there but it is in the nirviṣaya state.

12. This Ātmā which is capable of throwing light on viṣayas pervades the entire body with a single svarūpa and is nitya. Through the sense nerves it collects the viṣayas received by the indriyas and gives us knowledge of the same.

13. The jñāna of viṣayas made available to us by Ātmā through the medium of indriyas and sense nerves is called Anubhūti. It produces a samskāra in us by which even when the viṣaya is removed from us we are able to recall it from memory. This is called Smṛti. Sometimes viṣayas remaining in the memory play a role in svapnas (dreams). When we are in dee sleep, jñāna is still there but it is nirviṣayaka and is said to be in śūnya state.

14. Therefore we conclude there is one entity which is nitya, and which is identified by the word 'अहम्' (अहंपदवाच्यः). He is Satya and he is the entity which decides the nature of things with certainty (इदमित्थमेव). He is the root cause of all jñāna.

15. When two things are presented to us it is Ātmā which decides which is Satya and which is not Satya. Manas is only a recorder of events. It can never do the job of deciding what is correct and what is wrong. It is said to be kṣanika, ever changing just like the viṣayas go on changing.

मूर्ध्नि स्तने सक्थ्नि पदेऽथ पृष्ठे स्पृष्टः क्वचित् तन्मनसावधत्ते ।
सर्वैर्मनोभिस्तु य एक एवोद्बुद्धोऽखिलं भावयते स आत्मा ॥१७॥

ज्ञानं न तं मां व्यतिरिच्य किञ्चिज्ज्ञानं तथैतद् व्यतिरिच्य नाहम् ।
अहं हि तज्ज्ञानमिदं समस्तं यदेतदाभाति तदस्ति सत्यम् ॥१८॥

॥ इति ज्ञानमूला जीवसिद्धिः ॥

३. क्रियौपयिकजीवसिद्धिः ॥२॥

नरः पशुर्वा सहसाऽऽक्रमेत स्वतः परं पश्यति निर्बलं चेत् ।
पलायते पश्यति चेद्बलिष्ठं स्वतुल्यवीर्य्यं च दृशाऽत्र धत्ते ॥१९॥

क्रियाविधौ यच्छ्रमजन्म दुःखं ततोऽधिकं कर्मफलं सुखं चेत् ।
तदैष तत्कर्म करोति दुःखाधिक्ये तु तस्माद्विनिवर्तते सः ॥२०॥

इत्थं स्ववीर्य्यं परवीर्यमित्थं सुखस्य मात्रामपि दुःखमात्राम् ।
यस्तोलयत्याशु तुलात्मना तं मन्ये स्वमात्मानमिहास्मि सोऽहम् ॥२१॥

क्वचित्पदे कण्टकविद्धमात्रः सद्यः पदं दूरयितुं नियुङ्क्ते ।
करं तदुद्धर्तुमति प्रयुङ्क्ते सेहा यदाज्ञावशतः स आत्मा ॥२२॥

16. That entity which resides in me as Satya and which enables me to decide what is Satya and what is not Satya is my Ātmā.

17. Our Prajñānātmā pervades our entire śarīra. In this śarīra wherever a prick by a thorn takes place, we feel the pain immediately in the same place because of prajñātmā present there conveys the pain immediately to the brain. Therefore that entity which activates the manas present in every place of the body and receives the information from it is my Ātmā.

18. From the above facts, we conclude that the entity which is present in me which illuminates all viṣayas and conveys knowledge about them to me is nothing else except myself. I am not different from jñāna in the sense that I am the source from which jñāna emanates as rays. I transform myself into the jñānaraśmis. Therefore I am jñānasvarūpa. All the viṣayas get reflected in me as jñāna. I am that Jīvātmā.

3. Establishing the existence of Jīvātmā from kriyā angle.

19. When a man (or animal) is confronted by another man (or animal) he runs away from him if he finds him stronger than himself. But if the man is more or less of the same stature as himself, then he will compare his strength with his own and stand before him.

20. This analysis of strength is carried out inside me by my Ātmā which is different from my śarīra. It is Ātmā which enables me (who am nothing but this Ātmā) to decide whether I should get into an activity and accordingly if it is good for me I do it and if it is bad for me I do not do it.

21. In this way that entity in me which estimates my strength in comparison to another's and also the sukha and duhkha that will result when I have to encounter him is my Ātmā and that is no other than myself.

22. That cetanā or Īhā in me which immediately puts my leg and hand into action when a thorn pricks my sole is my Ātmā. The leg is repelled immediately from the place where it has stepped and the

वक्तुर्यतो वाचि बलं पुरस्तादुत्थाय संसज्जत एष आत्मा ।
यन्मक्षिका निष्पवने परागात् सास्याः क्रियोदेति यतः स आत्मा ॥२३॥

॥ इति क्रियामूला जीवसिद्धिः ॥

४. अर्थौपयिकजीवसिद्धिः ॥३॥

अग्निं च वायुं च तथेन्द्रमेताँस्त्रीनात्मनो भावयते शरीरे ।
जीवत्ययं वर्ष्मणि यावदुष्मा श्वासस्तथोन्मेष इहाक्ष्णि यावत् ॥२४॥

अग्निं तु वेश्वानरमाह, वायु श्वासं, तथा विद्युतमिन्द्रमाह ।
अक्ष्णोः क्वचिन्नीलहरित्प्रकाशः प्रद्योतते सूर्य्यवदिन्द्र एषः ॥२५॥

यो विद्युतो व्यद्युतदा स एवाध्यात्मं मनश्चारयतीव शश्वत् । (केनोप० ४।४)
हृत्स्थः स इन्द्रोऽक्षणि भाति भास्वान् दिव्यः स आदित्य इहोपपन्नः ॥२६॥

५. ज्ञानक्रियार्थमूलानामिन्द्रवाय्वग्नीनां तद्भिन्नात्माश्रितत्वम् ।

शिरो गुहामिन्द्र उरोगुहामयं वायुर्गुहामग्निरयं तथौदरीम् ।
देहेऽधितिष्ठन् स्वपुरीमिवाखिलं देहं प्रशास्त्येष पराविरोधतः ॥२७॥

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hand automatically rushes to remove the thorn. These actions are dictated by my Ātmā only.

23. That which puts strength into my mouth before I begin to talk, that which enables the fly to flutter its wings and reach another place eventhough there is no wind movement in the air, is Ātmā only.

Here Ojha closes Kriyāmulā Jīvasiddhi.

4. Arthamūlā Jivasiddhi

24. Our Śarīra is made up 33 devatas, 99 asuras, 27 gandharvas, 84 pitṛs etc. They never become pratyakṣa to us. But of these Agni, Vāyu, Āditya can be recognised by us in their functions inside our body. Only as long our body warmth is maintained we can live. In the same way in our winking of the eyes and breathing in and breathing out, we can recognise the functioning of Vāyu inside us as long as we live. When any of these stops then Ātmā leaves the body and death takes place.

25. Agni functions as Varśvānara in us. Vāyu functions as breath and the presence of bluish and greenish brightness in the eyes like the sun indicates the presence of Indra who is also called Vidyut.

26. At the Ādhidaivika level Indra functions as Vidyut. It is he who activates the manas in the Adhyātmā mandala. It is this Indra who is extremely luminous who resides in our hṛdaya and who shines in the eyes. Āditya who shines in the Ādhidaivika level is known also as Indra. The Kenopaniṣat says,

"तस्माद्वा इन्द्रोऽतितरामिवान्यान् देवान् स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदांचकार ब्रह्मेति । तस्यैष आदेशो यदेद्विद्युतो व्युद्युतदा इतीन्न्यमीमिषदा इत्यधिदैवतम् ॥" (केनोप. 4.3-4)

Note - Unity in Ādhidaivika, Ādhibhautika and Ādhyātmika spheres is the most wonderful concept of Vedic seers which enabled them to infer many things. We shall see more about this in our introduction.

भिन्नास्त्रयः सन्ति तथाप्यकस्मादेकव्यपाये त्रितयं व्यपैति ।
तस्मान् त्रयोऽप्येकगताः क्वचित् स्युस्तद् ब्रह्म तस्मिन् महिमान एते ॥२८॥

मूर्ध्नीन्द्रभा वक्षसि वायुरग्निः कुक्षौ त्रिलोक्या हि रसास्त्रयस्ते ।
चान्द्रं चतुर्थं च मनोऽस्ति यस्मिन् बद्धं स आत्मा स परोऽहमस्मि ॥२९॥

गुणाः परार्थास्त इमे परस्पराविरोधतः कस्यचिदात्मनः प्रभोः ।
वशे स्थिताः स्वस्वविभिन्नकर्म्मणा निदेशमस्यानु चरन्ति सन्ततम् ॥३०॥

ज्ञानानि चेष्टा अपि धातवोऽमी त्रिभिस्त्वमीभिः कृत एष कायः ।
त इन्द्रवाय्वग्निकृता हि भावास्त्रयस्त्वमी ब्रह्मणि सन्ति बद्धाः ॥३१॥

॥ इत्यर्थमूला जीवसिद्धिः ॥

६. इन्द्रवाय्वग्नीनामाश्रयस्यात्मत्वे प्रमाणश्रुतयः ।

उपनिषदि श्रावयति ब्रह्मणि निहितानिमांस्तलवकारः ।
पञ्चाक्षरेऽव्ययेऽस्मिन् ब्रह्मण्येतेऽग्नयस्त्रिविधाः ॥३२॥

5. Indra, Vāyu and Agni are supported by different Ātmas.

27. Indra, Vāyu, Agni function in our body in different ways. Indra resides in the head. Vāyu resides in the chest and Agni resides in the belly. They occupy the three guhās (cavities) in our body. They are called Śiroguhā, Uroguhā and Udaraguhā. These three divisions exist in all the prānīs. All the three guhās (cavities) in our body. They are called Śiroguhā Uroguhā and Udaraguhā. These three divisions exist in all the prānīs. All the three devatas pervade the entire body and do their respective functions. Indra rules over our Vijñāna śakti or Vicāraśakti. In the same way Agni and Vāyu also pervade the entire body. All these do their functions without interfering with each other's functions.

28. Since all these three function in one body, we may say that they constitute three mahimās of one Brahman which supports them.

29. Indrajyotis resides in the head region. Vāyu resides in the chest and Agni resides in the naval region. Those three are the rasas of the three lokas Indra is rasa of the heaven Vāyu is the rasa of Antarikṣa and Agni is the rasa of Pṛthivī. Apart from these three rasas, rasa from Candra also reaches our śarīra and resides in the manas. All these four are supported by my Ātmā. All the three lokas exist in our śarīra. I represent the Ātmā which supports all these.

30. All the four do their functions without interfering with each other's functions because they are all controlled by a single principle which is Ātmā whose orders all these four carry out.

31. Our śarīra is nothing but a collection of Jñāna, Krīya and Artha which are produced by Indra, Vāyu and Agni and all these are tied to the Ātmā which represents the Brahmatatva in us.

6. Śruti pramānas for Ātmā's support for the three devatas viz. Indra, Vāyu and Agni in our śarīra.

32. Kenopaniṣad says that Agni, Vāyu and Indra are supported by Brahman. Brahmā, Viṣnu, Indra, Agni and Soma constitute five Akṣaras which are the component of Avyaya Brahman. Agni, Vāyu and Indra (who constitute three Agnis) always reside in this Avyaya Brahman who supports them. Without

(१) "ब्रह्म ह देवेभ्यो विजिग्ये । तस्य ह ब्रह्मणी विजये देवा अमहीयन्त–
अस्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥
तेभ्यो ह प्रादुर्बभूव । तत्र व्यजानन्त-किमिदं यक्षमिति ॥
अथेन्द्रमब्रुवन्-विजानीहि किमेतद् यक्षमिति ।
स तस्मिन्नेवाकाशे स्त्रियमाजगाम । सा ब्रह्मेति होवाच ।
ब्रह्मणो वा एतद्विजये महीयध्वमिति । ततो हैव विदांचकार ब्रह्मेति ।
तस्माद्वा एते देवा अतितरामिवान्यान् देवान्– यदग्निर्वायुरिन्द्रः ते ह्येनन्नेदिष्ठं पस्पृशुः ।
तस्माद्वा इन्द्रोऽतितरामिवान्यान् देवान् । स ह्येनन्नेदिष्ठं पस्पर्श । स ह्येनत् प्रथमो विदांचकार ब्रह्मेति ।
तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतत् ।
यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः" ॥१॥ इति ॥

– केनोप० ३ एवं ४ खण्डः

॥ एतेनाग्निवाय्विन्द्रेभ्योऽतिरिक्तस्तेष्वनुस्यूतः कश्चिद् ब्रह्मपदार्थो जीवात्मेति सिद्धम् ॥१॥

अपि च स एवाह–

(२) "केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥१॥
श्रोत्रस्य श्रोत्रं, मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥
न तत्र चक्षुर्गच्छति, न वाग् गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशि–
ष्याद्-अन्यदेव तद्-विदितादथो अविदितादधि ॥३॥

Avyaya Brahman's support, Agni and Soma cannot exist in the body and have sattā.

Ojha quotes extensively from Kenopaniṣad, Chāndogyopaniṣad and Bṛhadāranyakopaniṣad to prove that.

1. There is a Brahmatatva called Jivātmā which resides in our śarīra and in that Agni, Vāyu, and Indra reside inseparably.

2. It is this Jivātmā that pervades all the indriyas and activates them to do their respective functions.

3. This Jīvātmā resides in all indriyas and is capable of acquiring the Jñāna collected by them from the viṣayas.

4. It is a principle which pervades all indriyas and is blessed with prajñāna and Vijñāna. Ojha then raises some possible doubts and clears them.

The Bhūtātmā that resides in Jīvaśarīra is of three kinds. They are 1. asamjña Vaiśvānara (stones, earth and other insentient things) 2.. antassamjña Vaiśvānara and Taijasu (trees and plants) and 3. sasamjña Vaiśvānara Taijasa Prājña (all other living beings). Vaiśvānarāgni creates all the bhūta dhātus necessary for the body. Taijasa vāyu produces all the ceṣtās (movements and actions) in the body. Prajña is responsible for the presence of all types of Vijñāna in our system. All these three function in a coordinated way in the body and rule over all the functions in the body. Jñāna, Kriya and Artha are the aspects of śarīra and these three are controlled by the three Agnis mentioned above. There is nothing else here which comes under the name Brahman. Therefore Agni, Vāyu and Indra together function in a coordinated

यद् वाचाऽनभ्युदितं येन वागभ्युद्यते । यन्मनसा न मनुते येनाहुर्मनो मतम् ॥
यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिदं श्रुतम् ॥
यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिमुपासते" ॥४॥ इति ॥

—केनोप० प्रथमखण्डः

॥ एतेन सर्वेन्द्रियेष्वनुस्यूतः सर्वेन्द्रियप्रवर्त्तकोऽतीन्द्रियः कश्चिदर्थो जीवात्मेति सिद्धम् ॥२॥

अपि चाह छान्दोग्योपनिषदि भगवान् प्रजापतिः—

"यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषः । दर्शनाय चक्षुः ॥१॥
अथ यो वेद-इदं जिघ्राणीति स आत्मा । गन्धाय घ्राणम् ॥२॥
अथ यो वेद-इदमभिव्याहराणीति स आत्मा । अभिव्याहाराय वाक् ॥३॥
अथ यो वेद-इदं श्रृणवानीति स आत्मा । श्रवणाय श्रोत्रम् ॥४॥
अथ यो वेद-इदं मन्वानीति स आत्मा । मनोऽस्य दैवं चक्षुः ।
स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ।
तं वा एतं देवा आत्मानमुपासते—इति ॥ (छान्दोग्योप० ८।१२)

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manner inside our system and this coordinating agency is Jīvātmā. The statements "केनेषितं पतति" etc. in Kenopaniṣad, यत्रैतदाकाशमनुविषण्णं चक्षुः" etc. in Chāndogyopaniṣad which tell us about an entity which pervades all indriyas, this entity does not refer to one Ātmā, but it refers to Indra only of the Indra Vāyu, Agni group functioning inside our body.

Ojha then quotes Panini, Chāndogyopaniṣad and says that Indra represents the chief prāṇa and all our indriyas are of prāṇa form only. Because Indra is the chief prāṇa he is called Prajñā in Kausītakī Upaniṣad and thus Prajñā pervades all our indriyas and constitutes the chief prāṇa. It is this Indra who is known as Prajñāna and Vijñāna. Both are Indra prāṇa only. Therfore one may conclude that it is Indra prāṇa alone that constitutes our Jīvātmā and not all the three viz. Indra, Vāyu and Agni, Ojha now shows that this view is not correct. He says,

The Rasa of Parorajās is a bhakti (organ) of Avyayabrahman and it is nothing but Cetanā. Saura Rasa is called Indra and is the chief prāṇa. Indra's eyes are Ṛta and Satya are the Cetanā aspects of Indra prāṇa which is nothing but Vijñāna. He is the Ātmā Kṣetrajña in us and he is the instrumental cause of all our actions. Brāhmanaspatya Rasa belongs to the other end of Trilokī and it constitutes Manas or Prajñā. It is called Mahān.

The Saura prāṇa which is blessed with Manas and Prajñā is called Vijñāna. The doer called Karmātmā who has Vaiśvānara Taijasa and Prājña bhūtātmā in him is another Ātmā called Prājña Ātmā. It is this Prājña prāṇa with whom all other prāṇas associate themselves. They are called indriya prāṇas. Therefore Prajñānātmā rules over all the indriyas and is therefore in the form a prāṇa blessed with prajña. This Prajñānātmā is ruled over by Vijñānātmā which is the Saura prāṇa blessed with Cetanā prāṇa and therefore which is the form of Cetanā prāṇa. In this way every indriya is blessed with five entities viz. Cit prāṇa, Prajña prāṇa, Agni, Vāyu and Indra devatas and therefore can be called Pānkta and is made up of Manas, Prāṇa and Vāk. Cit and Prajña go under manas category and the Devas go under the Vāk category. Therefore this Jīvātmā is nothing but the coexistence of Manas, Prāṇa and Vāk or the coexistence of Cit, Prajña, Agni, Vāyu and Indra.

॥ इत्थं चायं सर्वेन्द्रियेष्वनुस्यूतः सर्वेन्द्रियाभिमानी सर्वेन्द्रियोपलब्धविषयाभिज्ञः कश्चिदर्थो जीवात्मेति सिद्धम् ॥३॥

बृहदारण्यकश्रुतिरप्याह–

स एष इह प्रविष्ट आलोमभ्य आनखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्, विश्वंभरो वा विश्वंभरकुलाये । तं न पश्यन्ति । अकृत्स्नो हि सः । प्राणन्नेव प्राणो नाम भवति । वदन् वाक् । पश्यंश्चक्षुः । श्रृण्वन् श्रोत्रम् । मन्वानो मनः तान्यस्यैतानि कर्म्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद । अकृत्स्नो ह्येषोऽत एकैकेन भवति । आत्मेत्येवोपासीत । अत्र ह्येते सर्व एकं भवन्ति । तदेतत् पदनीयमस्य सर्वस्य, यदयमात्मा । अनेन ह्येतत् सर्वं वेद''–इति ॥

–बृहदा० उप० १।४।७

यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्याद् । यतो यतस्त्वाददीत-लवणमेव । एवं वा अरे इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्ति ॥ बृ०उ० २।४।१२ यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव । एवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्ति । अविनीशी वा अरेऽयमात्माऽनुच्छित्तिधर्म्मा ॥ यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, पश्यति, शृणोत्यधिवदति, मनुते विजानाति वा । यत्र त्वस्य सर्वमात्मैवाभूत्, तत् केन कं जिघ्रेत् पश्येच्छ्रुणुयादधिवदेत् मन्वीत विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद् विज्ञातारमरे केन विजानीयात् ॥ स एष नेति नेति-आत्मा अगृह्यो न हि गृह्यते, अशीर्य्यो न हि शीर्य्यते, असङ्गो न हि सज्जते, असितो न व्यथते न रिष्यति । एतावदरे खल्वमृतत्वम्' – इति ॥ (बृहदा० उप० २।४।१२) (४।५।१३-१५) (अत० ब्रा० १४।५।४।१२) (१४।७।३।१३-१५) ॥

तथा चायं सर्वेन्द्रियेष्वनुस्यूतः सर्वेन्द्रियाभिमानी कृत्स्नशरीरेऽभिव्याप्तः प्रज्ञानघनो विज्ञानघनः कश्चिदर्थो जीवात्मेति सिद्धम् ॥४॥

अत्रेदमाशङ्क्यते । जीवशरीरे तावदसंज्ञ वैश्वानरः, अन्तःसंज्ञे वैश्वानरतेजसौ, ससंज्ञे वैश्वानरतंजसप्राज्ञा-इत्येवं त्रिविधः खलु भूतात्मा भवति । तत्र वैश्वानरोऽग्निः शरीरस्थसर्वविधभूतधातुजनकः । तैजसो वायुः शरीरगतसर्वविधचेष्टाजनकः । प्राज्ञस्त्विन्द्रः शरीरगतसर्वविधज्ञानजनकः । एत एव त्रयोऽस्य शरीरस्याधिष्ठातारस्तन्त्रनिर्वाहकाः प्रतिपद्यन्ते । ज्ञानक्रियार्थसमुच्चयस्यैव शरीरतया तेषां त्रयाणामेतत्त्रयाधीनत्वात् । नातोऽन्यः कश्चिदर्थो ब्रह्मनामेह दृश्यते । तस्मादग्नि-

Whether we say Indra prāṇa or mukhya prāṇa both mean the same thing. But indriya prāṇa and mukhya prāṇa are not the same thing. The superiority aspect (अहं श्रेयानस्मि) of prāṇa is described for indriya prāṇas and mukhya prāṇa when prāṇas started quarelling with each other regarding superiority (अहं श्रेयान्) they went to Prajāpati for mediation, Prajāpati said that, that prāṇa is śreṣtha which causes death by going out of the body. In the experiment that followed it was found that Indra prāṇa was śreṣtha. Therefore indriya prāṇas are different from mukhya prāṇa which is called Indra prāṇa or Prajñā prāṇa. However all come under the prāṇa category only. Only thing is mukhya prāṇa pervades all other prāṇas and therefore sometimes the distinction between Indra prāṇa and indriya prāṇa is not considered.

Even the mukhya prāṇa is not single. When we say that prajñānātmā pervades the indriya prāṇas that prāṇa and prajñā are not the same thing. Prajñāna is the coexistence of prāṇa and prajñā. Prāṇa belongs to the sun (sauraprāṇa) and Prajñā is Pārameṣthya Brāhmanaspatya Soma. That is why Kausītakī Upaniṣad says "सह ह्येतौ वसतः सहोत्क्रामतः ।" When the Kausitakī Upaniṣad says "या वै प्रज्ञा स प्राणः यः प्राणः सा प्रज्ञा ।" it only means each is interwoven into the other. Actually they are different things.

In the same way, Prajñāna and Vijñāna are not the same thing (see Śat. Br.)

Śruti describes the nature of the Ātmā which resides in our indriyas. It says that he resides in the

वाय्विन्द्रा एव संहिता एको जीवात्मेति वक्तव्यम् । यस्तु खलु–"केनेषितं पततीत्यादिना तलवकारोपनिषदि, 'यत्रैतदाकाशमनु विषण्णं चक्षुरित्यादिना' छान्दोग्योपनिषदि च सर्वेन्द्रियानुस्यूतत्वे नायमेक आत्मा व्याख्यातः, सोऽप्यग्निवाय्विन्द्रेष्विन्द्र एव प्रतिपत्तुं युज्यते । "इन्द्रियमिन्द्रलिङ्गमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमिति वेति (५।२।९३) पाणिन्युक्तेरिन्द्रसंबन्धेनैवेन्द्रियाणामिन्द्रियत्वोपपत्तेः सर्वेन्द्रियत्वाच्चायं मुख्यप्राण उच्यते । 'न वै वाचो, न चक्षूंषि न श्रोत्राणि, न मनांसीत्याचक्षते, प्राणा इत्येवाचक्षते । प्राणो ह्येवैतानि सर्वाणि भवन्ति (५।१।१५) इति छान्दोग्यश्रुत्या सर्वेषामिन्द्रियाणां प्राणात्मकत्वाख्यानात् । प्राणेषु मुख्यत्वाच्चायमिन्द्रः कौषीतकीयोपनिषदि प्रज्ञाशब्देन श्रूयते-'सत्यं हीन्द्रः । स होवाच मामेव विजानीहि । एतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयात् । प्राणोऽस्मि प्रज्ञात्मा । तं मामायुरमृतमित्युपास्स्व । एकभूयं वै प्राणा भूत्वा एकैकं सर्वाण्येवैतानि प्रज्ञपयन्ति । प्राण एव प्रज्ञात्मा इदं शरीरं परिगृह्योत्थपयति । यो वै प्राणः सा प्रज्ञा । या वा प्रज्ञा स प्राणः । सह ह्येतावस्मिन् शरीरे वसतः, सहोत्क्रमतः । तस्यैषैव दृष्टयंदेतद् विज्ञानम्'–(३।) इत्यादिना । इयमेव प्रज्ञा सर्वेन्द्रियेष्वनुस्यूता सती मुख्यः प्राण उच्यते । स एवेन्द्रः प्रज्ञानं विज्ञानमिति चैकोऽर्थः । 'तस्येषैव दृष्टिर्यदेतद्विज्ञानमिति' कौषीतकवचनात् तस्य प्रज्ञानस्य विज्ञानात्मनैव दृश्यमानत्वाख्यानात् । पूर्वोक्तवाजिश्रुतौ विज्ञानघनप्रज्ञानघनयोरैकविध्येनाख्यानाच्च । तथा चाग्निवाय्विन्द्रेष्वन्यतमोऽयमिन्द्र एव जीवात्मा निष्कृष्यते न त्वेभ्योऽतिरिक्त इति चेद् –

अत्र ब्रूमः ॥ परोरजसो रसोऽव्ययभक्तिश्चेतना । सौरो रसः एवायमिन्द्राभिधानो मुख्यः प्राणः । ऋतसत्यनेत्रया चेतनयाऽनुगृहीतोऽयमिन्द्रो नाम सौरः प्राणो विज्ञानम् । स कारयिता क्षेत्रज्ञो नामात्मा । अथ त्रिलोकी पृष्ठ्यश्चेतनयाऽनुगृहीतो ब्राह्मणस्पत्यो रसो मनःप्रज्ञा स महानित्युच्यते । तया प्रज्ञया मनसाऽनुगृहीतः स एव सौरः प्राणः प्रज्ञानम् । स कर्ता कर्म्मात्मा वैश्वानरतैजसप्राज्ञानां भूतात्मनामन्यतमः प्राज्ञो नामान्य आत्मा । एतमेव प्राज्ञं प्राणं मन्ये सर्व प्राणा अनुगता भवन्ति । यानिन्द्रियाणीत्याचक्षते । तच्चेदमेकैकमिन्द्रियं प्रज्ञानुगृहीतप्राणमयेन प्रज्ञानात्मनाक्रान्तम् । प्रज्ञानमपीदं चेतनानुगृहीतप्राणमयेन विज्ञानात्मनाक्रान्तम् । तदित्थमेकैकमिदमिन्द्रियं चित् प्राणप्रज्ञा प्राणदेवताभिः पाङ्क्तं मनः प्राणवाचां घनमुपपद्यते । चित्प्रज्ञयोर्मनस्त्वाद् देवानां च वाङ्मयत्वात् ॥ एषां त्रयाणां पञ्चानां वा समवेतैकपिण्डभूतोऽर्थो जीवात्मा ।

तत्र न तावदिन्द्रिप्राणा मुख्यप्राणश्चैकोऽर्थः स्यात् । प्राणानामहं श्रेयस्त्वविद्यायां छान्दोग्यबृहदारण्यककौषीतकादिषु वागादिप्राणापेक्षया मुख्यप्राणस्य भेदेनाख्यानात् । एवं स्थिते छान्दोग्योपनिषदि (५।१) प्राणो ह्येवैतानि सर्वाणि भवन्तीत्येवं यदिदमभेदाख्यानं तत् तस्य मुख्यप्राणस्य सर्वेषु प्राणेष्वनुस्यूतत्वात् पृथक्त्वेनाग्रहणदौपचारिकं भाव्यम् ॥१॥ एवमयं प्राणः प्रज्ञा च नैकोऽर्थः स्यात् । 'सह ह्येतौ वसतः सहोत्क्रामतः'–इत्येवं कौषीतकश्रुतौ भेदेनाख्यानात् ॥ एवं स्थिते तत्रैव–'या वै प्रज्ञा स प्राणो यः प्राणः सा प्रज्ञेत्येवं'–यदिदमभेदाख्यानं तदपि प्रज्ञायाः प्राणेऽनुस्यूतत्वादपृथक्त्वादौपचारिकं बोध्यम् ॥२॥ अपि चेदं प्रज्ञानं विज्ञानं च नैकोऽर्थः स्यात् । वाजिश्रुतौ–'कतम आत्मेति योऽयं विज्ञानमयः

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hṛdaya which is vijñānamayā. He resides there inside the daharākāśa as a jyotirmaya Puruṣa about whom we get the knowledge in the statement 'अहमस्मि'. He is different from indriyas and cannot be described but only experienced by us (anubhavaikagamya). That is why Gītācārya says,

"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (भ.गी. 18.61)

This Vijñānamayā jyotisvarūpa Puruṣa gets into hiding at the end of the svapna state i.e. when the man is deep sleep. He merges in himself at that time (स्वमपीतो भवति तस्मात् सुषुप्तिः). At that time the Ātmā remains devoid of all viṣayas and also devoid of rāga and dveṣa (apahatapāpmā).

Just like a man forgets everything when he is embraced by a woman in the same we this Vijñānamayā Puruṣa gets into union with Prājña Ātmā is devoid of all viṣayas neither inside nor outside. He is said to

प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः । स वा एष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च । अथैतस्मा अन्ताय धावति, यत्र सुप्तो न कंचन कामं कामयते, न कंचन स्वप्नं पश्यति । सोऽस्य परमो लोकः । तद्वा अस्यैतदतिच्छन्दा अपहत-पापमाऽभयं रूपम् । तद्यथा प्रियया स्त्रिया परिष्वक्त–एवमयं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् । तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥ तद्यथाऽनः सुसमाहितमुत्सर्जद् यायाद्-एवमयं शारीर आत्मा प्राज्ञेनात्मनाऽन्वारूढमुत्सर्जन् याति यत्रैतदूर्ध्वोच्छ्वासी भवति'–(४।३) इत्येवं संपरिष्वङ्गशब्देन भेदाख्यानात् । एवं स्थिते प्रज्ञानघनविज्ञानघनयोर्वाजिश्रुतौ कौषीतकिश्रुतौ वा यदिदमभेदाख्यानं तत् प्रज्ञाने विज्ञानस्यानुस्युतत्वादपृथक्त्वादौप-चारिकं द्रष्टव्यम् ॥३॥ एवमपि च तत्तदिन्द्रियारम्भकदेवतानां प्रति नियतविषयग्राहित्वादिन्द्रियाणामन्योन्यभिन्नत्वेऽपि प्राण-प्रज्ञाप्राणचेतनानामेकैकतयैव सर्वेन्द्रियेष्वनुस्यूतत्वमध्यवसीयते । तेन सर्वेन्द्रियोऽयमेक एवात्मा श्रुत्या व्याख्यायते ॥

स चायमेक आत्मा इन्द्रो वा तदन्यो वेति चिन्तायामुच्यते । देवतारूपाणामेषां प्राणानां मध्यवर्तिनि मुख्यप्राणे इन्द्र-शब्दः । 'स योऽयं मध्ये प्राणः-एष एवेन्द्रः' (६।१) इति शतपथश्रुतेः स चेन्द्रो दिव्यप्राणः प्रकृतं मानवशरीरं द्वेधाऽभि-निविशते । मनसाऽनुगृहीतश्चेतनयाऽनुगृहीतश्च ॥ बलपूर्वरूपः क्रियोत्तररूपश्चायं सौरः प्राणः स्वतो यद्यप्यचेतन एवे-ष्यते तथापि चेतनानुगृहीत-ब्रह्मणस्पतिरसरूपेण मनसा चेतनया चाभिव्याप्तो द्वेधा ज्ञानमयं रूपं लभते, प्रज्ञानं च विज्ञानं च । उभयोरप्यनयोश्चेतनामनसोर्ज्ञानद्रव्यत्वाविशेषेऽपि सूर्य्यरसस्येन्द्रस्य चेतनामात्रयोगे विज्ञानत्वं चेतनामयसोमयोगे प्रज्ञा-नत्वमित्येवं भवति ज्ञानद्वयवैजात्यम् । उभयथापि ज्ञानमयो भवत्येकैक आत्मा विज्ञानात्मा च प्रज्ञानात्मा च । तौ चैता-वात्मनौ सुषुम्णयैव नाड्या यद्यपीमां पृथ्वीमनुसंक्रामतस्तथाप्यत्र विज्ञानात्मा तावदयं गायत्र्या प्रणाल्या ब्राह्मणविज्ञानं सावित्र्या प्रणाल्या क्षत्रियविज्ञानं सरस्वत्या प्रणाल्या वैश्यविज्ञानं रात्रिस्थवायुसंक्रान्तया तामस्या प्रणाल्या शौद्रं विज्ञानं भूत्वा इन्द्रयोनिसंज्ञकब्रह्मरन्ध्रद्वारा प्राणिशरीरमनुप्रविशति । प्रज्ञानात्मा तु भूगर्भप्रविष्टः पृथ्वीरसो भूत्वा प्रपदद्वारा प्राणि-शरीरमनुप्रविशति । उभयोर्हिरण्मयपुरुषत्वाविशेषेऽपि विज्ञानात्मनो हिरण्यरेतोमयत्वाद्धिरण्मयत्वमिष्यते । प्रज्ञानात्मनस्तु इरामयत्वाद्धिरण्मयत्वमैतरेयश्रुतौ व्याख्यातम् तत्रायं विज्ञानात्मा सर्वेन्द्रियाधिष्ठातरि शरीरयष्टिविधारकेऽस्मिन् प्रज्ञानात्मनि

be Āptakāma at that time and is kāmarahita. At the time of death both Vijñānātma and Prajñānātma mix together and leave the body.

Because of the use of the word 'संपरिष्वक्तः' it is obvious Prajñāna and Vijñāna are different vastus. Wherever this difference is ignored because they are interwoven with each other, the usage there should be taken as aupacārika (secondary or figurative).

In this way the devatas preside over the indriyas viz. Agni, Vāyu, Indra, Candra, Soma and with their help the indriyas do their work. Prāṇa, Prajñā and Cetanā are interwoven with the indriyas while they do their work. Therefore only one Ātmā pervades all indriyas and enables them to do their work. The chief prāṇa which resides in all the five indriya prāṇas is called Indra. ("स योऽयं मध्ये प्राणः एष एवेन्द्रः" - श.ब्रा). It is this Indra prāṇa which enters into our Śarīra in two forms. One is Prājña manas (Brāhmaṇaspatya Soma) and another Cetanā (Vijñāna).

Sūrya rasa is prāṇamaya. Prāṇa is nothing but bala. It is of three kinds viz. bala, kriyā and prāṇa. One bala gets transformed into the above three kinds. When the bala takes kāryarūpa but does not leave its association with Rasa it is called prāṇa. Bala which is active inside is called prāṇa when it leaves the body it is called kriyā prāṇa which is the chief form of bala. Prāṇa which Indra has as bala is Pūrvarūpa and kriyā is its Uttararūpa. It is Saura prāṇa which by itself though acetana, gets pervaded by manas and cetanā of Brahmanaspati Soma Rasa and takes jñāna form in two ways. One is called Prajñāna and another Vijñāna. That is when sūrya rasa unites with Cetanā it gets Vijñānatva and when it unites with Soma charged with cetanā, it gets Prajñānatva. Thus every Ātmā becomes Vijñānātmā and Prajñānātmā. These two Ātmās get to the earth through susumnā nādi. Vijñānātmā becomes Brāhmana vijñāna through

संपरिष्वक्त एव रूपं धत्ते । तमेवैतं चिदाभास इत्याचक्षते । तथा च यथास्मिन् शरीरे भूतजनको वैश्वानरोऽग्निरेको भूतात्मा, यथा वा चेष्टाजनकस्तैजसो वायुरेको भूतात्मा, तथैवायं सर्वविधज्ञानजनको विज्ञानात्मनाऽनुगृहीतः प्राज्ञो नामेन्द्र एवैको भूतात्मा इति शक्यं वक्तुम् । एवमप्यस्य जडस्येन्द्रस्य चेतनानुग्रहणादेव ज्ञानमयात्मत्वमुपपद्यते न स्वरूपेणेति कृत्वा चेतना ब्रह्मण एवैतद्विजयेऽग्निवाय्विन्द्राणां देवानां विजयो महिमा चाख्यायते । मनसोऽनुग्रहणेऽपि चेतनाया एवानुग्रहो निष्कृष्यते । चेतनानाक्रान्तस्य सोमस्य ज्ञानानुद्बोधकत्वात् ॥ ज्ञानेन चानुगृहीत एव प्राणः सृष्ट्यै विधृत्यै संहाराय च प्रभवतीति अग्नि-वाय्विन्द्रातिरिक्तस्य चेतना ब्रह्मण एवात्मत्वं निष्कृष्यते । इन्द्रियाणां मुख्यप्राण आत्मा । तस्य प्रज्ञानमात्मा । तस्य विज्ञानमात्मा । तस्यापि चिद्घनोऽयमात्मा । तथा चान्ततश्चिद्घन एवायं सर्वेषामात्मेति विद्यात् । चिदाभासः शरीरम-भिनिविष्टो जीवात्मेति व्याह्रियत इति सिद्धम् ।

७. जीवस्वरूपनिष्कर्षः ।

केचिद्विदुः कुर्वदिहास्ति किञ्चिद्रूपं शरीरे प्रभवः स आत्मा ।
स्थिति-स्वभावं तु यदस्ति रूपं जगत् तदाहुर्वपुरात्मनस्तत् ॥३३॥
वयं तु विद्मो नहि तिष्ठदेतत् क्वचास्ति कुर्वत्तु समस्तमेतत् ।
उल्लोलवत् सर्वमिदं समन्तादनुक्षणान्यान्यतया विभाति ॥३४॥
कुर्वत्सु नित्यं परिवर्तमानेष्वसत्स्वकर्म ध्रुवमस्ति किञ्चित् ।
अन्तर्निगूढं सदनंतशान्तं विज्ञानमानन्दमहं स आत्मा ॥३५॥

the channel of Gayatrī, becomes Kṣatriya vijñāna through the channel of Sāvitri, becomes Vaiśyavijñāna through the channel of Sarasvati and Śaudra vijñāna through the channel of Tamas of the Vāyu of dark night and enters the prāṇi śarīra through Brahmarandhra which is known as Indra yoni. Prajñānātmā gets into the earth, and becomes Pṛthvīrasa and through the foot enters the body of prānī. Because of solar origin, the Vijñānātmā is said to be Hiranmaya. Because of earthy origin, Prajñānātmā is also called Hiranmaya by Aitareya. The Vijñānātmā is closely united with Prajñānātmā which rules over all the indriyas and both together support the body. This Vijñānātmā is called Cidābhāsa. Therefore just like Vaiśvanarāgni constitutes one bhūtātmā, Taijasa vāyu which is the cause of all activities in the body is also a bhūtātmā in the same way Indra who is called Prājña and who is blessed by Vijñānātmā also constitutes a bhūtātmā. It is because of the blessing of Cetanā only Prājña becomes jñānamayā and it is because of Cetanā only Agni, Vāyu and Indra get their mahimā and Vijaya. Even when the blessing of manas is told it only means cetanānugraha. Soma cannot get jñāna without Cetanā. Prāṇa blessed with jñāna alone is capable of creation, sustenance and destruction. Therefore Cetana plays an important role in Ātmatva. Ātmā is the chief prāṇa of indriyas. Prajñāna is its Ātmā. Vijñāna is its Ātmā. Cidaghana is Ātmā of everything. Therefore Cidabhāsa after entering the śarīra is called the Jīvātmā.

7. The essentials of Jīvasvarūpa

33. We saw in the previous section that it is Cidābhāsa (reflection of Cit) that has entered the śarīra that constitutes Jīvātmā.

In our śarīra there are two bhāvas one is stationary and the other is always moving. Inside there are many activities going on but the śarīra itself is śānta. The active part inside the śarīra is called Ātmā. Some people say that the functioning part (kurvadrūpa) in our system is the Ātmā and what is without any action and is sthira is called Jagat and that is the śarīra of the Ātmā.

34. But the above view is not correct. There is nothing in this Jagat which is sthira. Everything goes on changing. Therefore the above method of classifying Ātmā and śarīra is not correct.

८. त्रिपुटीसंप्रत्ययैकत्वाद् ज्ञातृवद् ज्ञेयजगत्सिद्धिः ॥१॥

एकोऽहमस्मीति यदस्ति भानं प्रत्येमि मां वेतृतया ततश्चेत् ।
वित्तिश्च वेद्यानि च नूनमेतत् संप्रत्ययादेव धृतानि तु स्युः ॥३६॥

वेत्रा च वित्या सह वेद्यवर्गैः संप्रत्ययोऽयं त्रिपुटीस्वरूपः ।
तत्रैक आत्मैव तु सत्यभूतो मिथ्येतराणीति कथं प्रतीयाम् ॥३७॥

संप्रत्ययो न त्रिविधिः स एको, मिथ्या स चेन्नात्मनि सत्यता स्यात् ।
सत्यः स चेद् वेतृवदेव वित्तिर्वेद्यानि सत्यान्यपि संभवेयुः ॥३८॥

९. ज्ञेयत्वसामान्याद् ज्ञातुरिव ज्ञेयजगत्सिद्धिः ॥२॥

ज्ञातापि स ज्ञेयतयैव भाव्यो न ज्ञायते यन्न तदस्ति नाम ।
ज्ञेयेष्वहं केवलमस्मि सत्यं मिथ्येतराणीति कथं प्रतीयाम् ॥३९॥

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35. But inside the constantly changing system there is something permanent and is infinitely quiet. That is Vijñāna or Ānanda or that 'Aham' which is Sat and that is Ātmā. Devadatta was a child. Then he grew up to a boy, then a youth, then a man and now he is an old man. But he is the same Devadatta. That unchanging principle in Devadatta is Ātmā.

8. Triputī jñāna is one only and therefore like Jñāna, the Jñeyajagat also is Satya.

36. In every Jñāna there are three entities viz. Jñāta, Jñeya and Jñāna. According to Śankara Jñeya vastu is mithyā. Only Brahman is Satya. "ब्रह्म सत्यं जगन्मिथ्या" । "यत् किञ्चित् दृश्यते तत् सर्वं मायिकम्" । But the fact is that when we believe in the satyatva of Triputī (Jñāna, Jñeya and Jñāta) then everyone of the components has to be Satya. That is why Ojha says that when I get the Pratyaya that I am only there (एकोऽहमस्मि) in this Pratyaya, I am the Vettā, Vitti and Vedya are supported by the Pratyaya and therefore Vedya also has to be satya if the Pratyaya is Satya.

37. Pratyaya is triputī svarūpa and is made up of Vettā, Vedya and Vitti. If among these three only Ātmā (Vettā) is Satya, then how do I understand that the other two are Mithyā? That is, if I remove even one of the three entities, then the pratyayasvarūpa will not be there. Therefore we have to conclude that if Pratyaya is Satya and Vettā is Satya, then Vedya also is Satya.

38. Pratyaya is one only and not three. If it is mithyā then Ātmā (Vettā) cannot be satya. If Ātmā is Satya, then just like Vettā, Vitti and Vedya also have to be Satya.

9. Jñeya Jagat is Satya because of the identical nature of Jñāta and Jñeya.

39. Again Ojha shows that Upalabdhi (Asti buddhi) takes place because of three things. All these three things go to make the svarūpa of pratyaya. Jñātā also is in a way comes under the category of Jñeya. We are always engaged in getting Ātmajñānā. Therefore it means that Ātmā also is a kind of Jñeya. If we go deep into it Jñātā, Jñeya and Jñāna are all distinct individual entities. Whenever we become aware of a thing, we see, there we get become aware of both 'Aham' and 'Idam' separately. Draṣṭā becomes the cause of Jñana of Dṛśya. Without Draṣṭā we cannot see Dṛśya. That is, Draṣṭā cannot be separated from Dṛśya. Therefore, there is nothing wrong in neglecting the Draṣṭā Dṛśya

१०. संप्रत्ययप्रामाण्याद् ज्ञेयजगत्सिद्धिः ॥३॥

संप्रत्ययो विश्वमयस्वरूपः स्वतः प्रमाणं सदबाधितत्वात् ।
प्रमाणसिद्धं सकलं तु वेद्यं न चापलापाय कदापि शक्यम् ॥४०॥

११. जीवानन्त्यसिद्धिः ।

वेद्येषु पश्यामि तु मामिवान्यान् मत्तुल्यधर्म्मव्यवहारभाजः ।
मत्तश्च पार्थक्यममीषु पश्याम्यनेकजीवत्वमतः प्रपद्ये ॥४१॥

तमोरजः सत्त्वगुणातिरेकात् तज्जन्ममृत्युव्यतिरेकतश्च ।
मन्ये ध्रुवं ज्ञानविभिन्नमूलान्येतान्यनन्तानि वयं भवामः ॥४२॥

एकैकब्रह्माण्डनियन्तृभूताः सूर्य्या अनन्ता इह सन्ति यद्वत् ।
तत्तज्जगज्ज्ञाननिदानभूता वयं च तद्वद्बहवो विभामः ॥४३॥

यदेतदानन्त्यमहंपदार्थे नैकान्ततः प्रात्ययिकं तदस्ति ।
चैत्रस्य मैत्रस्य परस्य वा स्यात् स प्रत्ययो नो विनिगम्यते तत् ॥४४॥

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difference. All Dārsanikas have treated Ātmā (Jñātā) as Jñeya. When once this equality (sāmānyata) is recognised between Jñeya and Jñātā why should we think Jñeya as mithyā? Therefore Jñātā, Jñeya and Jñāna all the three are Jñātā. All the three are Jñeya also and all the three are Jñāna also. Why then should we consider Jñeya as mithyā when once we have assumed 'अहं ज्ञेय' as Satya?

10. Jñeyajagat siddhi through Pratyaya prāmānya

40. If we see the entire samsāra, its actual svarūpa is Pratyaya only. This Pratyaya which is jñānarūpa can never be asatya. Therefore this jñeya Jagat which is jñānasiddha can never be mithyā. In other words this jñāna which is in the form of Viśvasvarūpa becomes pramāṇa by itself. Therefore this Jñānasiddha Jagat is as much Satya as the Jñātā.

11. Jīvānantyasiddhi

41. We have established that the Jīvātmā which is jñānasvarūpa is Satya. Now the question arises, Is the Jīva one only or many? I see many other Jīvas who can be classified as Jñeya category by me. I see differences from one individual to another individual. I cannot say he suffers when I suffer or he is happy when I am happy. One is wise and another is an idiot. In the circumstances we have to conclude that Pratyaya is a single entity but its nature differs from Jīva to Jīva and therefore Jīvas are many.

42. Ojha again explains why we should conclude that the Jīvas are many. The guṇas (Satva, Rajas, Tamas) differ from Jīva to Jīva. Birth and death differ, their capacity to acquire jñāna differs. Therefore Jīvas are many.

43. Just like there are many Sūryas illuminating different Brahmāndas, in the same way Jīvas who acquire jñāna differently because of their location difference have to be many.

44. When different Jīvas have different pratyayas we can say that in the Aham vastu many pratyayas take place because of Jīvānantya. We cannot isolate a single pratyaya and say that is Jagat. Therefore we have to necessarily assume that there are many Jīvas.

१२. जगदानन्त्यसिद्धिः ।

सिद्धं तदित्थं बहवो वयं स्मो न त्वैकतन्त्र्यं विनिगन्तुमर्हम् ।
प्रत्यात्मविद्धानि जमन्ति भिन्नान्येकस्य चार्था न परत्र भान्ति ॥४५॥

ज्ञानं तु यन्मे प्रतिभाति तन्मे पृथग् जगन्मूलमिदं तदेकम् ।
चैत्रस्य मैत्रस्य पृथक् पृथक् तन्न मज्जगच्चैत्रधियाऽवक्लृप्तम् ॥४६॥

अनन्तजीवप्रतिपत्तिसिद्धान्येतानि नाना पृथगात्मकानि ।
जगन्ति सन्ति प्रतिपत्तिसाम्येऽप्यनेकभावेषु विशेषवन्ति ॥४७॥

पश्यन्ति भास्वन्तमिहैककाले प्रोद्यन्तमेकेऽस्तमयन्तमेके ।
मन्दप्रभं विस्तृतबिम्बमन्ये मध्याह्नगं दीप्तभमल्पबिम्बम् ॥४८॥

कस्यापि चानन्दमयं जगत् स्यादबाधितोपस्थितभोग्यभाजः ।
दीनस्य तद्दुःखमयं जगत् स्यात् स्त्रीपुत्रमित्रैरपि धिक्कृतस्य ॥४९॥

१३. सत्ताज्ञानाभ्यां जगद्द्वैविध्ये ज्ञानतो जगदानन्त्ये आक्षेपः ।

अत्राहुरेकेऽत्र भवन्तु तावज्जीवा अनन्ता अथ तद्धियोऽपि ।
जगत्तु न ज्ञानकृतं यतस्तत् संभाव्यतेऽनन्तमिदं न तस्मात् ॥५०॥

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12. Jagadānantyasiddhi

45. Jñāna and Jagat are interdependent. The sattā of Jagat exists because of Jñāna. The sattā of Jñāna is also dependent on Jagat (Viṣaya). But the latter is not of concern to us now. We shall take up the former and prove that the Jagats have to be many. The Jīvas are many and therefore each has his own Pratyaya of Jagat. Since Jagat is a Pratyaya only, the Jagats automatically become many as the Jīvas see it and understand it.

46. My (Caitra's) understanding of the Jagat is different from the Jagat understood by another Jīva (Maitra). The question of my saying that my Jagat is constructed by Maitra's Jñāna never arises.

47. Every Ātmā builds his own Jagat which is different from what other Ātmās build. Therefore we have to assume that just like Jīvas are many Jagats also are many.

48. Because earth is rotating on its own axis, at a particular standard time it is sun rise for some people, sun set for some others and noon for yet some others. Some see the sun's disc slightly bigger than what some others see (because both at sun set and sun rise the sun's disc looks slightly bigger than what it looks at noon).

49. For some, this Jagat looks ānandamaya and yet for one who has been rejected by his wife, son and friends it looks duhkhamaya.

13. An objection - From the Jñāna point of view Jagat cannot be many.

50-51. The existence of Jagat depends on our Jñāna. Some people say eventhough Jīvas are many Sattā is only one and therefore Sattāsiddha Jagat is one only though bhatisiddha Jagats are many because Jīvas are many and each understands the Jagat on his own way. In other words Jñānakṛta Jagats can be

जगद् द्विधा संभवतीह सत्ताकृतं भवेज्ज्ञानकृतं भवेद्वा ।
मन्येय सत्ताकृतमेव तच्चेन्न ज्ञानतोऽनन्तमिदं तदा स्यात् ॥५१॥
न वेद्मि तस्मादिदमस्ति किन्तु स्वतस्तदस्तीत्यहमत्र वेद्मि ।
न ज्ञाननिघ्नाऽखिलवस्तुसत्ता सत्तावशात् किन्त्विह वस्तुबुद्धिः ॥५२॥
पृथ्वीन्दुसूर्य्या अपि तारकास्ताः सन्ति स्वतन्त्रा न तु बुद्धिजन्याः ।
तमस्युपाघातवशात्तु वस्तु प्रत्येमि न प्रत्ययपूर्वकं तत् ॥५३॥
एकैकवस्त्वेव सहस्रशोऽन्ये द्रष्टुं सहैकत्र च शक्नुवन्ति ।
तस्मात् सहस्रप्रतिपत्तिभेदात् सहस्रवस्तूनि न सन्ति तानि ॥५४॥
आत्मान्तरे वास्तु, बहिर्जगत्तद्बहिः क्व चाप्यस्तु, तयोर्न योगः ।
दृशस्तु सांमुख्यमवाप्य तत्तज्ज्ञानं स्वतः सम्भवतीति मन्ये ॥५५॥
योगोऽस्तु वात्मायमिहेन्द्रियैः स्वैर्बहिर्जगत् संस्पृशति क्व चेत्य ।
तदात्मनोऽर्थेन युतिः पदार्थज्ञानं न चान्तर्जगदस्ति किञ्चित् ॥५६॥
अथापि वा बाह्यजगच्छरीरस्पृष्टा रवेर्दीधितयोऽक्षि गत्वा ।
प्रज्ञां स्पृशन्त्यक्षिगतां तमेव स्पर्शं जगज्ज्ञानमिति ब्रुवन्ति ॥५७॥

many, but Sattākṛta Jagat is one only.

52. Here we have to first decide one thing. When I say I know, two questions arise. That is, are you talking of Astipūrvaka jñāna or jñānapūrvaka astitva? In other words, regarding this Jagat, do you say अस्ति अतो ज्ञायते or ज्ञायते अतः अस्ति ।? The fact is, Jñāna requires a viṣaya. Only when the Jagat is there, I can say I know it. Jñāna has to be viṣayāvacchinna to take a svarūpa. Therefore because vastu is there, I get jñāna of it seems to be correct by experience. Otherwise, if there is a blind man, he cannot say the Jagat does not exist because he does not have jñāna of it. Again if we assume that it is our jñāna that creates the Jagat then when the Jīva dies, the created Jagat also dies with him. Such a thing does not happen. Therefore all vastus are not dependent on Sattājñāna. Because of its Sattā we get vastubuddhi. Sattā is there and therefore we know it. That is Jagat is Sattasiddha and not bhātisiddha. If it is bhātisiddha then the Jagats become many. Therefore अस्ति अतो ज्ञायते seems to be correct with regard to Jagat.

53. There are many things like Pṛthivī, Sūrya, Candra, Stars etc. They have Sattā on their own. They are not the creations of my buddhi. When it is dark, I do not see them and do not have pratyaya of them. But their existence is not pratyaya pūrvaka.

54. Every vastu is seen by many people at one place and they get the jñāna of that individually. Because pratītis are many it does not mean that the vastu becomes many.

55. When we see a thing lying outside we get the knowledge of it. Jñāna and viṣaya are different vastus. Therefore the Jñāna that takes place inside is not connected to the viṣaya outside. Ātmā remains inside, the vastu we see, remains outside. When our dṛsti is directed towards the vastu, we get knowledge of the vastu automatically. This is one view.

56. When I see a thing, the jñāna of the thing is acquired through my indriyas whose rays reach the vastu and get back to me through the sensing nerves in my indriyas. Here it is not necessary to assume that an antarjagat is created in my jñāna. When jñāna takes place through connection of jñānaraśmis to the vastu, where is the necessity to bring in a new antarjagat? This is the view of some other people.

इत्थं बहिःस्थस्य ममेन्द्रियेण स्पर्शाद् यदि ज्ञानमिहोपपन्नम् ।
तदा वृथान्तर्जगतः प्रक्लृप्तिर्दूरे तदानन्त्यमिदं त्वपास्तम् ॥५८॥

१४. आक्षेपनिरासः ।

अत्रोच्यते केवलमस्ति सत्तासिद्धं न सर्वं जगदप्रतीतेः ।
तद् भातिसिद्धं पृथगस्ति, सत्तासिद्धं पृथक् चेति जगद् द्विधास्ति ॥५९॥
सत्ताकृतं यज्जगदस्ति तच्च द्विधास्ति यन्मौलिकमेतदेकम् ।
अथापरं माण्डलिकं समन्तात् तन्मौलिकालंबितमस्त्यनन्तम् ॥६०॥

57. There is a third view. When a vastu is there before me, sun's rays illuminate every part of the vastu. The reflected rays reach my eye and they constitute the image of the vastu. The prajñāna manas residing in my eye gets itself connected to this image, then it is conveyed to me as jñāna of the vastu. This is what is called vastu pratyakṣa. If the vastu happens to be Jagat it is called Jagajjñāna.

58. In this way when I do not agree to the creation of antarjagat and say that indriya sparśa is enough to create jñāna of a vastu lying outside where is the question of your saying that Jagats are many?

14. Removal of objection

Ojha replies to the above objections and proceeds to establish the existence of Antarjagat and Bahirjagat.

59. Our jñāna of Jagat is dependent on the actual Jagat which is created by Īśvara. Īśvarīya Jagat is Sattāsiddha. Our pratiti is not of Sattasiddha Īśvara's Jagat but it is of the bhātisiddha Jagat which is created by Jñāna.

Things can be classified under three categories. They are Sattasiddha, bhatisiddha and sattā-bhatisiddha. There are many Sattāsiddha substances which are not bhātisiddha. Therefore we have to believe in bhātisiddha Jagat along with Sattāsiddha Jagat and the jagat built by our Jñāna is the bhātisiddha Jagat. Sattāsiddha Jagat includes whenever Śastras declare as existing like Brahmānda, Svarga, Naraka, etc.

Bhatisiddha substance which are not Sattāsiddha are guṇa, measures, count (sankhyā) single, united, etc.

There are substances which are both sattāsiddha and bhātisiddha. Īśvarīya Jagat which is sattāsiddha is also bhātisiddha. But the sattā of the Jagat depends on only bhātisiddha jagat.

From the above statements it is obvious that sattā's sattā depends on Jñāna and because of Sattā of the thing, the sattā of Jñāna can be established ज्ञायते अतः अस्ति । अस्ति अतः ज्ञायते । The Sattā jagat's sattā is dependent on bhātisiddha jagat and the sattā of bhātisiddha jagat depends on sattāsiddha Jagat. Jñāna cannot reside on sattāsiddha Jagat. Jñāna cannot reside in Jñāna. Therefore for establishing Jñānasattā the sattā of something else in necessary. That is why Śruti says,

"अस्तीत्युपलब्धस्य तत्वभावः प्रसीदति ।" (कठोप)

That is why we have to conclude that sattāsiddha Jagat as well as bhātisiddha Jagat, both exist. Īśvara is one only and therefore his Jagat also is one only. But Jīvas are many and therefore bhātisiddha Jagats also are many.

यद् दृश्यते तत् त्रितयं समुच्चितं निगीर्णभेदं जगदेकतां गतम् ।
मनोमयं प्राणमयं च वाङ्मयं शास्त्रैकदृष्ट्या तु पृथक्त्वमीक्ष्यते ॥६१॥
तद्वाङ्मयं क्वापि हितं परोक्षवत् ततः समन्तात् प्रचरन्ति वाङ्मयाः ।
प्राणा ऋगाख्याः प्रथिता भवन्ति ते वीध्रे सदा काच इवाक्षिण बिम्बिताः ॥६२॥

60. The sattāsiddha Jagat also is of two kinds viz. 1. Maulika and 2. Māndalika. Maulika sattāsiddha Jagat is one only but the Māndalika Jagat which emanates from the centre of the Maulika Jagat and spreads on all sides as a mandala constitutes many Jagats. These have their support on Maulika Jagat.

Everything here has its origin in Veda and therefore they are all of the form of Ṛk, Yajus and Sāman. In our book on what is Veda we have discussed in some detail these aspects. In our introductory essay we shall present some salient features of this concept. The whole Jagat is made up of Agni and Soma (अग्नीषोमात्मकं जगत्). It is this Agni that gets transformed into Ṛk, Yajus and Sāman. The Satapatha Brāhmana says,

"तस्य वा एतस्याग्नेः वागेवोपनिषत् । स वा एषा वाक् त्रेधा विहिता । ऋचो यजूंषि सामानि । तेनाग्निस्त्रेधा विहितः (श.ब्रा. 10.5.1.1-2)

It is this Agni in ghana (gross) state remains Agni. In the gaseous state becomes Vāyu and in the very subtle state becomes Āditya. From these three Ṛk, Yajus and Sāma come into existence. Manusmṛti says,

"अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् । दुदोह यज्ञसिद्ध्यर्थं ऋग्यजुस्सामलक्षणम्" । (मनुस्मृति 1.23)

Thess Ṛk, Yajus and Sāman always remain together and they pervade the Vaṣatkara mandala which is nothing but a Vāk mandala which surrounds the centre of every vastu. They reach the earth through the sun's rays which are of the form of Ṛk, Yajus and Sāman. The sun himself is called 'त्रयी विद्या' ("सा वा एषा त्रयी विद्या तपति" - ब्रा). The Satapatha Brāhmana says,

"यदेतन्मण्डलं तपति तन्महदुक्थं ता ऋचः स ऋचां लोकः । अथ यदेतदर्चिर्दीप्यते तन्महाव्रतं तानि सामानि । स साम्नां लोकः । अथ य एष एतस्मिन् मण्डले पुरुषः सोऽग्निस्तानि यजूंषि स यजुषां लोकः । सैषा त्रय्येव विद्या तपति" ॥ (श.ब्रा. 105.2.1-2).

Therefore we say that the Sattāsiddha Jagat of Īśvara is not pratyakṣa. It is the Ṛk, Yajus, Sāmamaya mandalātmaka Jagat that is pratyakṣa to us. But it is dependent on maulika Īśvarīya Jagat.

Therefore Ojha says Sattāsiddha Jagat is of two kinds viz. Maulika and Māndalika. Maulika Jagat is only one but the Māndalika Jagat which is Ṛk Yajus Sāmātmika is many.

61. In this Samsāra three things are present. They are Caitanya associated with antahkarana, antahkaranavṛtti and viṣaya. These three make the vastu pratyakṣa. The pratyaya of the thing takes place because of the combined action of Jñāna, Jñāta and Jñeya. In the same way Maulika sattāsiddha, Māndalika sattāsiddha and bhātisiddha all these three combine together make the svarūpa of the jagat which is seen by us.

In the same way Vāk, prāna and mānas together go to make the Jagat which we see. It is this Jagat which is Maulika because of Vāk part Māndalika because of prāṇa part and bhātisiddha because of Manas part. But the jagat we see is one which is devoid of the differences. And yet that it is prāṇamaya Vāngmaya and manomaya is clearly seen individually if we analyse it with the support of Śāstras.

62. When we see the Jagat, it is only the Māndalika Jagat that is indirectly seen by us. The Maulika

अक्षिस्थबिम्बेन युतं मनो मे तद्बिम्बरूपे परिणाममेति ।
तद्रूपमक्ष्णश्चरदात्मनि स्वे विधार्य्यते शीर्षणि सास्य दृष्टिः ॥६३॥

बहिर्जगद् वाङ्मयमेतदित्थं देशे बहिः क्वापिहितं ततोऽभूत् ।
अन्तर्जगन्नाम मनोमयं तच्छीर्षाक्षिदेशस्थमतोऽन्यदेतत् ॥६४॥

बहिर्जगत्त्वेकमिहास्ति वाङ्मयं तदुत्थितं प्राणमयं त्वनेकवत् ।
एकात्मनि त्वेकमिदं मनोमयं ज्ञानप्रभेदात् तदनन्तमिष्यते ॥६५॥

हस्ती य एको बहिरस्ति देशे तस्मात् समानाकृतयः समन्तात् ।
ऋङ्मूर्तयः सूर्य्यकरप्रसूता असंख्यरूपा अपि हस्तिनः स्युः ॥६६॥

यन्मौलिकान्मण्डलिकाः क्रमन्ते चक्षुःस्थले ते प्रतिबिम्बिताः स्युः ।
ते चास्तिसिद्धा अथ चक्षुषो ये मस्तिष्कगास्ते त्विह भातिसिद्धाः ॥६७॥

तदित्थमन्तर्जगदस्ति भिन्नं बहिर्जगद् भिन्नमिति द्विधा तत् ।
बहिर्जगत्तद् यदिहास्ति सिद्धं यद्भातिसिद्धं जगदान्तरं तत् ॥६८॥

१५. प्रकारान्तरेण जगद्द्वैविध्यम् ।

अपूर्वरूपप्रतिरूपभेदाच्छिल्पं द्विधान्तर्जगतो बहिस्तत् ।
प्रणीयते चेत् तदपूर्वरूपं पूर्वं बहिस्तत्र न तादृशोऽर्थः ॥६९॥

Jagat does not present itself to us as Pratyakṣa. It is only the Vāngmaya mandalas of the Ṛk prāṇa that are indirectly (परोक्षवत्) seen by us. These get reflected on our eye just like reflection takes place on a clean glass surface. Then we become aware of the vastu.

63. It is the prajñāna manas that is connected to the reflected image on the eye and that carries the image to the Śiroguhā where the Vijñānātmā resides and then we say that we understand it.

64. The Vāngmaya Jagat which lies outside is separate from us. We are not connected by that sattāsiddha Maulika Jagat. What we see and understand is the Jagat built by Manas on the basis of Maulika Jagat. It is carried from the eye region to the head and that is called Antarjagat, while the Maulika Jagat which is outside is called Bahīrjagat.

65. Bahīrjagat is only one. The Vāngmaya prāṇamaya Jagat that emanates from it are many. Then it becomes one manomaya jagat inside me and since jñāna differs from individual to individual they become many.

66. There is one elephant before us. From that many mūrtis which are in the form of Ṛk spread on all sides by the reflection of sun's rays which fall on the elephant.

67. The māndalika rays which fall on the eye region and get reflected are Astisiddha mūrtis and what get into the head region of the individual as manomaya rays of the image of the object are bhātisiddhas.

68. In this way Bahirjagat is one and Antarjagat is another. The former is astisiddha and the latter is bhātisiddha.

15. Another proof for the existence of two Jagats

69. Now Ojha passes on to show in another way that there are two Jagats.

बहिर्यथा तद्वदयं पुरोऽन्तः करोति तद्वच्च बहिः करोति ।
तदेतदुक्तं प्रतिरूपशिल्पं ततश्च सिद्धं द्विविधं जगत्तत् ॥७०॥

बहिर्जगच्च द्विविधं प्रतीमः स्वतः स्थितं जीवधिया च क्लृप्तम् ।
सूर्य्येन्दुशैलप्रमुखाः स्वतःस्था गृहाश्चमत्रादि तु कृत्रिमं स्यात् ॥७१॥

१६. बहिर्जगत्सिद्धिः ।

अहंप्रकाशे यदिमानि कानिचिद् विभान्ति तान्येव जगन्ति मन्महे ।
स्वतः पृथक् सन्ति मया प्रकाशितान्यथापि वा सृष्टिरियं मदुद्भवा ॥७२॥

न संरशयोऽत्र क्रियतां ममैव सा सृष्टिः स्थितं विश्वमिदं जगन्मयि ।
न मद्विभिन्नं स्थलमत्र विद्यते यत्र स्थितं विश्वमिदं बहिर्भवेत् ॥७३॥

अहं हि तस्य प्रभवः प्रतिष्ठा परायणं मन्मयमेतदस्ति ।
तत्राहमेवं[१], मयि तच्च[२], तद्वास्म्यहं[३], न मत्तः[४] पृथगस्ति किञ्चित् ॥७४॥

जागर्ति यो यः पृथगस्य चास्य ज्ञानादिदं भाति जगत् पृथग्वत् ।
ज्ञानाद्बहिः किन्तु जगन्न किञ्चित् संभावयामीति वदन्ति केचित् ॥७५॥

Architectural designs are of two kinds. For example we use our intelligence and design new buildings, new towers, new parks etc. Such things did not exist anywhere earlier. In this case the designs are called Apūrvaśilpa. On the other hand, we can also design things which are exquisite models of God's creations like trees, animals, human figures, snow covered mountains, hills, rivers with green vegetation on either side, gardens of Nature etc. These are called Pratirūpaśilpa. Both these kinds have been dealt with in Aitareya Brāhmaṇa.

Apūrvaśilpa constitutes constructions of bahirjagat based on Antarjagat models. This is a creation which did not exist earlier in the bahirjagat. This Apūrvaśilpa is possible only when we assume the existence of Antarjagat. This immediately proves the existence of Antarjagat which is different from Bahirjagat.

70. If on the other hand when the architect wants to create a model of what is already existing in the Bahirjagat he first plans meticulously all details of the design in his mind and then transfers it to the Bahirjagat. This is Pratirūpa śilpa. Again we conclude that Antarjagat does exist.

71. Bahirjagat is again of two kinds. One is what exists already and another what is created by Jīva. One is natural and the other is artificial made by Jīva.

In this way it is clear that Jagat is of two kinds viz. Bahirjagat and Antarjagat.

16. Bahirjagat siddhi

72. In my Ātmā jyotis, whatever shines, that constitutes the Jagat. The question arises. Whether these are what already exist outside or they are my creations.

73. Let us not have any doubt on this. It is my own creation of the Viśva that exists outside. It is only the image in my own mental screen of the Viśva that exists outside.

74. The jagat I see and about which I get knowledge is created by my jñāna. There is nothing else

अत्रोच्यते ज्ञानमिदं स्वतन्त्रं न दृश्यते तन्न यथेच्छकारि ।
स्वतः स्थितं वस्त्वनपेक्ष्य किञ्चिन्न जायते ज्ञानमिदं कदाचित् ॥७६॥

समुद्रशैलाद्यपि वर्षपूगैरेकत्र साम्याद् बहवो वदन्ति ।
स्वाच्छन्द्यतोऽन्यान्यविधाप्रक्लृप्तौ न जीवसामर्थ्यमिह प्रतीमः ॥७७॥

न केवलं पश्यति नित्यमिष्टं सर्वत्र जीवो निजबोधमात्रः ।
भूयांस्यनिष्टान्यपि पश्यतीति प्रत्येमि मूलं पृथगस्ति किञ्चित् ॥७८॥

यत् किञ्च पश्यामि घटं पटं वा मदात्मक्लृप्तान्यहमेव तानि ।
किन्तु ध्रुवं तत् परिकल्पकानि सन्त्येव वस्तूनि बहिः स्थितानि ॥७९॥

स्युः प्राप्यकारीणि यदीन्द्रियाणि तर्हीन्द्रिये योगकृते बहिः स्युः ।
अप्राप्यकारीणि यदा तदापीन्द्रिये स्युराघातकृते बहिर्धा ॥८०॥

अस्तीति तद् वेद्मि महीन्दुसूर्य्यं वेद्मीत्यतोऽस्तीति न साधु मन्ये ।
तस्मात् परोक्षं ध्रुवमस्ति मूलं ज्ञाने स्वतन्त्रं हि बहिर्जगत्तत् ॥८१॥

यादृग् यथा यत्र यदस्ति तादृक् संसृज्यते, नायमहं भवामि ।
यथा भवामीदमहं तथा मे ज्ञानं भवेदंश इवांशिनो मे ॥८२॥

अहं च पुत्रश्च पिता च मित्रं शत्रुश्च मे भिन्नतयाऽवभान्ति ।
केचिन्मृताः कश्चिदथो मरिष्यत्यथापि विश्वं न कदापि नश्येत् ॥८३॥

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other than what is in my Pratyaya. This is perhaps what you think especially after reading प्रत्ययैकसत्योपनिषत्.

75. This Jagat that I see is the creation of my mind while I am living. And there is nothing that I see which I have not created. This is the construction of some people.

76. We say that your mind does not create anything by itself. It fequires a basis, that is a thing that exists to understand anything. Without a vastu existing, there is no question of saying I know.

77. When people talk of all sorts of things for years in the same way, we do not believe it is purely the independent creations of the Jīva.

78. It is not that the Jīva sees only what he likes. Jīva is just able to have bodha (Pratyaya) by himself of whatever thing he sees. Many things he does not like, he sees. There is therefore a separate mūla vastu which exists outside the Jīva.

79. Whatever I see whether it is pot or picture are certainly what appear in my mind. But they are on the basis of the same things lying outside.

80. Whether the image is projected on your eye region or not to get pratyaya of the thing the thing should independently exist outside yourself.

81. I know the sun, the moon, etc. because they exist outside me. It is not correct to say that I know them and that is why they are there. Therefore there should be something which is beyond myself and which is sattāsiddha and which forms the basis for my pratyaya of it.

82. Whatever exists outside, the same thing is created by my mind in the same place. In other words my jñāna takes the same form in the same place where it exists. It is part of my jñāna that goes out and takes that form. It is amśa of my amśā (jñāna).

एकस्य मृत्यावथवा विमोक्षे तज्ज्ञाननाशेऽपि न विश्वनाशः ।
चैत्रे मृते मैत्रजगन्न नष्टं मृतेऽति मैत्रे न जगद्विनश्येत् ॥८४॥

स्वस्मिन् मम प्रक्षयमेति विश्वं गाढं प्रसुप्तस्य च मूर्छितस्य ।
विश्वं तथाप्यस्ति परं प्रसुप्तेऽन्यस्मिन्ममाभाति यथा तथैव ॥८५॥

सामान्यतो ज्ञानमिदं यदित्थं तद्धि प्रमाणं न हि बाधमीक्षे ।
तज्जीवसम्बन्धिजगद्विभिन्नं स्वतन्त्रमेकं जगदस्ति किञ्चित् ॥८६॥

१७. अन्तर्जगत्सिद्धिः ।

बहिर्जगत्त्वेव तदास्तु मास्तु स्वतोऽसदन्तर्जगदत्र किञ्चित् ।
इति प्रपद्येत यदीह कश्चित् तस्मै ब्रुवेऽन्तर्जगतोऽपि सिद्धिम् ॥८७॥

ज्ञानोपपन्नं तु जगद् यथान्यत् सत्तोपपन्नं च जगत् तथान्यत् ।
ज्ञानाङ्गभावा इह जीवनिष्ठाः सत्ताङ्गभावाश्च तथा बहिःस्थाः ॥८८॥

स्पृष्ट्वा पदार्थं प्रतिपद्यते यं ज्ञानीयभावावयवास्तु तत्र ।
स्पर्शक्रमेण प्रभवन्ति भाने तद्वद्भवेच्चक्षुषि युक्तिसाम्यात् ॥८९॥

भूतं भविष्यन्तमथासदर्थं श्रुत्वा तथा व्यक्तिविशेषरूपम् ।
ज्ञानीयमन्तर्जगदेव पश्येद्बहिर्जगत् पश्यति नैष तर्हि ॥९०॥

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83. Myself, my father, my son, my friend, my enemy all look differently. Some of them have already passed and soon the rest also will leave this Viśva. But the Viśva will never disappear.

84. If one man dies or gets away attaining mokṣa his jñāna also disappears with him. But it does not mean Viśvanāśa. When Caitra dies nothing happens to Maitra's Jagat. If Maitra also dies, Jagat will not die with him.

85. When I am in deep sleep my jaget gets merged with my mind. If somebody else is in deep sleep also the same thing happens. But to another man who is awake Viśva remains as it is. Why then should you not believe in bahirjagat?

86. Jñāna of the Jagat takes place in the same way to everybody. This itself is a pramāna for Jñāna. This Jñāna cannot disappear. Therefore we have to assume that Jñāna which is connected to Jīva is that of Antarjagat. There is another Sattāsiddha Jagat which is independent of the Jīva.

17. Antarjagatsiddhi

87. If one thinks that he is prepared to accept the bahirjagat but for him if the antarjagat is Asat and is of no consequence, then Ojha wants to explain to him the true nature of Antarjagat.

88. Jñānasiddha Jagat is one and Sattāsiddha Jagat is another. The bhāvas of jñānānga are dependent on Jīva and the bhāvas of Sattānga remain outside the Jīva.

89. When a man touches a vastu the jñāna bhāvas of the avayavas reach the mind and make it aware of the vastu. When the vastu becomes pratyakṣa, the same type of jñāna reaches the mind again and makes it aware of the vastu. There is perfect coordination in the conveyance of Jñāna between dṛsti and sparśa.

आवक्रिता वक्रितलोचनाभ्यां द्विधा कृतं पश्यति दृश्यमेकम् ।
दृग्जं ध्रुवं तद्ध्युभयं हि रूपं बहिर्जगत्त्वं कथयेत्तयोः कः ॥९१॥

१८. अन्तर्बहिर्जगद्भ्यां ज्ञानोपपादनम् । तत्र बाह्यार्थभागान्वितप्रत्ययमतम् ।

तदित्थमन्तर्जगदेव सर्वं पश्यामि किन्त्वस्ति बहिर्जगच्च ।
बहिर्जगच्चेन्न भवत् तदानीं ज्ञानोपपत्तिर्न भवेत् कदाचित् ॥९२॥

अनन्तशक्त्येकघनोस्म्यहं यस्तस्योल्वणाः सन्ति विकाशमाप्ताः ।
याः शक्तयः काश्चिदवैमि तानीन्द्रियाणि तान्यस्म्यहमेक आत्मा ॥९३॥

अत्रेन्द्रिये बाह्यसदर्थयोगे द्वयोरुपादाय तयोः स्वमंशम् ।
तयोर्विकारेण भवत्यपूर्वः स प्रत्ययो रूपरसादिसंज्ञः ॥९४॥

तैलस्य दोषात्तु यथा प्रदीपज्योतिः क्व चास्फीतमभास्वरं स्यात् ।
बाह्यार्थदोषान्मलिनं तथैवाज्ञानं भ्रमः संशय आविरस्ति ॥९५॥

बहिः स्थितोऽर्थोऽन्वयमेति बुद्धौ विभाति तस्माद्बहिरेव सोऽर्थः ।
एकान्ततो मत्कृत एव चेत् स्यान्नाद्धा प्रतीयेत तदा बहिर्धा ॥९६॥

१९. बाह्यार्थघातजप्रत्ययमतम् ।

इत्येक आहुः पर आहुरंशद्वयं मिथोन्वेति न भातिसिद्ध्यै ।
स्यादन्यथा द्रष्टृपरंपरायां सर्वांशनाशादिदमर्थनाशः ॥९७॥

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90. If somebody narrates details of past things or future things which are Asat, the man after hearing them will see only Antarjagat and not Bahirjagat.

91. A man with distorted vision sees things as double. Both the images are only created by dṛsti and the question of identifying them with Bahirjagat does not arise.

18. Jñāna is produced by the union of Antarjagat and Bahirjagat.

92. In this way what we see is only Antarjagat but Bahirjagat also exists. If Bahirjagat were not there, the question of getting jñāna does not arise.

93. I possess infinite powers. Some of them blossom as indriyas. I am that one Ātmā.

94. When the indriyas come into contact with the thing which exists outside and both contribute to the pratyaya of rūpa, rasa etc.

95. Just like the lamp's flame is affected by the doṣas of oil, in the same way, the doṣas present in the outside thing create confusion and doubts in our mind about the true nature of that thing.

96. It is only what remains outside that gets coordinated with our buddhi and we get pratyaya of that thing. The thing remains outside only. If it were totally my creation, I will not get the pratitī of outside object.

तस्मात् करोति ध्रुवमिन्द्रियेऽस्मिन्नाघातमेवैष बहिःस्थितोऽर्थः ।
आहन्यमानेन्द्रियमेव शुद्धं यद्रूपमायाति विभाति तन्मे ॥९८॥
तेनेन्द्रियाणां परिणामरूपास्ते प्रत्यया आत्मविकारभूताः ।
बहिष्ट्वमेतेषु विभाति यत्तन्मन्ये स्वभावात् कृतमिन्द्रियाणाम् ॥९९॥
यत्तु भ्रमोऽजायत संशयो वा न तत्र हेतुर्बहिरर्थयोगः ।
आघातवैषम्यवशात्तु तत्रेन्द्रिये विचित्रः परिणाम एषः ॥१००॥
अस्मिन्मते यद्यपि कश्चिदंशो न प्रत्ययेऽर्थस्य बहिः सतोऽस्ति ।
तथापि तादृक्परिणाममूलाघाताय कल्प्या बहिरर्थसत्ता ॥१०१॥

२०. ज्ञानोत्पत्तौ बाह्यार्थस्य हेतुत्वम् ।

ध्रुवं ततोऽन्तर्जगदस्ति किञ्चित् पृथक् पृथक् चास्ति बहिर्जगत्तत् ।
ताभ्यामुभाभ्यां प्रतिपत्तिसिद्धिः संभाव्यते नैकतरेण मन्ये ॥१०२॥
तथा च यज्ज्ञानकराणि यानि क्वचिद्बहिर्धा स्थितिमन्ति सन्ति ।
अदृश्यरूपाण्यपि तानि मन्ये परं जगज्जीवजगद्विभिन्नम् ॥१०३॥
बहिर्न यत्रास्ति घटो न तत्रेच्छतोऽपि मे तत्स्थितिबुद्धिरस्ति ।
बहिःस्थितेऽस्मिन् घटबुद्धिरुद्यान्ममेव सर्वस्य परस्य साम्यात् ॥१०४॥

19. Pratyaya is produced by the impact of outside thing on the mind through indriyas

97. There are however some other Dārśanikas who say that for a thing to be bhātisiddha the union of indriya and the outside thing is not necessary. Then when many people see the same thing, everhbody will be taking away part of the outside thing to construct the image in his mind. This will result in the depletion of the vastu.

98. Therefore it is not union of indriya with the outside thing and indriya taking away portion of it but it is the impact of the vastu on the indriya that results in the formation of rūpa in my mind.

99. Therefore pratyayas are the modified forms of indriyas which produce chages in the Ātmā. Therefoe whatever I see about the object which lies outside is the work of indriyas.

100. Whenever there is confusion of doubt pertaning to the true nature of outside object it is not caused by the union of indriyas with the object outside but it is due to the distortions in the impact of the vastu on the indriya.

101. Though in this mata no amśa of the outside thing contributes to the pratyaya for the impact of external vastu on the indriya for the creation of pratyaya, the existence of Bahirjagat becomes necessary.

20. Jñānotpatti is caused by external vastu

102. It is agreed that both Antarjagat and Bahirjagat exist and they both and not one of them alone play their role in the pratītisiddhi.

103. The Jagat's image made out by part of my Jñāna (i.e. Jñānāmśa) in the same place where the Jagat exists cannot be seen. The external sattāsiddha Jagat is one and this Jīva created Jagat is another.

किन्तु ध्रुवं तं न घटं बहिर्धा स्थितं प्रपश्यामि परोऽपि कश्चित् ।
तत्रात्मसंयोगकृतं मदात्मस्फोटं नु पश्यामि तदात्मक्लृप्तम् ॥१०५॥

२१. बाह्यार्थस्पर्शानुसारादात्मनि संस्कारः ।

बहिः स्वतन्त्राणि जगन्ति यावन्त्यायन्त्यहं ज्ञानधरातलेऽस्मिन् ।
तावन्ति मे भान्ति मयि स्थितत्वान्न भान्ति तु ज्ञानतलाच्च्युतानि ॥१०६॥

ज्ञानस्य यावन्तमिमं प्रदेशं वस्तु स्पृशेत् तत्र लक्ष्म तादृक् ।
प्रजायतेऽन्तर्जगदात्मनोऽसौ संस्कार उक्तः स्मरणाय हेतुः ॥१०७॥

स्पर्शोऽधिकश्चेदधिकोऽस्य बोधो मन्दे तु मन्दोऽथ समे समः स्यात् ।
तत् स्पर्शवैशेष्यवशेन वस्तुज्ञाने विशेषो भवतीति मन्ये ॥१०८॥

न स्पर्शयोग्योऽस्म्यहमित्थमाहुः केचित्तदज्ञानवशादसारम् ।
बाह्यार्थदृष्ट्याहितसंस्क्रियाऽस्मिन् प्रत्यक्षमीक्षे मयि शिक्षयापि ॥१०९॥

निर्लेप आत्मा न च सज्यतेऽसौ न बध्यतेऽसौ व्यथते च नासौ ।
इत्याहुरार्य्या ध्रुवमेतदेवं तथापि नाघातविधौ विरोधः ॥११०॥

वायोर्जलस्यापि मिथः प्रसङ्गे फेनोद्भवस्तद्व्यथनाच्च बन्धात् ।
नायं तथा वस्तुनि सज्जतेऽस्मिन् न बध्यते न व्यथते कदाचित् ॥१११॥

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104. The Jñanīya pot can be constructed only when the Sattāsiddha pot is there. It is not independent of the sattāsiddha pot.

105. It is very important to remember that we do not see the sattāsiddha pot. We see only the pot created by my Ātmā based on the pot that exists outside.

21. Ātmasamskāra takes place because of contact with external object

106. All the Jagats which lie outside me, all these appear in my Aham jñāna screen. They always remain in my jñāna and nothing gets out of mental screen. That is, I do not see anything which does not lie in my mental screen.

107. Depending on the extent of my Jñānamandala, that comes into contact with the vastu through my indriyas, samskaras are produced in my Ātmā and they remain there as vāsanās.

108. If the contact is more, the greater will be the bodha (understanding) and it will vary with the individual according to mental make up. Whatever viśeṣas of the vastu come into contact with the jñāna through the indriyas, all these viśeṣas are reflected in our vastujñāna.

109. But some say Ātmā is asanga and therefore how it can come into contact with viṣayas. But this view is not correct. Samskāras and vasānās do take place in the Ātmā and therefore when pratyakṣa takes place contact of Ātmā with viṣaya does take place.

110. Surely Ātmā is asanga, it does not get bound to anything. But impact of the vastu on the Ātmā through the indriyas does not make it sasanga.

111. Just like air and water come together and create foam in the same way samskaras are produced on the Ātmā but Ātmā is not bound to them.

आहन्ति वायुर्जलमस्ति तस्माज्जले तरङ्गः कमपीह कालम् ।
न सज्जते तत्र जलं तु वायौ विद्यात्तथात्मानमिमं पृथग्वत् ॥११२॥

२२. आत्मनि बाह्यार्थस्पर्शतारतम्यम् ।

युनक्त्यहंप्रत्ययकृत्स्नदेशव्याप्त्या बहिर्वस्तु न दिङ्मितत्वात् ।
प्रतीकमात्रे बहिरर्थपृक्तं ज्ञानं तदज्ञानवृतं ध्रुवं स्यात् ॥११३॥

इन्द्रोऽयमात्मेन्द्रियवर्गमार्गादिवार्थवर्गं स्पृशति प्रतीकात् ।
नास्ति स्वतन्त्रो बहिरर्थयोगे तस्मादपूर्णज्ञ इहास्ति जीवः ॥११४॥

स्वल्पांशतोऽर्थं प्रमितं प्रगृह्णन् सोऽज्ञानभूयिष्ठतया बिभेति ।
संभाव्यतेऽस्मिन् क्रमबद्धबोधात् पूर्णज्ञतासंयमयोगतो वा ॥११५॥

बाह्यांस्तु कामांस्तिरयन् यदान्तर्मुखो भवामि स्वयमात्मकामः ।
सर्वज्ञतां यामि स सर्वकामः स्पृशन्नशेषान् मम शक्तिकामान् ॥११६॥

"पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥११७॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते" ॥११८॥

—कठोप० ४ वल्ली

॥ इति जीवजगत्संशयवादप्रतिवादस्तृतीयखण्डः ॥

॥ ३ ॥

112. Wind blows over the water surface of the ocean and produces waves. These last for some time and die down. The water does not get bound to the wind in the process. In the same way Ātmā does not get bound to viṣayas.

22. Degree of Ātmā's contact with bahyārthas varies

113. Because of restrictions on space, only a part of Sattāsiddha jagat reaches our Ātmā and also the jñāna received by the Ātmā is invariably covered by ajñāna.

114. Ātmā which is Indra gets jñāna through our indriyas of the bahirjagat only in a restricted way. He is not free to make full contact with the bahirjagat and therefore Jīva remains apūrṇajña (with incomplete knowledge).

115. Receiving only part of the bahirjagat, the Ātmā is filled with fear because of ajñāna. But as he learns things gradually, through samyamayoga he can become pūrnajña.

116. But if the Ātmā gives up all kāmas and becomes antarmukha then he becomes Ātmakāma and then becomes sarvajña by fully exploiting his inner potentialities.

117-118. Ojha quotes Kathopaniṣad to support his above statement.

This chapter comes to a close here.



अथ ईश्वरजगत्संशयवादप्रतिवादश्चतुर्थः खण्डः

१. अनन्तजीवाधारतयेश्वरसिद्धिः ।

जीवा अहं-प्रत्ययमात्ररूपाः स प्रत्ययः सर्वजगत्स्वरूपः ।
पश्यामि यावज्जगदात्मभेदात् तद् द्रष्टृ वा दर्शनमेव वाऽहम् ॥११९॥

यथाहमेकोऽस्म्यवबोधरूपः पश्यामि लोकानपरान् यथाहम् ।
ध्रुवं तथैतेऽप्यवबोधरूपाः मां चेतरांश्चानुभवन्ति मन्ये ॥१२०॥

पश्यामि यद्यन्मयि तत् समस्तं मत्तः परं नेति न तत् परस्मिन् ।
जगद्धरा इत्थमनन्तजीवा यस्मिन्निविष्टाः पर ईश्वरः सः ॥१२१॥

Viśiṣṭatrisatyopanisat

Īśvara-Jagatsamśayaprativāda

1. Existence of Īśvara as support for Jīvas

119. We have already established the existence of two Jagats for every Jīva. One is sattāsiddha Bahirjagat which lies outside the Jīvas and another his Antarjagat. Now Ojha proceeds to establish the existence of Īśvara as a support for the infinite number of Jīvas.

Our Jivātmā is jñānasvarūpa or pratyayasvarūpa. It is this pratyaya that gets converted into the dṛśya jagatsvarūpa. This varies from Jīva to Jīva. As far as I am concerned, whatever I see, that dṛśya is also draṣṭā's svarūpa. In other words, draṣṭā, dṛśya and darśana, that is jñāta, jñāna and jñeya are all myself. My Ātmā is jyotirmaya and also Taijasa. Therefore it has both grāhya and grāhaka (i.e. it is receiver and also what is received) dharmas.

Therefore Aham pratyaya is the Jīvasvarūpa. It is this that gets out of its jyotirmandala and gets converted into draṣṭā and dṛśya. It is the draṣṭā dṛśya sambandha that is called darṣaṅa. Therefore the same jñāna viz. 'I know' becomes draṣṭā and dṛśya. Therefore I am pratyaya rūpa. This pratyaya is sarvajagat svarūpa. I am the draṣṭā and I am darśana also.

120. Just like I am jñānasvarūpa, the other Jīvas also who see the Jagat are jñānasvarūpas like myself. That is, I am jñānasvarūpa and I believe that other Jīvas also are jñānasvarūpas like myself. Their experience of their jñānasvarūpa is just like what I experience.

121. This Jagat is nothing but the converted form of my jñāna. What I see is what I have created. Other Jīvas have no knowledge of my jñānīya Jagat. My Jagat is with me. His Jagat is with him. My Jagat comes to an end with my death ('After me the deluge'). But though we are different Jīvas all our antarjagats are dependent on one sattāsiddha Jagat. Well, that is Īśvara. It is this Īśvara's jñāna raśmis have undergone differences because of Kṣetra differences. Our Antarjagat is dependent on these jñānaraśmis of this Īśvara. It is this Īśvara's cetanā that is reflected in our prajñāna and this is what is called Cidābhāsa. Juse like one sun gets reflected into hundreds of suns on the water surface of hundred vessels filled with water, in the same way one Īśvara's jñānāmśa gets reflected in many kṣetras and they become many Jīvas. One Veda becomes several Vedas when it gets into several Jīvas. That is why Vedas also become many ('अनन्ता वै वेदा'). It is however important to remember when Īśvara gets destroyed, the entire Jīvas get destroyed. But when the Jīvas get destroyed, Īśvara does not get destroyed. Actually Jīva also does not get destroyed. It is only the Kṣetra gets destroyed and the Kṣetrajña merges with his source. We are not

नश्यन्ति जीवाः प्रभवन्ति जीवा यत्रापियन्ति प्रभवन्ति यस्मात् ।
तद्धाम किञ्चिद् ध्रुवमस्ति जीवास्तदाश्रयाः सन्ति स हीश्वरोऽस्ति ॥१२२॥

२. बहिर्जगदाधारतयेष्वरसिद्धिः ।

बहिर्निराधारमिदं जगद्वा साधारकं वेति विचारणीयम् ।
वीक्षे निराधारमिदं न किञ्चिन्मज्ज्ञानसाधारकमेव सर्वम् ॥१२३॥
जगत्त्वसाधर्म्यवशाद्बहिर्धाऽप्याधारमावश्यकमस्य मन्ये ।
अन्तर्जगद्वत् ध्रुवमस्य न स्याज्ज्ञानादृते काप्यपरा प्रतिष्ठा ॥१२४॥
अन्तर्जगज्ज्ञानत एव भूत्वा तत्र प्रतिष्ठाय लिनाति तस्मिन् ।
बाह्यस्य चैवं प्रभवः प्रतिष्ठा गतिर्भवेज्ज्ञानविशेष एव ॥१२५॥

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different from Īśvara in the sense we are nothing but the reflection of Īśvara's jñānāmśa. Jīvas are mere rūpas of one Īśvara 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्'. Jīva is only made up of Īśvara jñāna raśmis. Īśvara is sattāghana, Cetanāghana and Ānandaghana. Jīva has taken as part of Īśvara's Sattā Cetana and Ānanda and establishes his sattā. Since Jīva represents only an amśa of Īśvara, he is different from Īśvara. There is tādātmya (bhedasahiṣṇu abheda) between Īśvara and Jīva. He does not possess all the raśmis of Īśvara jñāna mandala. Īśvara has his origin in Parameśvara (Parātpara) and represents Avyaya Puruṣa affected by Māyā. When Īśvara sleeps he gets merged with Parameśvara. But Parameśvara (sarvabala viśiṣṭa Rasa) never sleeps.

Therefore Ojha says that whatever I see is all my creation and my Jagat does not exist in another Jīva. There is however one Īśvara who rules over all the Jīvas whose antarjagats have their support on his Jñānamandala.

122. There is one source from which all Jīvas are created. When their end comes they merge with that source. That Satcidānandaghana is Īśvara.

The Mundakopaniṣat says,

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्त्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥ (मुण्ड. उ. 2.1.1)

2. Existence of Īśvara as the support of Bahirjagat

123. We have already said Antarjagats are many because Jīvas are many. Bahirjagat is one only. Antarjagat is bhatisiddha and Bahirjagat is Sattāsiddha.

What I see is only Antarjagat which has been created by me on the basis of Bahirjagat which I do not see. But what I do not see is really jñāna. It is this Jñāna that supports my dṛśya Jagat. It is this Jñāna that transforms itself into Jagat in the same place where the sattāsiddha Jagat exists outside me. That is Jñāna becomes dṛśya and that constitutes my Antarjagat. Therefore it is my jñāna that supports my dṛśya Jagat. But I have to still understand whether the Jagat which exists outside me and on the basis of which I have created my dṛśya Jagat has support or not.

124. Antarjagat and Bahirjagat have different dharmas. Therefore just like my Jagat is supported by my Jñāna the sattāsiddha bahirjagat also should have a support. Just like my Antarjagat is supported by my Jñāna, in the same way Bahirjagat also should be supported by some Jñāna. That entity whose

ज्ञानं निराधारमिदं यथा स्वे महिम्नि तिष्ठत्यपरत्र नास्ति ।
तथा जगद्बाह्यमिदं स्थितं स्वे महिम्नि न स्वीक्रियते कुतो वा ॥१२६॥
ज्ञानं यथास्माकमुदेत्यकस्मात् स्थित्वा क्वचित् प्रच्यवतेऽप्यकस्मात् ।
बहिर्जगच्च प्रभवं प्रतिष्ठा परायणं तद्वदिदं न दध्यात् ॥१२७॥
अत्रोच्यते संभवतीदमेवं किन्त्वेतदन्तर्जगदस्ति सर्वम् ।
मज्ज्ञानगं तस्य बहिर्न सत्ता ज्ञानं विना नास्ति जगत् स्वतन्त्रम् ॥१२८॥
ज्ञानं निराधारमिदं यथा मे तथा निराधारमिदं बहिः स्यात् ।
इत्थं जगत् कल्पयितुं न शक्यं वैधर्म्यतो ज्ञानतदर्थपङ्क्त्योः ॥१२९॥
ज्ञानं निराधारमिदं समीक्षे तस्मिन् कृताधारकमेव चार्थम् ।
बहिर्ज्जगच्चार्थमयं ततस्तज्ज्ञाने कृताधारमिव ध्रुवं स्यात् ॥१३०॥
यथा त्विमे जीवजगत्पदार्था जीवात्मक्लृप्ताः प्रतिभान्ति तद्वत् ।
ध्रुवं समस्तैकतमात्मक्लृप्ता अमी पदार्थाः सकला भवेयुः ॥१३१॥

Jñāna supports the Bahirjagat is Īśvara.

125. Anything which is supporting the Bahirjagat has to be only some jñānaviśeṣa. Because my Antarjagat is created by my Jñāna and is sustained by it and ultimately will merge with it only, the Bahirjagat also is supported by another Jñāna is sustained by Jñāna and ultimately it will merge with it only.

126. If Jagat has Pratiṣthā in Jñāna, what is the Pratiṣthā for Jñāna? The answer is that its own mahimā constitutes its Pratiṣthā. The sun illuminates the Jagat and at the same time illuminates himself also. In the same way Jñāna supports the Jagat and at the same time its own mahimā supports it (स्वे महिम्नि प्रतिष्ठितम्). Then does this mean the necessity for creating an Īśvara is not there?

127. Ojha says the same thing as above. Juse like our jñāna appears from somewhere remains for some time and disappears somewhere. Why should we not think that the bahirjagat also is supported by some kind of Jñāna?

128. What you say is right to the extent that the Antarjagat is created by your jñāna and it does not exist outside your mind. But this jagat has been built on the basis of some other jñāna. That is, jñāna of the sattāsiddha Jagat. Therefore your Jagat is not independent.

129. You cannot say that just like my jñāna does not need a support, the bahirjagat also does not need a support. Jñāna and Jagat belong to different classes and have different dharmas and therefore to connect them and arrive at a conclusion is bad logic.

130. It is true that our jñāna does not need a support. But it supports artha (viṣaya). That is our understanding of viṣayas takes place only through Jñāna. Jñāna can only be experienced (svānubhavaikagamya) but Jagat containing matter cannot be experienced. It can be experienced only through jñāna. Jñāna does not need a support but it supports the arthajagat. The Antarjagat is supported by my Jñāna because it is entirely created by my Jñāna. But Bahirjagat is arthamaya and not jñānamaya. It has to be supported by some jñāna outside myself. That entity whose jñāna supports the bahirjagat is Īśvara.

131. Just like all the things in the Antarjagat of Jīvātmā are created by Jīvātmā and appear in his

रामानुजः स्वप्नमयीं तु सृष्टिं वक्तीशमायाप्रभवामजैवीम् ।
भ्रान्तं तदेषा त्विह जीवमायाक्लृप्तैव तत्कर्मवशात्त्वनिष्टा ॥१३२॥

देहस्य कालस्य निमित्तराशेर्यत्र व्यवस्थास्ति न चास्ति बाधः ।
तामैश्वरीं सृष्टिमिह प्रतीमो जैव्यां बहिभर्विवशाद् व्यवस्था ॥१३३॥

यदात्मक्लृप्तास्त इमे पदार्था बहिः स्थिताः सन्ति यदात्मनिष्ठाः ।
सर्वात्ममूलं परमात्मसंज्ञं विश्वस्य विद्मः परमेश्वरं तम् ॥१३४॥

सजीवविज्ञानविभिन्नमूलो जगत्प्रवाहोऽयमनाद्यनन्तः ।
यज्ज्ञानमूलस्तदिदं समस्तज्ञानाकरज्ञानमिहेश्वरोऽस्ति ॥१३५॥

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mental screen and just like the builders of infinite number of Antarjagats are the infinite number of Jīvātmās only, in the same way the builder of the various things in the Bahirjagat which is nitya, sattāsiddha and one only is one jñānasvarūpa advitīya Ātmā. Without his existence, the Bahirjagat cannot come into existence. He is the Puruṣa who is known in the Vedas as विश्वस्य कर्ता, भुवनस्य गोप्ता etc. He is called Īśvara.

132. Ramānuja, the exponent of Viśiṣtādvaita mata believes that the creations that take place during Jīva's dreams are not created by Jīva. They are created by Īśvara's māyā.

In the Durgāsaptaśati which says,

"ज्ञानिनामपि चेतांसि देवी भगवती हि सा । बलादाकृष्य मोहाय महामाया प्रयच्छति ॥"

Jīva always wishes good things and therefore if dreams are created by Jīva, he will not create bad incidents in his dreams. This is the argument which Ramanuja advances to prove that svapnas are not created by Jīva.

Ojha does not agree with this and says that it is Jīva who creates the dreams and not Īśvara.

"सन्ध्ये सृष्टिराह हि । निर्मातारं चैके पुत्रादयश्च (ब्रह्मसूत्रे 3.2.1-2)

Here Vyāsa means only Jīva by the word 'निर्मातारं'

Again the Upaniṣad says,

"न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ रथान् रथयोगान् पथः सृजते" - इति । (बृ.उ. 4.3.10)

Ramānuja says that the Jīva does not collect things which give duhkha. But they do take place in svapna. Therefore Jīva is not the author of these svapnas. But this is not correct. They are created by Jīvamāya only according to his Karmas. Just like in the waking state, Jīva experiences both good and bad things in the same way in the dream state also he experiences good and bad things.

133. Where things take place according to some set order (Niyati) then they are not affected at all by any outside agency such creations that follow fixed laws according to place and time, should be considered as Īśvarīya sṛṣṭi. These creations are certainly based on Jñāna and that Jñāna we can call Īśvara's Jñāna. It is only on the basis of Īśvarīya sṛṣṭi, sṛṣṭi by Jīvas, takes place. That is the sṛṣṭi of Antarjagat takes place according to the plan of Bahirjagat.

134. All the things which exist in this Bahirjagat are supported by one Ātmā. It is on the basis of this Jagat, the Antarjagat of Jīvas are built. There is one mūla Ātmā who is the Ātmā of all Ātmās who is called Parameśvara and he is the ruler of this Viśva (Bahirjagat) and all Jīvas reside inside this Ātmā.

135. Bahirjagat has come from a source different from the source from which Jīvas have come

बहिर्जगद्योनिरयं तदित्थं सर्वेश्वरो नाभ्युपगम्यते चेत् ।
मज्ज्ञानमात्रेण यथेच्छसृष्ट्या सर्वत्र सर्वार्थविधा भवेयुः ॥१३६॥

तस्मात् स्वतन्त्रं पृथगस्त्यनन्तं विज्ञानमेकं तदधीनमेतत् ।
स्वतन्त्रमाद्यन्तविहीनमेकं प्रवर्तते विश्वमिदं बहिर्धा ॥१३७॥

सत्तोपलब्ध्यव्यतिरेकहेतोस्तदेव विज्ञानमिदं जगत् स्यात् ।
तदेव मन्ये भगवाननन्तः स विश्वमूर्तिर्जगदीश्वरः स्यात् ॥१३८॥

अशेषशक्त्वर्थघनः प्रशान्तः सत्ताघनश्चिद्घन एष तस्मात् ।
एकोऽविनाशी प्रतिपद्यतेऽर्थो विश्वाश्रयो विश्वमयः स आत्मा ॥१३९॥

विश्वस्य सोऽयं प्रभवः प्रतिष्ठा परायणं तन्मयमेतदस्ति ।
जगत्ययं, तत्र, जगज्जगत्तत्, जगन्न तस्मात् पृथगस्ति किञ्चित् ॥१४०॥

३. ईश्वरीयपरिचयः ।

स ईश्वरो न प्रतिपद्यते चेत् तैलादुदारोहणमत्र चोष्मा ।
प्रदाहशक्तिः शुचिरूपमेतान्यायन्त्यकस्मादचिरेण कस्मान् ॥१४१॥

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into existence. This stream of Bahirjagat has been going on since very long time. Many Jīvas have already come into existence and have disappeared in course of time. Many new Jīvas have come into existence. If Jīva has created this Jagat it will disappear with him. Therefore this Jagat which exists outside is not created by Jīvajñāna but by the source of Jīvajñāna which we have named Īśvara.

136. Again Ojha says that Jīva is totally incompetent to create whatever things we see in this Bahirjagat. Therefore it is only logical that we believe that it has been built by Īśvarīyajñāna.

137. Therefore it is only logical to conclude that there is a single Vijñānaghana tatva which is separate from the Jīva and under whose control the Bahirjagat exists. This Vijñāna is the Pratiṣṭha of this Bahirjagat. It functions independently and has no beginning and no end. It is Pravāhanitya. Īśvara is one and the Jagat which is created by him also is one.

138. It is this Jñāna that transforms itself into Sattā and Upalabdhi. Because of this Sattā and Upalabdhi this Jagat is Vijñāna rūpa. In other words Īśvarasattā is Īśvarajñānarūpa. That is it is Īśvarajñāna that has transformed itself into Jagat svarūpa. It is this Jagat's darśana that is Īśvaradarśana for us. It is Viśvamūrti Jagadīśvara. It is our Bhagavan who is Ananta.

139. He is the centre of all Śaktis and Artha. He is śānta, Sat and Cidghana. He is Amṛta. He is the supporter of this Viśva. He is Viśvamaya. He is Ātmā.

140. It is this Viśvātmā who is the origin of this Viśva. He is its supporter. He is its final container. This Viśva will merge with him when it meets with its end. This entire Viśva is Īśvaramaya. He is in the Jagat. He is Jagat. He is Jagatsvarūpa (जगति अयं, तत्र जगत्, तत् जगत् तस्मात् किंचिदपि न पृथक् अस्ति). There is nothing other than him here.

3. Īśvarīya Paricaya

141. If Īśvara were not there, how does the heat which is capable of keeping the flame alive moves through the wick and reach the burning tip?

पश्यामि यावत् खमिदं भचक्राक्रान्तं ततोऽप्यूर्ध्वमधः समन्तात् ।
लोका अनन्ता अपि सन्ति हीत्यं सामान्यतो ज्ञानमिहैश्वरं स्यात् ॥१४२॥

ग्रहा क्रमन्ते न चलन्ति ताराः स्थाने शरीरावयवा भवन्ति ।
तेजांसि यान्त्यूर्ध्वमधः पयांसि यत्तेषु सत्यं ध्रुवमीश्वरः सः ॥१४३॥

जागर्ति जीवो मुहुरीहतेऽसौ प्राणाः क्रमन्ते मनसा नियुक्ताः ।
तस्मिन् सुषुप्ते तु यतो नियोगाच्चेष्टाः स्युरंशः स इहेश्वरः स्यात् ॥१४४॥

सर्वेऽपि जीवास्तृषिताः पयोऽनु स्वतः प्रधावन्ति तृषानिवृत्यै ।
पयस्तृषां नाशयतीति सर्वे जानन्ति तज्ज्ञानमिहैश्वरं स्यात् ॥१४५॥

यत्रैव गङ्गां च हिमालयं च प्राञ्चोऽविदंस्तत्र तु वेद्मि चाहम् ।
परे च तत्रैव वदन्ति तस्मात् तदीश्वरज्ञाननिबन्धनं स्यात् ॥१४६॥

यदैन्द्रियं ज्ञानमिहास्ति नस्तद् व्यक्त्यन्तरज्ञानविभिन्नरूपम् ।
भिन्नार्थमप्यर्थमभिन्नवद् यद् धत्ते विभुज्ञानकृतं तदैक्यम् ॥१४७॥

चिता चिदाभास उपैत्यभेदं परेश्वरज्ञानमयाश्च तेऽर्थाः ।
ज्ञानादभिन्नाः प्रतिभान्ति तस्मादर्थाः पृथक्त्वं न मिथोऽस्ति गृह्यम् ॥१४८॥

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142. When I look round I see many things and get sāmānya jñāna of all that is present. I become aware of the sun, moon, stars. I believe that all these are different lokas and they exist just like my loka exists. This sāmānya jñāna constitutes Jñāna of Īśvara. It is a natural dharma for me to experience this all pervading Jñāna. This all pervading Jñāna is the actual svarūpa of Īśvara.

143. The orderly movement of the planets and stars in the sky, the downward movement of water, the upward movement of Agni, the formation of the avayavas in the right place when starting from insentious water human bodies are built, all these indicate that there is Īśvara Satya behind all these.

144. When we are awake all the indriyas are engaged in their respective activities. When we sleep, all activities come to a stop but the breathing in and breathing out goes on. All these indicate the role of Īśvarāmśa in all our actions. That is why the Upaniṣad says,

केनेषितं पताति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । केनेषितां वाचमितां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति । श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति" ॥ (केनोप. 1.1-2)

145. All people run after water and quench their thirst. How do they know by drinking water, they can quench the thirst? Well we call it Aiśvara Jñāna.

146. Our ancients told us that the river at a certain place should be recognised as Gangā. The mountains at a certain place should be recognised as Himālayas. I find them exactly in the same place and my successors also will find it in the same place. This comes under Aiśvara Jñāna.

147. The indriyas are placed in my body at different places but they all function in a single body in a coordinated way with an Aikyabhāva and that should be the work of an all pervasive Jñāna. When Jīva gets some knowledge of something outside, he identifies it in the same way as many other Jīvas identify it. This unity in the knowledge of a thing is something different from the Jīvajñāna which is produced by his indriyas. This Ekatvapratīti should be caused by an all pervasive Jñāna which we call as

घटं प्रपश्यामि घटेऽत्र रूपं रूपाश्रयाः केऽपि निरूढधर्माः ।
अस्तित्वमित्येव घटं वदामि तदैश्वरं ज्ञानमिति प्रपद्ये ॥१४९॥

तत्रास्ति बुद्धिर्हि घटोपलब्धेर्न भिद्यते रूपमिमे च धर्माः ।
मज्ज्ञानबाह्या अपि सन्ति नित्या ममेन्द्रियं यद् ग्रहणं करोति ॥१५०॥

तान्येव रूपाण्यपि तांश्च धर्मांस्तेषाममीषामपि चोपलब्धीः ।
एकं महाज्ञानमहं वदामि स ईश्वरः शाश्वतिकोऽद्वितीयः ॥१५१॥

४. प्रश्नोद्धारसूत्रम् ।

प्रश्नांस्तु यान् सृष्टिविधानकुर्वंस्ततसंभवः स्याद् यदि विश्वकर्ता ।
मनुष्यवद् विग्रहवान् मितः स्याद् यद्यल्पशक्तिः प्रयतेत सृष्ट्यै ॥१५२॥

Aiśvara Jñāna.

148. We have already seen that Jīva is Cidābhāsa. He is the reflection of Īśvara's Cit (Īśvara himself is Cit). The reflection takes place on the Prajñāna of the Jīva and that is why Jīva is called Cidābhāsa. In other words a part of Īśvara's jñānaraśmis get transformed into Jīva. In this respect there is no difference between Jīva and Īśvara. Jīva's Antarjagat is jñānamaya. In the same way Bahirjagat is Parameśvara jñānamaya. All things which lie out side are not different from Parameśvara Jñāna.

When we see a thing outside we become aware of it through our Pratyaya. It is received by our jñāna only. Therefore what becomes pratyakṣa to us is Jñāna and not artha (matter). We do not receive Jñāna and artha separately. But we are Īśvarāmśa and therefore we are not different from Īśvara. Just like our Jagat (Antarjagat) is not different from us, Īśvara's Jagat (Bahirjagat) is not different from Īśvara. Because we are not different from Īśvara, we have become identical with the Bahirarthajagat. This is stated as 'तदभिन्नाभिन्नस्य तदभेदः'. Therefore Īśvara is one only. His Jagat is he himself (he is Jaganmaya). Both become one. We become aware of Īśvarasattā when we do not differentiate between Jñāna and Artha (अभेदग्रहणमेव ईश्वरसत्तायाः परिचायकम् ।). We are inside the belly of Jñānamaya Īśvara. Therefore we do not differentiate between Jñāna and Artha.

149. I see many different things in this Jagat. They have different shapes, different dharmas, different rūpas. But still I identify a certain thing and say 'There is the pot. I know it'. How do I get this ekatva pratyaya in the midst of so many different things? In my opinion this is Īśvarīyajñāna. It is the Jñāna that gets transformed into sattā. This Asti has put inside it all the differences. This Asti knowledge and the experience of ekatva are caused by Īśvarīya Jñāna which is different from the indriyajanya Jñāna of the Jīva.

150. When we see different things we get different Upalabdhis. There is some agency which converts these Upalabdhis into Asti and produces ekatva pratīti. That cannot be anything other than Īśvarīya Jñāna. It is because of the greatness of all pervasive Īśvarīya Jñāna different Upalabdhis get converted into one Asti rūpa pratyaya.

Whatever I see, I see them in my Antarjagat. But what I see in my Antarjagat is based on what exists outside me as Sattāsiddha jagat. Without the existence of this Sattāsiddha Bahirjagat my Antarjagat cannot be built. All the things in this Bahirjagat produce impact on my indriyas when they are before me.

151. Whatever exists in the Bahirjagat, it is their Upalabdhi I get. They have the same rūpas, the same dharmas as what I see in my mental screen have. That vyapaka Jñāna is Īśvara. He is Nitya and

विज्ञानमेवेश्वर इष्यते विभुर्नासौ जडो जाड्यहरस्वभावतः ।
यथा प्रकाशस्तपनः प्रकाशवानप्यस्त्यभेदादिव धर्म्मधर्म्मिणोः ॥१५३॥

आनन्दविज्ञानतदस्तिताश्चेत्येते त्रयोऽर्थाः सहिताः स आत्मा ।
अत्यर्थवैशिष्ट्यममुष्य तस्मात् संभाव्यते सच्चिदयं प्रसन्नः ॥१५४॥

जडोऽस्तु वा, नाऽस्ति तथापि हानिः, स एक आत्मास्ति, यदस्ति किञ्चित् ।
स चेतनः सोऽस्ति जडः स शुक्लः कृष्णो महानप्यणुरेष एव ॥१५५॥

अस्तीह सृष्टिर्न तु वास्ति सृष्टिर्यदेतदेवं जगदस्ति किञ्चित् ।
स एष आत्मा स विवर्तमानोऽप्यनश्वरस्तेन स ईश्वरोऽस्ति ॥१५६॥

अनाप्तकामस्य तदर्थमिच्छा प्रजायते नायमनाप्तकामः ।
इच्छानिवृत्तिश्च तदर्थसिद्धौ सिद्धार्थ आत्मा तु किमर्थमिच्छेत् ॥१५७॥

यस्त्वल्पशक्तिः स हि शक्त्यभावादनाप्तकामः स हि जीव इच्छेत् ।
यतेत चायं कृतकृत्यतायां काले सुखं विन्दति नैवमीशः ॥१५८॥

स आप्तकामः स हि सर्वकामोऽप्यकाम एव प्रतिपद्यतेऽर्थः ।
सिद्धो हि काम्यः सकलोऽस्य सोऽर्थो नायं ततः कामयते तदर्थत् ॥१५९॥

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one without a second.

4. Praśnoddhārasūtra

152. Having explained Īśvarasvarūpa, Ojha now tells the Samśayavadins "If Īśvara were like you with śarīra and with limited śakti, you can ask me, how does he do creation? Where does he sit and do the creation work? What sort of building material does he use? Does he indulge in it as a sport? etc. But having known what he is, I do not think your questions have any sense."

153. Īśvara is nothing but Vijñāna. He is not jada, because he is capable of removing jādya (ignorance). Just like there is no difference between Prakāśa and Prakāśvān you can call Īśvara as Jñāna and Jñānavān

154. Īśvara is Sat, Cid and Ānanda Ātmā. You can call him Satcidānanda svarūpa or Satcidānandātmaka.

155. There is no harm if you call him Jada. Whatever he is, he is one Ātmā. He is Cetana. He is also Jada. He is Śukla as well as Kṛṣna. He is very big and very small also.

156. Sṛṣṭi or no sṛṣṭi, the Jagat is there all the time. It is Ātmā which goes on changing. It is sometimes Ātmā, sometimes Jagat. It is only a question of Vivarta and therefore it is not subject to destruction. That is Īśvara. Therefore there is no question of Īśvara indulging in any līlā.

157. Īśvara is not anāptakāma. That is he does not have any unfulfilled desires. He is not only sarvakāma but also āptakāma. There is nothing which he wanted is not with him. He is capable of getting anything he wants. He is sarvaśaktimān.

158. If he had limited powers like Jīva, because of absence of sufficient śakti he may be anāptakāma. After some time he will get happiness after achieving what he wants. It is not so with Īśvara. He is sarvaśaktimān and āptasarvakāma.

यं त्वर्थसृष्टै प्रतिपादयामः कामं तदर्थानुगमः स भाक्तः ।
या काचिदीहा क्वचिदस्ति सा हि प्राणाश्रया सोऽपि मनोव्यपेक्षः ॥१६०॥

बृक्षाङ्कुरो याति यदूर्ध्वमेषोऽप्यादौ तथा कामयते स कामः ।
तदर्थसांमुख्यमथ प्रवृत्तिश्चेष्टेत्थमन्वर्थमयं क्रमोऽस्ति ॥१६१॥

५. असमाधेयप्रश्नोत्तरसूत्रम् ।

अथासमाधेयतया तु केचित् प्रश्नाः कृतास्तत्र समाधयः प्राक् ।
शारीरयज्ञानुविधिप्रभेदाद् वाजिश्रुतौ गोपथके च दृष्टाः ॥१॥

ते गोपथब्राह्मणके तृतीयप्रपाठके पञ्चमतो निरुक्ताः । (३।५।९)
एकादशे शातपथे द्वितीयप्रपाठके सप्तमकेपि चोक्ताः ॥२॥ (११।२।७)

स्वैदायनेनाग्र्यमनीषिणाऽस्य प्रश्नप्रपञ्चस्य कृतः समाधिः ।
यज्ञानुगः सोऽस्ति स यज्ञविज्ञैर्विज्ञेय इत्यप्रकृतं त्यजामि ॥३॥

अङ्गान्युपाङ्गानि मुखाकृतीनां स्युः संनिविष्टानि विभिन्नरीत्या ।
प्रस्तारभेदादिह भेदसिद्धिः कण्ठादिभेदाद् वचने च भेदः ॥४॥

सूर्यागतादायुष आहतस्य व्यानेन हृत्स्थेन निसर्गतो यत् ।
सिद्धं परावर्तनमेष एव प्रश्वासनिश्वासविधानहेतुः ॥५॥

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159. The same thing Ojha continues. The meaning is very clear.

160. Śruti says, 'प्रजापतिरैक्षत । स तपोऽतप्यत । सोऽश्राम्यत् ।' etc. This does not mean Īśvara is anāptakāma. Ātmā is nothing but the coexistence of Jñāna, Kriya and Arthā (Manas, Prāṇa and Vāk). He is Satcidānanda. He is Jñānaghana, Kriyāghana, Arthaghana. Jñāna, Kriyā and Artha are his svarūpa. To impress this on the people Śruti says प्रजापतिरैक्षत etc. That is why Bhagavān also says in his Gītā,

"नानवाप्तमवाप्तव्यं वर्त एव हि कर्मणि ।" (भ.गी. 3.22)

161. When we sow a seed in the earth and water it, after some tme it sprouts and the sprouts move up. Its desire to move up is built in its very nature. A creeper looks up for some support. This is a desire which is built up in it. Then it tries to work for it. All these natural ceṣṭās are part of Īśvara who has all the Jīvas inside him. In order to teach this natural phenomenon Śruti says, 'प्रजापतिरैक्षत' etc.

5. Unanswerable Questions

(i) Some questions were raised in Samśayavāda for which answers could not be found. They pertain to Śarīra Yajña and they are found in Śatapatha Brahmana as well as in Gopatha Brahmaṇa.

(ii) Ojha gives the references in greater detail here.

(iii) These questions require detail knowledge of Yajñavijñāna and therefore Ojha says that he leaves them here.

(iv) In this samsāra the design of Prānis involve many details, like location of the various organs, their nature size, their voice, details of the nature and location of inner parts etc. which differ widely from prāni to prāni just like in the Chandas Śāstra, many differences are produced.

शरीरनिर्म्माणविचित्रतैषा प्रत्यङ्गवैचित्र्यविशेषहेतुः ।
प्रत्यर्थशक्तिर्विविधास्ति तस्य ज्ञाने विधेयोऽहरहः प्रयत्नः ॥६॥

यद्यप्यनन्ता इह शक्तयः सन्त्यज्ञेयरूपा नु तथाप्यनन्ताः ।
ज्ञेयाश्च सन्त्येव तदर्थचिन्ता कुतस्तदज्ञेयभियाऽपहेया ॥७॥

विज्ञानमात्मोन्नतिहेतुरात्मा विज्ञानरूपो हि सुखोदयोऽतः ।
विज्ञानमाराधितमल्पतोऽपि प्रतिक्षणं त्राति महाभयान्नः ॥८॥

अथ साधर्म्यवैधर्म्यवादः ।

६. जीवेश्वरयोः समूलत्वनिर्मूलत्वाभ्यां भेदः । १

आत्मा द्विधा व्यष्टिसमष्टिभेदाद् या व्यष्टयस्ता इह जीवशब्दाः ।
ते सन्ति सर्वे प्रतिबिम्बभूता मूलं यदेषामयमीश्वरोऽस्ति ॥१६२॥

७. अहंशब्दों शब्दाभ्यां व्यपदेशभेदः । २

ज्ञानस्य तस्येश्वरनाम्न एकस्योंशब्दतोऽस्ति व्यपदेश एवम् ।
ज्ञानानि यानि त्वथ जीवनामाप्यहंपदेन व्यपदेश एषाम् ॥१६३॥

(v) In the sun there are three tatvas viz. Jyotis, Gau and Āyus. From the jyotis part Devas are made. From the Gau part bhūtas are made. From the Ayus part Ātmā is created. In our Śarīra three prāṇas function viz. Prāṇa, Apana and Vyāna. The Ayus part in the sun is connected with the Vyāna prāṇa. It is this prāṇa that is responsible for Śvāsa and Praśvāsa (breathing in and breathing out). The prāṇa that comes in from the sun impinges on the Vyāna in the hṛdaya and gets back as niśvāsa. It is called Udāṇa. It is this śvāsa praśvāsa that gives us Ayus.

(vi) In our sarīra, there are lots of details which are difficult to understand. We do not know how our Ātmā is made from the sūrya prāṇa. In every vastu different śaktis operate. For us Jñānaśakti and Kriyāśakti are very important. We should never give up our efforts to acquire jñānasampatti. Then we can understand that arthaśakti present in various vastus including humans.

(vii) Reacting sharply to the statements of Samśayavadins, that one should not worry about these problems because they are beyond our understanding, Ojha says there are many things about creation which we can understand and therefore we should try always to probe into them though there are some things which are beyond our understanding. In other words, we should never give up our efforts to understand whatever we can.

(viii) Vijñāna elevates our Ātmā. Happiness also is Vijñānarūpa. Vijñāna acquired even in a small measure saves us from great dangers.

Sādharmyavaidharmyavāda

6. Jīva has an origin Īśvara does not have origin

162. Ātmā is of two kinds. One is Vyaṣtis (individuals) and another is Samaṣti (collection of many). Vyaṣti is Jīva and he is the reflection of one mūla Ātmā which we call Īśvara.

८. क्षुद्रशरीराभिमानित्व-विश्वशरीराभिमानित्वाभ्यां भेदः । ३

प्रत्यक्षमीक्ष्यं सकलं शरीरं तदन्तरे कारणमस्य गूढम् ।
आत्मा हि स क्षुद्रतनौ स जीवः स ईश्वरो विश्वतनौ स एकः ॥१६४॥

९. चतुःकोशत्वनिष्कोशत्वाभ्यां भेदः । ४

ज्ञानस्वरूपे जगतः प्रक्लृप्तौ स ईश्वरो जीवगणश्च तुल्यौ ।
स्थितौ तु कोशाश्रयणेऽस्त्यपेक्षापेक्षाकृतो नाम तयोर्विशेषः ॥१६५॥

यदीन्द्रियं तत्र गतार्थमात्रा मनस्तदन्तश्च तदन्तरे धीः ।
तदन्तरेऽहं विहरामि सोऽयं नित्यं चतुष्कोशगतोऽहमर्थः ॥१६६॥

सर्वार्थमात्रा मयि संनिविष्टा स्वल्पाधिका वास्त्यणुबीजरूपाः ।
न यस्य मात्रास्ति न तस्य बोधो दोषात् क्षयेऽप्यस्मृतिरप्रपत्तिः ॥१६७॥

प्रज्ञा मनोऽर्थेन्द्रियवर्गकोशाः परस्परेणाव्यतिरिक्तरूपाः ।
एकोदयेऽन्येऽपि भवन्ति साकं कस्याप्यपाये सकला अपेयुः ॥१६८॥

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7. Jīva is denoted by अहम् śabda and Īśvara is denoted by ओम् śabda.

163. अ is svara (vowel) ह् is vyanjana (consonant) अह् & अम् becomes अहम्. This is Jīva. In the case of Īśvara also the same combination of अह + अम् takes place. But this ह् in the case of Īśvara becomes उ and therefore the word becomes ओम्. अहम् represents Jīva ओम् represents Īśvara. We will give more details on this in our introduction. अ represents आत्मा here. It is Jñānasvarūpa. It is single. It represents Īśvara. अहम् represents Jīvātmās which are many.

8. Jīva is after small śarīra and Īśvara has Viśva as śarīra

164. We all see this śarīra. It is only bhūta tatva. It is only Kārya. Therefore there should be a Kāraṇa hiding inside this. That is Ātmā. Just like in our small sarīra, the Jīvātmā resides, in this Viśvarūpa śarira, the Ātmā which resides is Īśvara and is only one.

9. Jīva has four Kośas. Īśvara has no Kośas.

165. Jīva and Īśvara are the same in the sense both are Jñānasvarūpa. In their existence there is difference. Jīva requires Kośas and Īśvara does not need any.

166. The first Kośa of Jīva is Indriya kośa. These Indriyas have Śabda, sparśa, rasa, rūpa and gandha as five arthas. Therefore the second kośa is Arthakośa. Inside the Arthakośa lies Prajñāna manas which reflects the Arthas. It is the third kośa called Manomayakośa. The Viṣaya reflected by the Prajñānamanas reaches buddhi (Vijñānātmā). This is the Vijñānamaya kośa. Inside the Vijñānamaya kośa resides the Cidātmā. Therefore Jīva has four kośas. The Upaniṣad says,

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः । मनसश्च परा बुद्धिः बुद्धेरात्मा महान् परः ॥ (कठोप. 1.3.10)

167. The capacity of Jīva's Prajñānātmā is dependent on the artha mātrās that impinge on it. When the artha mātrās are not sufficiently strong then we do not get the knowledge. There is no pratītī at all when the artha mātrās do not impinge on the Prajñāna manas.

नात्मा पशूनामिति केचिदाहुर्न तत्र बुद्धिर्न मनोऽन्य आहुः ।
एतन्नितान्तं भ्रममात्रमेषामपेक्षयाऽल्पत्वमवश्यमस्ति ॥१६९॥

अथेश्वरः कोशमपेक्षते न तं सोऽनन्तमात्रो न परैर्नियम्यते ।
न तत्र बुद्धिर्न मनो न चेन्द्रियं स्वतन्त्र एवार्थचयं सृजत्ययम् ॥१७०॥

१०. कादाचित्कज्ञानत्वनित्यज्ञानत्वाभ्यां भेदः । ५

ज्ञानं तु योऽत्रानुभवो विवेकोऽप्यहं गतं तन्न तदैश्वरं स्यात् ।
नार्थग्रहव्यापृतिरैश्वरेऽस्मिन् नादेयहेयौ भवतश्च पूर्णे ॥१७१॥

११. विनाशित्वाविनाशित्वाभ्यां भेदः । ६

अर्थाः स्वभावात् परिवर्त्य रूपा रूपान्यथात्वे व्यपयन्ति जीवाः ।
जीवास्त इत्थं क्षयिणोऽप्यनन्ता य ईश्वरः सत्वविनश्वरः स्यात् ॥१७२॥

१२. अनुक्थत्वेश्वरजन्योक्थत्वाभ्यां भेदः । ७

अन्तःस्थमुक्थं परितः समन्तादर्चिश्चरन्यस्य विकस्वरोऽर्कः ।
अशीतिरर्केऽस्ति तदन्नभूता त्रिवृत्स्वरूपोऽस्ति ततः स जीवः ॥१७३॥

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168. Prajñā manas, artha and indriya kośas have all a coordinated form. When one functions all the others function in a coordinated way. When there is malfunctioning of one, all the others also do not function.

169. Animals do have buddhi and manas and Ātmā. Only thing is their measure is very small when compared to those of humans.

170. On the other hand Īśvara does not need kośas. He has everything in infinite measure. They are not given to him by anybody. There is no question of locating buddhi or manas or Indriyas in him. He creates everything independently. That is why Upaniṣad says,

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स श्रृणोत्यकर्णः । स वेत्ति वेद्यं न तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ (श्वेता. उ. 3.19)

10. Jīvas jñāna is occasional Īśvara's jñāna is nitya.

171. For Īśvara there is no necessity to strive for receiving arthas. He is āptakāma. He has nothing to take in. He has nothing to give up. He has knowledge of everything at a time. He has indriyas on all sides. His jñāna is nitya. On the other hand Jīva has to strive for receiving artha. He forgets, he is apūrṇa. He receives, he gives up. The Gītā says in the case of Īśvara

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ (भ.गी. 13.13)

11. Jīva is subject to destruction Īśvara is not

172. Jīvas receive arthas which are presented to them as rūpas. These rūpas go on constantly changing and Jīvas forget their sequence and when they die, these also die away with them.

On the other hand Īśvara is nitya and is not subject to destruction.

प्रकाशनाभौ हरिदश्वबिम्बो भामण्डलं तस्य समन्ततोऽस्ति ।
भामण्डले भान्ति जगन्ति वेनक्ष्मादीनि तद्वत् त्रिवृदस्म्यहं सः ॥१७४॥

यत् तत्र चोक्थं तदहं स आत्मा योऽर्कोऽस्ति तज्ज्ञानमिति ब्रवीमि ।
ज्ञाने तु यत्काममयं जगद्भात्यशीतिरेषाखिलमूलमुक्थम् ॥१७५॥

आत्मा यथा कामयते तथाऽस्मिन्नुदेति रूपं तदमुष्य कर्म्म ।
कामो जगत् काममयः स आत्मा सोऽप्येत्यकामोऽन्नमतोऽस्य सोऽस्ति ॥१७६॥

य ईश्वरो नित्यमयं सकामः स सर्वकामोऽस्य हि कोऽपिकामः ।
धीर्नाम जीवोक्थमिहोदितं स्याज्जीवं चिदाभासगतो वदामः ॥१७७॥

जीवोक्थमित्थं ध्रुवमैश्वरः स्यात् कामो न तत्संभवतीश्वरेऽस्मिन् ।
तस्मादनुक्थः परमेश्वरोऽसौ सर्वज्ञ एषोऽस्ति च सर्वशक्तिः ॥१७८॥

ताः शक्तयस्तस्य भवन्ति कामाः कर्म्माणि तान्यस्य जगन्ति सन्ति ।
स्युःकर्म्मरूपाणि च रूपनामान्येतत्त्रयं संमिलितं जगत्स्यात् ॥१७९॥

१३. असर्वजीवग्राह्यार्थत्वसर्वजीवग्राह्यार्थत्वाभ्यां भेदः । ८

सर्वेऽपि जीवा निजधीस्थमर्थं गृह्णन्ति नान्याशयदृष्टमर्थम् ।
तदीश्वरज्ञानगतं तु सर्वेऽविशेषतस्तेन स जीवभिन्नः ॥१८०॥

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12. Īśvara is devoid of mūlakārana Jīva has his source in Īśvara

173. Jīva is trivṛt svarūpa (स वा एष आत्मा वाङ्मयः, प्राणमयः, मनोमयः). He is the collection of Uktha, Arka and Aśiti. From his inner jñānamandala, (Uktha) rays spread in all directions which are prāṇarūpa, to collect viṣayas (artha). It is this Ātmavyāpāra that is described in Śruti as "स ऐक्षत, स तपोऽतप्यत, सोऽश्राम्यत्".

174. I am trivṛt like this sun who has a prakaśamanda which is steady. In the centre of this mandala resides Saura Puruṣa and he has many planets around him which constitute his artha. In the same way I have Uktha, Arka and Aśiti and therefore I am also Trivṛt.

175. I am Uktha, which is Ātmā. The Arkas (rays) constitute my jñāna. The kamamaya Jagat which I see before me and become aware of it, constitutes Aśiti. The root cause of all these is Uktha.

176. Karma appears in the Ātmā according to its desires. The rūpa of what it desires is presented before it. That is Vāsanā Jagat is the svarūpa of this Ātmā. That is why he is called Kamamaya. Without Vasānā the Jīvātma cannot live. That is why this Jagat is called his anna (aśiti). When his kāma disappears, Jīva loses his sattā and merges with Īśvara. Therefore Jīva lives as long as anna is available.

177. Īśvara is nitya. He has Kāmas and he is sarvakāma. His kamas are satisfied without effort. His Vijñāna (धीः) constitute jīva's uktha. From the sarīra of Īśvara rays spread, in all direction and these rays are jñānaraśmis and in that Jīva has his origin. From Cidābhāsa Jīvas come into existence.

178. Therefore the origin of Jīva is Īśvara. But Īśvara does not have a similar origin. Īśvara is devoid of Uktha, He is sarvajña and sarvaśaktimān.

179. The infinite powers Īśvara constitute his Kāma. Kāma is his karma and karma is this Jagat which is karmarūpa. The combined existence of nāma, rūpa and karma is Īśvara. Jīva has Īśvara as his origin and Īśvara does not have any origin.

१४. नानात्वैकत्वाभ्यां भेदः । ९

नाना तु जीवा व्यवहारभेदाद् यथावधेया न तथेश्वरेऽपि ।
नानात्वलिङ्गं किमपि प्रपद्ये तेनेश्वरज्ञानमिदं सदैकम् ॥१८१॥

१५. व्यवस्थत्वैकरसत्वाभ्यां भेदः । १०

अचेतनं चेतनमित्थमेतज्जगद् द्विधास्तीश्वरजन्यमस्मिन् ।
स्वप्ने तु जीवे द्विविधं प्रबोधे जडं सुषुप्तौ तु जगन्न किञ्चित् ॥१८२॥

केचिद्विदुर्जीववदीश्वरेऽपि स्युस्ता अवस्था इति तर्कयामः ।
सुषुप्तिकल्पः प्रलयोऽद्य सृष्टिः स्वप्नोऽस्ति जाग्रत्यथ जीवमुक्तिः ॥१८३॥

१६. ईश्वरवृत्तित्व-जीवावृत्तित्वाभ्यां भेदः । ११

सर्वाणि भूतानि यथात्मनि स्युः सर्वेषु भूतेषु तथा स आत्मा ।
इयं व्यवस्था परमात्मजीवात्मनोः समा स्वस्वजगन्निमित्ता ॥१८४॥

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13. Jīva cannot receive the viṣayas in the antarjagats of other Jīvas Īśvara can receive the viṣayas of all Jīvas.

Every Jīva has limited powers. It is only capable of knowing only the viṣayas of its own antarjagat. But Īśvara is capable of reading the minds of all Jīvas.

14. Jīvas are many. Īśvara is one

181. Jīvas are many because we find them engaged in different activities. They have at the same time different moods, different reactions to situations etc. But such a situation does not arise in Īśvara. We do not know of any evidence for that. Therefore Īśvara is one only and is nitya.

15. Jīva is subjected to three avasthās. But Īśvara remains single Rasarūpa.

182. Jīva is subjected to three avasthās viz. jāgrat (waking state), svapna (dream state) and suṣupti state (deep sleep state). In the Jagat we see things which are Cetana (sentious) and acetana (insentious). In the svapna state Jīva creates both jada and cetana things. Therefore in the svapna state there is some equality between the Jīva and Īśvara. In the waking state he can only create jada things like, buildings, tools, gardens etc. He can never create cetana things in the waking state. In the deep sleep state, he neither creates cetana nor jada things. He is in a śūnya state.

183. Some Dārśanikas say that the three avasthās exist in both Īśvara and Jīva. In the Pralaya state there is no sṛṣti. This state may be considered as Īśvara's suṣupti state. The sṛṣti that is taking place now is Īśvara's svapnāvasthā. When Īśvara is awake all Jīvas attain mokṣa. Jīvanmuktikāla is Īśvara's jāgradavasthā. In that sense Jīva is small. Īśvara is a big Jīva.

16. Difference in Īśvaravṛtti and Jīvavṛtti

184. This entire Jagat (Bahirjagat) resides in the jñānamanda of Īśvara. Īśvara Rasa percolates in every bit of this Jagat. Mṛtyu resides in Amṛta and Amṛta resides in mṛtyu . (अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् - श.ब्रा.). In the same way Jīvātmā resides in every bit of its Antarjagat. Both Īśvara and Jīva are

इयान् विशेषस्त्विह वर्तते यज्जीवात्मक्लृप्तोऽखिलभूतसंघः ।
परेश्वरेऽस्त्येव स पश्यतीमान् जीवात्मभूतत्त्वमुपैति नेशः ॥१८५॥
यत्त्वस्ति विश्वं परमात्मक्लृप्तं जीवात्मभास्यस्य तु न प्रवेशः ।
जीवात्मक्लृप्ता विषयास्तु तत्रेश्वरप्रकाशे निहिता असङ्गे ॥१८६॥
सिद्धान्तमाहुस्तत एव भूतान्येतानि सर्वाणि मयि स्थितानि ।
स्थितोऽस्मि भूतेषु तु तेषु नाहं मयैव सर्वाणि ततानि तानि ॥१८७॥
भूतानि मत्स्थान्यपि नैव मत्स्थान्येतानि सन्त्यात्मपृथक्त्वहेतोः ।
पात्रस्थिता आप इमा न पात्रात्मनि स्थिता आत्मपृथक्त्वहेतोः ॥१८८॥
वायुर्यथाकाशगतः समन्ताद् व्याप्नोति खं किन्तु न सज्जते खम् ।
तथेश्वरस्थः स हि भूतसंघः किन्त्वेषु नासज्यत ईश्वरोऽयम् ॥१८९॥

१७. जीवजगदीश्वरजगतोः परस्परानुरोधः । १२

बहिर्जगद् यद्विधमस्ति तद्विधास्तद्योगतोऽन्तर्जगति प्रसृष्टयः ।
यद्रूपशब्देन हयेन युज्यतेऽन्तरात्मक्लृप्तः स तथैव दृश्यते ॥१९०॥

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nimitakārana of their Jagats. In this respect they are equal. The relation between Jīva and his Jagat is the same as Īśvara and his Jagat. This is because Jīva is Īśvara's amśa.

185. The viśeṣa is this. The entire bhūtasṛṣti created by Jīva in his Antarjagat resides in Parameśvara. They do not have any sattā outside Parameśvara's sattā. That Īśvara is capable of making the Antarjagats of all Jīvas pratyakṣa for him. In his Jñānaprapanca all the Jīvajagats appear. But Īśvara is never bound to them. Jīva is bound to Īśvara but Īśvara is not bound to Jīva. Jīvavṛttitā is not in Īśvara but Īśvaravṛttitā is present in Jīva. That is why Gītācārya says, "न त्वहं तेषु ते मयि ।".

186. All the viṣayas which pertain to Jīvas are present in Īśvara's prakāśamandala. But in the Jīva's jñānaprakāśamandala the Īśvara's vyāpaka Jagat cannot be accommodated.

187. Bhagavān in his Gīta says,

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ (भ.गी. 9.4)

The same thing Ojha says in his own words.

188-189. Explaining Bhagavan's statement, viz.

"न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥" (भ.गी. 9.5)

Ojha says all the bhūtas reside in Īśvara's śarīra. They do not have sattā outside Īśvara's jnānamandala. But again they do not reside in him really. Because Īśvarātmā is asanga and Jagat is sasanga. Just like vāyu which is present everywhere in the Ākāśa, but Ākāśa is never bound to it, in the same way Īśvara is never bound to the bhūtas though they are present in him. Ojha compares it to water contained in a vessel which does not get stuck to the Ātmā of the vessel.

17. Mutual relation of Jīvajagat and Īśvarajagat

190. Antarjagat of the Jīva is built in the same way as the Bahirjagat. Every individual thing in the

क्वचित्पुनर्बाह्यजगद्गतार्थगा ये ये गुणास्तैः सकलैर्न युज्यते ।
अन्यान्ययोगात्त्वपि सोऽन्यथाऽऽन्तरः प्रकल्प्यते स भ्रम एष संशयः ॥१९१॥

एतद्विरुद्धं क्वचिदन्तरात्मना स्वभावतो भावविशेष ऊह्यते ।
यथा स यत्नं कुरुते यथाऽऽन्तराकारेण सोऽर्थो लभते बहिःस्थितिम् ॥१९२॥

गृहं रथच्छत्रममत्रमासनं कूर्चं वृसी दर्पणमेवमादिकम् ।
पूर्वं बभूवान्तरमन्तरात्मना क्लृप्तः ततस्तद्बहिरुद्बभूव ह ॥१९३॥

क्वचित्तु बाह्यैः परमात्पक्लृप्तैः सूर्य्येन्दुशैलद्रुमगोहयाद्यैः ।
संयुज्य रूपाणि यथाऽन्तरात्माऽकरोत् तथा तानि बहिः करोति ॥१९४॥

तदित्थमन्तर्जगदानुरूप्यतो बहिर्जगद्रूपमुदेति कुत्रचित् ।
प्राधान्यतः किन्तु बहिर्जगद्विधामन्वेव चान्तर्जगतः प्रसृष्टयः ॥१९५॥

यदान्तरात्मा तु बहिर्जगद्गतैरर्थैर्न युङ्क्ते स्वपितीह तर्हि सः ।
शुद्धं तदान्तर्जगदेव कल्पते विरम्य तस्मादपि सुष्वपित्ययम् ॥१९६॥

१८. ईश्वरजगति जीवजगतोऽनुरोधाभावः । १३

जीवात्ममूलं हि तदान्तरं जगज्जीवात्मनो निग्रहणे निगृह्यते ।
दीपे प्रसन्ने चलिते तिरोहिते तद्भाः प्रसीदेत् प्रचलेत् तिरोभवेत् ॥१९७॥

एकत्र दीपे विकृतेऽपि दीपान्तराणि सुस्थानि न विक्रियन्ते ।
एकत्र जीवे विकृतेऽपि जीवान्तराणि सुस्थानि न विक्रियन्ते ॥१९८॥

Antarjagat in all details resembles what exists outside. What we call a horse in all respects is the same both in the Antarjagat and Bahirjagat.

191. Sometimes due to wrong understanding we may see differences. For example a quick look at a rope which lies in a serpentine form may give the impression that it is not a rope but may be a serpent. But this is only a wrong understanding and gets corrected soon through viveka.

192. Sometimes people design new things which do not exist in the Bahirjagat. The plan gets finalised first in the Antarātmā and by effort the Jīva produces it and puts it as a real thing in the Bahirjagat.

193-194. The same thing Ojha continues. The meaning is clear.

195-196. When the Jīva sleeps, at that time its connection with the Bahirjagat is cut off. Sometimes he dreams and in that state he creates things in his Antarjagat with whatever knowledge he has already acquired of the Bahirjagat. When this state is over he gets into deep sleep in which all sṛṣtis come to a stop. He becomes merged with himself. That is why we say 'svapiti' (स्वस्मिन् अपीतो भवति).

18. Jīvajagat is not present in Īśvarajagat.

197. Antarjagat is created by Jīvātmā. When Jivātmā is not there, the Āntarjagat also disappears. When the flame of the lamp is steady, its light also is steady when it flickers, its light also flickers when it disappears its light also disappears.

198. If there are a number of lamps, if one changes all other lamps are unaffected. When in a place one Jīva is affected, the other Jīvas remain unaffected.

बहिर्जगत्त्वीश्वरबोधक्लृप्तं तच्च स्वमूलेश्वरशाश्वतत्वात् ।
स्थानाच्च्युतिं नैति नवोपरामं न वा मदिच्छाकृतमन्यथात्वम् ॥१९९॥

तन्त्रस्य मैत्रादिविभिन्नजीवात्मनां न तत्र प्रसरोऽस्ति तस्मात् ।
सुषुप्तिमूर्छामृतिकश्मलेऽपि सुस्थेऽपि मैत्रे जगदेकरूपम् ॥२००॥

१९. जीवेश्वरजगतां पृथक्सत्ता ।

ज्ञानस्य सत्ता विषयस्य सत्ता चैका पृथक् वेति विचारणाणाम् ।
मतत्रयं संभवतीति वच्मि स्फुटं तु निर्धारयितुं न शक्यम् ॥२०१॥

॥ इति ईश्वरजगत्संशयवादप्रतिवादश्चतुर्थःखण्डः ॥

॥ ४ ॥

199. Bahirjagat is the creation of Īśvarajñāna. It never loses its sthiti because the mūla who is Īśvara is ever present. It does not experience nonexistence or it cannot be altered at our will.

200. The Jīvas cannot interfere with the Bahirjagat. Whatever be the avastha of Jīva, the Bahirjagat always exhibits the same rūpa. It is completely independent of the Jīva.

19. Jīva, Īśvara and Jagat have separate sattā

201. Are Jñāna sattā and Viṣaya sattā separate from each other? If we go into this, there are three matas and it is not possible to decide which is correct.

Here Ojha closes this chapter.



अथ परिशिष्टवादः पञ्चमः खण्ड आरभ्यते ।

ज्ञानविषययोर्भेदाभेदवादः (१)

१. विषयाणां मिथ्यात्वादेकसत्तावादः ।

ज्ञानं प्रकाशो विषयस्तमस्तत्तयोः कथं स्यादितरेतरत्वम् ।
विविक्तयोर्नाप्यविविक्तभावः संभाव्यते नापि तयोश्च योगः ॥२०२॥

V. Pariśiṣṭavādas

(Vādas still remaining to be discussed)

Jñāna-Viṣaya bheda-abheda Vāda (1)

1. Ekasattāvādah (because of mithyatva of viṣayas)

202. When a thing comes into existence there is a cause (kāraṇa) for its coming into existence and what comes into existence is the kārya. This kārya kāraṇa bhāva is of different kinds.

When a pot is made, the kāraṇa for it is earth. When kāraṇa is not there, the kārya also does not exist. In other words, it is because of mṛttikā's sattā, the pot has sattā. It takes mṛttikā's sattā and becomes sattāvān. That is why the śruti says,

"वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्" । (छा.उ. 6.4)

This is one type of kārya kāraṇa bhāva. For both there is one sattā only (Ekasattāvāda).

Another type is father-son relation. Here father is responsible (Upādāna kāraṇa) for the son. But sattā of the son is separate from that of the father. When the father dies, nothing happens to the sattā of the son. This comes under sattādvayavāda.

Now we shall take up nimitta kāraṇa (instrumental cause). To make the pot the potter puts the earth on the centre of a wheel and uses a stick to rotate and make the pot. When the pot is lost nothing happens to the stick which is nimittakāraṇa. Also in cases where there is ādhāra (support) ādheya (thing supported) bhāva then also there are two separate sattās. In this way in the samsāra we see many types of kārya-kāraṇa bhāva. It is because of this nānātva doubts are created in the relation between Jñāna and viṣayasattā. Viṣaya remains in the Jñāna and Jñāna becomes the supporter of viṣaya. Here the doubt arises whether Jñāna and viṣaya have the same sattā as earth and pot, or they have different sattās like father and son. It is on this question, there are three views among the Dārśanikas. Some people think because of mithyātva of viṣayas they have one sattā only. Some others think since viṣayas are jñānatmaka, there is one sattā only. Yet some others think viṣayas are separated from Jñāna and therefore they have different sattās. These are the three matas referred to by Ojha in the previous verse.

Jīva's Antarjagat lies in Jīvajñāna. Bahirjagat lies in Īśvarīyajñāna. Jñāna is Viṣayī and Jagat is Viṣaya. Jñāna is prakāśa. Viṣaya is tamas. Therefore they have opposite dharmas. Jñāna is cetana and Viṣaya is jada. How can they have tādātmya like pot and earth? They cannot even have a bhāva in which their individuality is lost (i.e. aviviktabhāva) like sugar when mixed with water. Where then is the question of their having yoga?

* अन्योन्यधर्मस्य परस्परस्मिन्नध्यास एवास्ति नितान्तमिथ्या ।
आख्या[१]त्यसत्[२]ख्यातिवदन्यथा[३]र्थख्यात्यात्म[४]संख्यातिषु सोस्ति काचित् ॥२०३॥
स[१]र्पस्य रज्जोश्च मिथो विवेकाग्रहोऽयमध्यास इति स्म केचित् ।
र[२]ज्जावसत् पन्नगधर्मधीर्वा [३]देशान्तरीया हि मतिस्तथा वा ॥२०४॥
ब[४]हिःस्थरज्जौ स्वमतिस्थसर्पो बहिर्वदाभासत आहुरेके ।
अ[५]न्यस्य धर्मस्य तदित्थमन्यत्राभासमध्यासमुशन्ति विज्ञाः ॥२०५॥
अध्यासमेतं प्रवदन्त्यविद्यां तद्वैपरीत्याद् भवतीह विद्या ।
ज्ञानस्य याऽनात्मविवेकपूर्वा वस्तुस्वरूपप्रतिपत्तिरस्ति ॥२०६॥

* १ - अख्यातिरध्यासः । २ - असत्ख्यातिरध्यासः । ३ - अन्यथाख्यातिरध्यासः । ४ - आत्मख्यातिरध्यासः ।
५ - अन्यत्रान्यधर्मावभासोऽध्यासः ।

203. But if we examine carefully, we can say that tādātmya pratīti does exist between Jñāna and Viṣaya. We call it Adhyāsa. What is Adhyāsa? अन्यस्य धर्मस्य अन्यत्र आभासः अध्यासः । If a devil's influence is seen in a woman, she behaves like a devil and we say that the devil has entered into her and has overpowered her. This is Adhyāsa. If we imagine a rope to be serpent that is adhyāsa. In the same way when viṣayadharma enters visayī (jñāna) then we get the pratīti of tādatmya in them. If it is adhyāsa we call it mithyā just like we call svapnajagat as mithyā, because of adhyāsa. Even the Jagat we see is mithyā. All viṣayas are mithyā. Jñāna alone has sattā. ब्रह्मैवेदं सर्वम् । This Adhyāsa is called 'Khyāti' which is directly related to the pratīti of viṣaya. It is of four kinds, viz. 1. Akhyāti, 2. Asatkhyāti, 3. Anyathākhyāti and 4. Ātmakhyāti. We can describe Adhyāsa, under anyone of the above heads.

204. To imagine serpent on a rope is Akhyāti Adhyāsa. There are many dharmas which are sāmānya (the same) in all Jīvas. But in each of these common dharmas, in the case of some, there can be some special features (viśeṣa). For example everybody walks in the way they walk, there is differecne between individual and individual. In the same way the size of the body, the voice, etc. differ from individual and individual and therefore they are the viśeṣas. In other words, in samānya dharmas, there is abheda pratīti and in viśeṣa dharmas bheda pratīti takes place. For example the viśeṣa dharma in the serpent is movement which is absent in the rope. It is this viveka that makes us distinguish between rope and serpent. Indriyajñāna is avaghraha. Then Ihā which is manovyāpāra takes place. Then only Avāya which is decisive knowledge of the thing takes place through viveka. It is the absence of viveka grahaṇa that leads to Akhyati Adhyāsa.

Then when we imagine a dharma to be present in a thing, which really does not have that dharma (i.e. which is asat in it) is called, Asatkhyāti Adhyāsa. In the case of rope we imagine that serpent's dharma exists in it and therefore we get the impression of serpent in it. This is Asatkhyāti Adhyāsa. To imagine a dharma of a similar thing which we have seen elsewhere to be present in a thing is called Anyathākhyāti Adhyāsa. For example when we see a rope, a serpent which we have seen elsewhere which has the same size, colour and form as the rope comes to our mind and we wrongly imagine the rope to be that.

205. The fourth Adhyāsa is called Ātmakhyāti Adhyāsa. Here in our Antarajagat, the knowledge of serpent which is already present in the Ātmā is put on the rope that is seen now. If the knowledge of serpent were not there in the Ātmā already, the Ātmā will never get the impression of serpent when it

अध्यस्तसर्पस्य न रज्जुसत्ता भिन्नास्ति सत्तास्ति न तत्र सर्पः ।
अध्यस्त एवं विषयोऽत्र सत्ता नास्त्येव मिथ्या तु स मायिकत्त्वात् ॥२०७॥
मायावशात् सर्वजगत्प्रवृत्तिर्मायात्वविद्या स्वत एव जाता ।
अत्यद्भुताऽनिर्वचनीयरूपेत्येकं मतं तत्र विशिष्य हृद्यम् ॥२०८॥

२. विषयाणां ज्ञानात्मकत्वादेकसत्तावादः ।

परे तु तत्राहुरिमेऽखिलार्था भान्तीति न ज्ञानविनाकृताः स्युः ।
ज्ञानं यतः सत्यमिमेऽपि तस्मात् सत्याः स्युरेते न कदापि मिथ्या ॥२०९॥

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sees the rope. That is why it is called Ātmakhyāti Adhyāsa.

Whatever be the type of Adhyāsa all come under the common description अन्यथा अन्यत्र धर्मावभासः । This is what Ojha says.

206. This Adhyāsa is called Avidyā. When the correct knowledge takes place it is Vidyā. That Jñāna which distinguishes between Ātmā and Anātmā, between mṛtyu and Amṛta, between Brahman and Karma is called Vidyā. That which is devoid of Viṣaya and is pure is called Vidyā. That which is polluted with ajñāna is called Avidyā. Viṣayī which is pure jñāna is Vidyā and Viṣaya is Avidyā.

207. In the case of Adhyāsa the sattā of rope is not different from the sattā of serpent. Just like the pratīti of serpent on the rope is mithyā and therefore the sattā of serpent is not different from the sattā of rope, in the same way, the Viṣaya has Adhyāsa on Viṣayī (Jñāna). Viṣaya does not have any independent sattā. But its pratīti takes place. Therefore it is mithyā.

In other words the whole Jagat has Adhyāsa on Jñāna just like a serpent has Adhyāsa on the rope. How can this mithysvarūpa and tamasvarūpa Jagat have Aikātmya or aviviktabhāva with Jñāna which is prakāśasvarūpa? Therefore the Viṣaya (Jagat) does not have sattā. It is mithyā because of māyikatva.

208. But Ojha says that he does not agree with this mata which may be called विषयाणां मिथ्यात्वादेकसत्तावादः । He says that it is all because of the Māyā all the things described above take place. This Māyā is indescribable. All the worldly vyavaharas have come into existence because of Māyā which we call Avidyā. We really do not know its real nature and also wherefrom it comes. We do not know whether it is Sat or Asat or Sadasat.

"न सती सा नासती सा नोभयात्मा विरोधतः । काचिद्विलक्षणा माया वस्तुप्रकृतिरिष्यते ॥

2. Ekasattāvāda (because Viṣayas are Jñānātmaka)

209. The Ekasattāvāda that has been described in the previous section is based on the fact that Jñāna and Viṣaya belong to different categories and therefore only through adhyāsa they can have sambandha. This amounts to declaring that Viṣaya is mithyā and Jñāna alone has sattā. There is a basic assumption here that Viṣaya is tamas svarūpa. It is this assumption that we object. According to us, it is Jñāna that has transformed itself into Viṣaya. Therefore Viṣaya is not a vijātiya vastu from Jñāna. Therefore we can establish Ekasattavāda on the basis of viṣaya being jñānātmaka. This will avoid Viṣaya being called mithyā.

Here a doubt arises. Because viṣayas appear in the Jñāna, they seem to be separate from Jñāna. They were not there earlier but now they are there. Therefore they are not jñānasvarūpa. If then Viṣayas are tamas svarūpa, how can they combine with Jñāna which is prakāśasvarūpa. But since pratīti is there, we

ज्ञानं हि तेषां प्रभवः प्रतिष्ठा परायणं तेन ततो न भिन्नाः ।
ज्ञानस्य हि ज्ञानमिमे विना तैर्न ज्ञायते ज्ञानमिदं कदाचित् ॥२१०॥
ज्ञानैकतायां यदनेकतेयं जगत्तदाहुः स हि तद्विवर्तः ।
अन्तर्जगद्वच्च बहिर्जगत्तज्ज्ञानाद्विभिन्नं न कदाचिदस्ति ॥२११॥

call it mithyā. But this is not correct. Viṣaya is not separate from Jñāna.

Bhartṛhari in his Vākyapadīya says,

"ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ती तेजसो यथा । तथैव सर्वशब्दानामेते पृथगवस्थिते" ॥

Jñāna is prakāśasvarūpa. It is Tejas. It can take the form of draṣtā and dṛśya. Its grāhya part is viṣaya. Its grāhaka part is Jñāna. Actually Jñāna and Viṣaya are both Jñāna only. All vastus are the products of Jñāna only. When the Śruti says, "ब्रह्मैवेदं सर्वम् ।" "सत्यं ज्ञानमनन्तं ब्रह्म ।", how can you declare Jagat as mithyā? Therefore Śruti says "नामरूपे सत्यम्".

Without Jñāna, we cannot have the pratīti of Viṣayas. Therefore it is clear that all viṣayas are jñānasvarūpas only. Therefore all Viṣayas are satya only. Without jñāna, viṣayas have no existence. Therefore if Viṣayas are jñānasvarūpa, they are all satyas. They cannot be mithyā. This is the view of some other Darśanikas.

210. The Vādī again objects.

If Viṣaya is Jñānasvarūpa but in actual practice it is not so. We see many things. Some remain in our jñāna. Some we forget. That is the viṣaya has been separated from the jñāna. There are so many things in this samsāra which are actually not satya. The red colour of the sun in the mornings and evenings, the blueness of the sky, the small size of the sun, the flat appearance of the earth, etc. cannot be called satya.

True Viṣaya always appears to be separate from jñāna. But if you carefully examine, you will come to know that all Viṣayas are jñānamaya only. All Viṣayas arise out of Jñāna and have their pratiṣthā only on jñāna.

Just like the pot created from earth has its pratiṣthā on earth, in the same way all Viṣayas which have their origin in Jñāna have their Pratiṣthā only on Jñāna. Just like in the Pratisancara process, the pot gets back to the earth, in the same way all viṣayas which have their origin in jñāna, ultimately get back to jñāna only.

You cannot quote any instance where there is jñāna without viṣaya. Where there is no viṣaya in the Jñāna that Jñāna ceases to exist. You may call it nirvikalpaka. But that is all. Actual Viṣaya is jñāna of jñāna. Therefore you have to agree that jñāna has transformed into viṣaya. It is drastā and drṣyā. It is grāhya and grāhaka.

211. Again objection from the Vādī. There is nānātva in our pratīti. Many things appear as individual things. If viṣayas were transformed into jñānasvarūpa, this nānātva cannot appear. Therefore Viṣaya is one. Jñāna is another entity. But we would tell him that it is Jñāna that produces this nānātva. Jñāna is like a glowing piece of Agni from which sparks emanate in all directions. Jñāna undergoes various vivartas (modifications) and because of various vṛttis modifications of jñāna, many things appear. The Upaniṣad says,

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥ (मुण्ड.उ. 2.1.1)

ज्ञानस्य कर्माणि ततोऽत्र रूपाण्येषां च नामानि पृथक् प्रतीमः ।
उन्मुच्य धर्मान्न कदापि धर्मी संभाव्यते तेन तदेकमस्ति ॥२१२॥

कर्म्माणि यावच्च गुणाश्च यावत् द्रव्यं च तावन्न विविच्य तत् स्यात् ।
चेन्मन्यसे कर्म्मगुणांस्तु मिथ्या द्रव्यं च मिथ्या ध्रुवमेव तत्स्यात् ॥२१३॥

तथैव तन्नाम च कर्म्मरूपं ज्ञानात् पृथक् नास्ति तदेकमेतत् ।
तदेकतत्त्वं जगदस्ति सर्वं स ईश्वरः सोऽहमिमे च सर्वे ॥२१४॥

यदत्र नानात्वमिदं तु तस्य स्वरूपमेवास्ति तदस्य कर्म्म ।
वीचिर्जले वाससि चित्रवर्णेऽन्तर्द्वैतवानद्वयवत् प्रसिद्धः ॥२१५॥

द्वैतं तु सत्तान्यतयैव मन्ये सत्तैकतायां बहु चैकमस्ति ।
उष्णीषबन्धम्बरतन्तुतूलानैक्येऽपि मूर्ध्येक इवायमर्थः ॥२१६॥

Our jñāna is not independent in building its Antarjagat. It requires the existence of Sattāsiddha Bahirjagat. Therefore Bahirjagat is separate from our jñāna. Both Antarjagat and Bahirjagat are jagats only. But our Antarjagat is built by our jñāna. Bahirjagat is built by somebody else's jñāna. Therefore both cannot be different from jñāna. That entity by whose jñāna, the Bahirjagat is built we name as Īśvara.

Again you may still doubt how Viṣaya takes jñānasvarūpa when jñāna is one and Viṣayas are many. The point is just like, the svapnajagat is jñānasvarūpa only, in the waking state also the Viṣayas take jñānasvarūpa when they reach us. You may say that in svapnajagat vāsanās are involved. But the vāsanā also is jñānasvarūpa only. Jñāna and Viṣaya belong to the same class (sajātīya).

212. All vastus look separated from one another only because of nāma, rūpa and karma. Our jñāna is nothing but that of nāma, rūpa and karma (viṣaya). When they are not there, there is no question of existence of jñāna as an entity. Only when they are there we have jñāna of jñāna. Nāma, rūpa and karma all these dharmas are jñāna only. Viṣayas which are many and they have their Pratiṣthā on the jñāna, they go on changing and appearing in different forms. When Viṣaya disappears, then they merge only in Jñāna. Therefore this nāmarūpātmaka Jagat has been produced by jñāna and therefore is jñānasvarūpa. One Jñāna becomes nāmarūpatmaka Jagat in the Sancara process and in the pratisancara process it merges with that one Jñāna. Therefore everything is Jñāna. It produces nāma, rūpa and karma when these dharmas are not there, Jñāna alone remains.

213. Ātmā which is jñānasvarūpa is called dravya. What is dravya? गुणकूटो द्रव्यम् । Dravya is nothing but gunasamaṣṭi i.e. guna karma samaṣṭi. In that case, how can you say guna and karma is mithyā? This amounts to calling the dravya mithya. (cf. नामरूपे सत्यम् - श.ब्रा)

214. Jñāna is nothing but nāma-rūpa-karma samṣṭi. Therefore nāmarūpakarmātmaka Jagat and Jñāna belong to the same class. The Bahirjagat is the creation of Īśvarīya Jñāna. The Antarjagat is the creation of Jīvajñāna. Since Jīva also is Īśvarāmśa, Jīva is not different from Īśvara. In other words inside the vyāpaka (all pervasive) Jñāna, jñānīya bahirjagat, Jīva and Jīva's Antarjagat are all present. The whole Prapanca is Jñānamaya.

215. A single Jñāna tatva appears to us in the form of many vastus. If we remove the vastus, the question of survival of Jñāna does not arise. Nāma, Rūpa and Karma are so much interwoven in the vastu that when they are removed the Jñāna will also disappear. When we remove all the colours of painted vastra, the svarūpa of the figure remains and there we see ekatva. Advaita contains in it infinite

ज्ञानं हि सत्ता न तदस्ति भिन्नं ज्ञानस्य सर्वं जगदस्ति रूपम् ।
कृत्स्नस्य तस्माज्जगतोऽस्य सत्ता ज्ञानस्य सत्तैव न भिद्यते सा ॥२१७॥

अपूर्वशिल्पे प्रतिरूपशिल्पे ज्ञानस्वभावो द्विविधः प्रतीतः ।
अपूर्वरूपाणि करोत्यकस्माद् गृह्णाति रूपाणि यथास्थितानि ॥२१८॥

यदीश्वरज्ञानमनेन क्लृप्तं बहिर्जगत् तेन च संयुतं नः ।
ज्ञानं तथा रूपमुदेति तद्वद्भिन्नं क्वचित्कल्पयते स्वरूपम् ॥२१९॥

तृणं यथा रूपमुपैति दुग्धं ज्ञानं तथा नैति विकारभावम् ।
यथा समुद्रे बहवस्तरङ्गा नानाविधास्तद्वदिदं जगत् स्यात् ॥२२०॥

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number of dvaitas. The rays of the sun, seen individually are many. But when they are present with the sun they form part of the sun and that ekatva is seen. Wavelets are parts of one wave. But when we see the wave it is one only. Therefore we say ज्ञानविषययोः भेदसहिष्णु अभेदः सिद्धो भवति । Nānātva is the svarūpa of Jñāna. Nāma, Rūpa and Karma constitutes its śarīra.

216. There is an objection. Śruti declares that 'एकमेवाद्वितीयं ब्रह्म'. Brahman alone is satya and all other things have to be identified with Brahman or otherwise they have to be classified as mithyā. The three words एकम्, अद्वितीयम् and एव completely rule out Vijātīya, Sajātīya and Svagatabhedas in Brahman. It is one all pervasive entity and is Jñānasvarūpa. To attribute Nāma, Rūpa and Karma to this Jñāna amounts to accepting svagatabheda in Brahman which will be against the Śruti quoted. Therefore we have to declare Jagat as mithyā.

The answer to this objection is very simple. Ojha in Rasa balādhikaraṇa in Siddhāntavāda says,

ब्रह्म श्रुतौ तद् रस इत्युदीरितं पराऽस्य शक्तिर्बलमित्युदीर्यते । बलं रसाद् भिन्नमिदं न मन्यते न श्रौतमद्वैतमसौ विरुध्यते ॥

Again in Ātmādhikaraṇa he says,

सत्तारसं यःप्रददाति कर्मणे सदुच्यते कर्म्म यदन्वयादिह । आत्मा स भूमा रस एव कर्म्मणो रसावतारोऽपि रसप्रदस्तथा ॥

We would only say here that the Sattā which Jagat gets is the Bhikṣā which it gets from Īśvara (who is Jñānasvarūpa) who alone has real Sattā. Jagat has only āśritasattā and this never goes against our assumption that Sattā is one only and that is what Śruti declares. Where is the contradiction now? Turban is one only. But its sattā depends on Vastra. Vastra's sattā depends on thread's sattā and so on and still it appears as one turban. The borrowed sattā of all vastus will never go against Advaita principle.

217. From the above it is clear that Jñāna and Viṣaya are both Jñāna only. It is this Jñāna that goes under the name sattā. There is nothing else here except Sattā jñāna. The entire Jagat is jñānasvarūpa only. Therefore the sattā of Jagat is not different from of Jñānasattā.

218. Jñāna is of two kinds viz. that which appears in Apūrvaśilpa and that which appears in Pratirūpaśilpa. Apūrvaśilpas are the creations of Jīva with the help of the God given jñāna. Pratirūpaśilpas are models of what already exists in Nature.

219. Whenever Jīva creates Apūrvaśilpa, it is based on what is already in Bahirjagat which is the creation of Īśvara jñāna. Only the vastu takes a different rūpa.

220. Just like grass gets converted into milk the entire jagat and its nānātva are based on Īśvara jñāna only which undergoes all these modifications. They are like waves in an ocean.

221. Īśvara is Jñānamaya. The whole Jagat together with Jīvas are supported by Īśvarajñāna as

य ईश्वरो ज्ञानमयोऽस्ति तस्मिन् बहिर्जगन्तीव भवन्ति जीवाः ।
प्रत्येकजीवे च पुनर्जगत्स्यादिति द्वितीयं मतमस्ति साधु ॥२२१॥

३. विषयाणां ज्ञानातिरिक्तत्वात् पृथक्सत्तावादः ।

अथापरे प्राहुरिदं यदैक्यं प्रस्तूयते साधु न तत् प्रतीमः ।
स ईश्वरो भिद्यत एव, जीवा भिन्ना, जगद्भिन्नमिति, त्रिसत्यम् ॥२२२॥

ज्ञानं प्रकाशो विषयास्तमोवत् कथं तयोः संभवतीदमैक्यम् ।
ज्ञाने समाने विषया विभक्ता दृश्यन्त एते निहिताः पृथङ् नः ॥२२३॥

ज्ञानं प्रमाणं तत एव सर्वं प्रमीयते तेन वदामि भिन्नान् ।
ज्ञानात्तदर्थान् प्रतिपत्तिभेदात् दृश्यादृते द्रष्टृ न दृष्टिमेयात् ॥२२४॥

Bahirjagat. Each Jīva has again another Jagat which may be called his Antarjagat. This is the second mata which is acceptable to us.

3. Viṣayas have Sattā different from Jñānasattā.

222. Some Dārśanikas do not accept that Viṣaya can be taken as jñānasvarūpa. According to them there are three distinct things. Īśvara, Jīva and Jagat are different things and have different Sattās. We cannot establish any ādhāra ādheya sambandha among them. In a way they are correct. Jñāna and Viṣaya can be considered as different things because Viṣayas appear on Jñāna. Īśvara kṛṣna in his सांख्यकारिका mentions the various reasons when Viṣayas cannot become Pratyakṣa. He says that the doṣas in Viṣayas are,

"अतिदूरात् सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात् । सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च । explaining समानाभिहारात्", the commentator says

"समानाभिहारः समगुणानां मिश्रणं - यथा महिषदुग्धे पतितं गव्यदुग्धं न गृह्यते" - इति ॥

Here when Viṣaya becomes Jñānasvarūpa they become Sajātīyavastu. In which case just like cow's milk when mixed with buffalo's milk in the same way, Viṣaya cannot be differentiate from Jñāna. When we take a vessel full of Ganga water, we do not distinguish between the water in the vessel and water in Ganga. But when we put a colour in the vessel and mix it with water then the water in the vessel becomes coloured and now it has become Vijātīya vastu. Therefore the difference becomes perceptible. In other words when there is bheda pratīti then they are vijātīyavastus. When bheda pratīti is not there they belong to the same jāti. In actual state of affairs we see different vastus in our jñānamandala, the pot, the tree, the table all appear as separate vastus. Therefore Viṣaya cannot be told to have become jñānasvarūpa. Viṣaya is one vastu and Jñāna is another vastu. This is their view. Therefore according to them Īśvara, Jīva and Jagat have different sattās.

223. Jñāna is prakāśasvarūpa. On the other hand Viṣayas are tamas ridden. Therefore how can they become identical. When pratīti of Viṣayas takes place it certainly takes jñānasvarūpa. But if we assume that jñāna is one only then how do these viṣayas show their individuality. One possibility is Jñāna is like a mirror. Viṣayas get reflected in it one after the other. In that case jñāna is the same but viṣayas go on changing. This is possible only when Jñāna has one sattā and viṣayas have another sattā.

If you say Viṣayas become jñānasvarūpa why do we find difficulty in recalling a past viṣaya. Therefore

ज्ञानं तु कात्स्न्यार्द् यदशेषमेकं स ईश्वरो नाम पृथक् पदार्थः ।
तत्रैव जीवाश्च जगन्ति चास्थुः सत्तोभयेषां पृथगीश्वरात् स्यात् ॥२२५॥

ज्ञानं यदज्ञानवृतं मलीमसं क्षुद्रं त्र्यवस्थोपहितं शरीरगम् ।
जीवः स मेध्यादनुपाधितः परादविग्रहादीश्वरतो विभिद्यते ॥२२६॥

तत्रेश्वराख्यादथ जीवनाम्नो ज्ञानाज्जगच्चोदयते पृथग्वत् ।
न कात्स्न्र्यतः किन्तु तदेकदेशादुद्भूय तत्रास्ति विभिन्नसत्तम् ॥२२७॥

नोद्भित्पयोवद्दधिदुग्धवद्वा सूत्रांशुवन्मृद्घटवच्च नो वा ।
ज्ञानाज्जगत् तच्छरवत्तु दुग्धान्मन्ये जले बुद्बुदफेनवद्वा ॥२२८॥

इयान् विशेषस्तु विभाति फेने वियन्ति तोयानि विकुर्वते च ।
ज्ञानं तु न व्येत्य विकारि भाति प्रस्तौत्यपूर्वं जगदद्भुतं तत् ॥२२९॥

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both in the Antarjagat and bahirjagat, jñāna and viṣaya have separate sattā.

224. When we see a pot we say I know the pot. That is there is inherent build up in Jñānamandala that pot is different from jñāna. Jñāna is a dependable pramāṇa. Therefore we have pramāṇa in the form of jñāna that Viṣaya is different from Jñāna.

The vastus like pot, picture etc. constitute viṣayas. They are dṛṣya. Jñāna is the draṣtā. The capacity of Jñāna to be draṣṭā that is its draṣṭṛtva is dependent on the sattā of dṛśya. Without sattāsiddha bahirjagat the draṣṭā will not be able to build his antarjagat. Therefore dṛśya becomes as important as draṣṭā in this task. Therefore draṣṭā and dṛśya have to have separate sattā.

225. This Viśva has its support on an all pervasive Jñāna which we call Īśvara. Īśvara, Jīva and Jagat are separate entities. Jīva sattā and Jagat sattā are subject to destruction but Īśvara sattā is completely independent of them. Just like the son though has his origin in his father, has sattā independent of his father both Jagat and Jīva though have their origin in Īśvara have separate sattā. They do not have single sattā with Īśvara like pot and earth.

226. Jīva and Īśvara can never become a single vastu. Jīva's jñāna is always enveloped in Ajñāna. Jīva has kṣudraśarīra. It is subjected to the three avasthās (jāgrat, svapna and susupti). His desires are always blocked. He remains a duhkhī. Īśvara is quite different from Jīva. He is not subjected to the six Ūrmis to which the Jīvas are subjected. He is satyasankalpa, āptakāma and is all pervasive and is without a śarīra.

227. This Īśvara has his own Jagat. Jīva has his own Jagat. Īśvara Jagat is called Bahirjagat. Jīvajagat is called Antarjagat. But neither Īśvarajagat not Jīvajagat is made up of the entire jñāna of Īśvara or Jīva. Only a part of their Jñāna goes to build their respective Jagats. Bahirjagat has sattā separate from Īśvara sattā. Similarly Jīvajagat also has sattā separate from Jīva sattā.

228. Cream is produced from milk and gets its separate sattā. Its nāma, rūpa and karma are separate from that of milk. Bubbles are formed over water and get separate sattā. Father produces the son, but both have separate sattā. In all these cases, the second vastu takes only a small portion of the original vastu and get its sattā. In the same way a small portion of Īśvarīya jñāna gets converted into the Jagat or Jīva. But Jagat does not come into existence like curds are formed from milk or cloth from thread or pot from earth. That is, Ekasattāka Kārya-Kāraṇabhāva does not exist in Īśvara and Jīva or Īśvara and Jagat.

बालस्य मन्येऽल्पमिवास्ति चित्तं यथाधिकं पश्यति विश्वमेषः ।
तथास्य विज्ञानमुपैति वृद्धिं न क्षीयतेऽन्तर्जगतस्तु वृद्ध्या ॥२३०॥

पृथक् सदत्रात्मनि संनिविष्टं सर्वात्मने विश्वमिदं समस्तम् ।
आत्मा त्वसङ्गोऽस्ति न तेन विश्वे नासज्जते किञ्चिदपीति चित्रम् ॥२३१॥

घटं तु पश्यामि यदा तदानीं घटावभासो न घटानुषक्तः ।
जपानुरागः स्फटिके विशुद्धे यथा तथा ज्ञानगतास्तदर्थाः ॥२३२॥

वयं तथार्थान् परिकल्पयामो यान् भावयित्वा पृथगेव तेषाम् ।
सत्ता हि तास्ता न तु सत्तया मे ते सन्ति यत् तान् हि पृथक् स्मरामः ॥२३३॥

चिज्जातसत्ताश्रयवस्तुसत्ता चित्सत्तया भिद्यत इत्यवैमि ।
न धीः पृथक् चेत् कथमीश्वरांशं धृत्वाहमर्थान् जनयेदनेकान् ॥२३४॥

229. But there is one difference between Īśvara and the vastus that have given sattā to a second thing in the above cases. That is after producing any number of Jagat vastus there is absolutely no change in the Jñānamandala of Īśvara. Whereas in the vastus drawn for comparison with Īśvara in the above verse, they go on getting depleted as more and more are taken out of them to produce the second vastu.

230. In the child stage, man's jñāna is limited. But as he grows and sees more and more of this Viśva his Vijñāna increases and as he builds more and more of his antarjagat there is no depletion of his Jñānāmśa. On the other hand it increases.

231. The Kārya-Kāraṇabhāva between Ātmā and Jagat has many features which are not found in other things. We see many things and all these are supported in our Antarjagat. The things in the Bahirjagat produce their own pictures in our mental screen and they all remain and go on changing as newer and newer things are seen by us. But our Ātmā which supports all these remains completely separate from these viṣayas. It is asanga and that is a wonder.

232. When we see a pot, we see the pot in our jñānamandala. Our jñāna takes the form of that pot and we become aware of it. But it should be remembered that our Ātmā is never stuck to it. When the pot is removed from the scene, the jñāna also gets back to its original state. When a japa kusuma (China rose) is put near a quartz piece it gets coloured. It is superficial. The moment the flower is removed the quartz piece regains its original colour. The same relation exists between Ātmā and Viṣaya.

233. Just like Bahirjagat is sattāsiddha Antarjagat also is sattāsiddha. Its sattā also is different from the sattā of our jñāna. We call it bhinnasattāka ādhārādheyabhāva. I build my antarjagat through bhāvanās and kalpanās. The vastus I build in this bhāvanātmaka Jagat have sattā different from my jñānasattā. When we recollect past things with difficulty they appear in our mental screen. It is clear here that these vastus are different from my jñāna. If they have the same sattā as jñāna then we will never forget them, when jñāna sattā is always with us. Therefore jñāna sattā is different from the sattā of my antarjagat.

234. The same thing is elaborated by Ojha again. The Bahirjagat is produced by Īśvarīya jñāna. Its sattā is different from the sattā of Īśvarīya jñāna. In the same way Īśvarīya jñāna has Sattā different from the Sattā of Jīva who is produced from Īśvarīya jñāna. In the same way Antarjagat also has different sattā. If these were not so we will not be able to create so many things in our Antarjagat with a small part of Īśvarīya jñāna. But Īśvara and Jīva are not the same vastu because we are incapable of building our Antarjagat without Īśvara's Bahirjagat. Therefore Īśvara, Bahirjagat, Jīva and Antarjagat all have

ज्ञानीयसत्ताऽर्थगता न चेत्स्यात् सा तर्हि तस्मिन् कुत आगतेति ।
अत्रोच्यते रूपवदत्र सत्ताऽप्याकस्मिकी संभवतीति मन्ये ॥२३५॥
तैलं यदर्चिर्भवतीह तैलात्मकर्माणि रूपाणि पृथग् भवन्ति ।
आयान्ति तानीह यतो यथा वा वियन्ति सत्तापि तथात्र भाव्या ॥२३६॥
न कारणं व्येति नवीनकार्य्यं तूदेति धर्मांश्च न वा भवन्ति ।
वस्तुस्वभावो हि तथा ततोऽस्मिन् न शङ्क्यमित्यस्ति मतं तृतीयम् ॥२३७॥

separate sattās.

235. You have said both Jagat and Jīva have their origin in Īśvarīya Jñāna. You have also said that they have separate sattās. Now Jñāna is one only and from that you say two different sattās have come into existence. What is the source of this different sattā? Wherefrom have they come? Probably it is a difficult question. The only answer can be it has come accidentally just like the colour of a substance changes immediately as soon as fire comes into contact with it. It is as accidental as that we cannot explain it any further.

236. When a wick gets into contact with oil and when we light the wick, in the beginning many colours appear in the flame. How does it happen? The same thing applies to the coming into existence of the sattās.

237. Kāraṇa never gets destroyed. But sometimes from the Kāraṇa many new Kāryas appear. This is part of Nature. In the same way from the Kāraṇa, new dharmas are produced for bringing into existence different sattās. There is no point in putting questions on this and get into useless arguments. This is vastu svabhava and there we leave it. This is the third mata.

Ojha closes this topic here.



अथ ज्ञानसत्तयोः पौर्वापर्य्यमूलकोऽङ्गाङ्गिवादः ॥२॥

४. स्वजगत्सत्ताया ज्ञाननिघ्नत्वम् ।

सत्तावशादस्त्युपलब्धिरस्योपलब्धितो वोपलभेऽस्य सत्ताम् ।
प्रश्नस्य चैतस्य कृतः समाधिर्बाह्यान्तरद्विष्ठजगद्विधाभ्याम् ॥२३८॥

अस्तीश्वरज्ञानमतोऽस्ति तज्जगत् तथास्ति मज्ज्ञानमतोऽस्ति मज्जगत् ।
सत्तोपलब्धिश्च न भिद्यते मिथः स एक आत्मोभयथा प्रवर्तते ॥२३९॥

ज्ञानं ग्रहीत्रस्ति न चागृहीत्वा भवेत् प्रकाशः स ततः स्वभावात् ।
ग्राह्यग्रहीत्रित्थमिदं द्विरूपं ग्राह्यत्वसामान्यमवैमि सत्ताम् ॥२४०॥

Paurvāparya of Jñāna and Sattā (2)

4. Jagat Sattā is dependent on Jñāna Sattā.

238. Trisatyavāda is one of the most important one among the various schools prevalent among the Dārśanikas. Ramānuja was the most vigorous propagator of this mata just like Śankara was the most vigorous propagator of Ekasatyavāda. Therefore Ojha deals with this in considerable detail.

Sattā and Upalabdhi have been the subjects of discussion among Dārśanikas for a very long time. Some Dārśanikas say that Jagat is there and therefore there is Upalabdhi. Its Jñāna is anga and Sattā is angī. Upalabdhi is sattāpūrvaka jñāna. It is there and therefore there is Upalabdhi. When our Upalabdhi gets destroyed, Jagat does not get destroyed with it. Because Jagat has been there all the time and we know it.

There are others who say, that we know it and that is why it is there. (ज्ञायते अतः अस्ति) They do not believe in अस्ति अतः ज्ञायते । Therefore Jñāna is angī and sattā is anga. Sattā occurs after jñāna.

Let us first consider the case of jñānādhīna Jagatsattā and see how we can establish it. For this we have to consider the relation between Bahirjagat and Antarjagat.

239. We have already said that Bahirjagat has been created with Īśvarajñāna and Antarjagat is built by Jīvajñāna. Īśvarajñāna is there first and then only Bahirjagat comes into existence. In the same way Jīvajñāna is there first and then only his Antarjagat comes into existence. That is Īśvarajñāna and Jivajñāna precede Bahirjagat and Antarjagat. Therefore we believe in Jñānapūrvaka Sattā and not in Sattāpūrvaka Jñāna. But if we go deeper into this subject then we come to realise that Upalabdhi and Sattā are the same thing. घटोऽस्ति this is the svarūpa of Jñāna. Asti is jñāna's svarūpa and therefore Sattā is Jñāna and Jñāna is Sattā.

Īśvarajñāna is there and therefore Jagat is there. My jñāna is there and therefore my Jagat is there. There is no difference between Sattā and Upalabdhi and therefore the same Ātmā behaves in two ways. That is why the Upaniṣad,

"अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।" अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥" (कठोप)

240. Īśvara is Satcidānandamaya. The source from which jñāna rays emanate in all direction is called Ānanda. That part of jñāna which gets modified into grāhyasvarūpa (viṣayasvarūpa) is called sattā. Jñāna is prakāśasvarūpa and it gets converted into grāhya and grāhakasvarūpa Sūryajyotis Candrajyotis etc. are called bhūtajyotis while Ātmajyotis is called jñānajyotis. In both bhūtajyotis and jñānajyotis both

यो ग्राहकः स द्विविधोऽस्ति जीवस्तदीश्वरश्चेति जगद्विधर्ता ।
ग्राह्यं तु सत्तामयमस्ति विश्वं ग्राह्यग्रहीत्रोरविनाकृतत्वम् ॥२४१॥

५. जैवज्ञानस्य बाह्यसत्तानिघ्नत्वम् ।

किन्त्वीश्वरज्ञानमयास्तिमद्बहिर्यदस्ति तस्मादुपलभ्यते जगत् ।
बहिर्न चेदस्ति घटस्तदा ममेच्छतोऽपि साक्षात् क्रियते न तद्घटः ॥२४२॥
तस्माद्बहिर्वस्तुनि यास्ति सत्ता ततो मम ज्ञानमुदेति बाह्ये ।
मज्ज्ञाननिघ्नास्ति न वस्तुसत्ता सत्तावशाज्ज्ञानमुदेति मेऽस्मिन् ॥२४३॥

६. ज्ञानमयजीवस्य बाह्यसत्तानिघ्नत्वम् ।

अस्माकमानन्त्यवशाच्च विद्यो न ज्ञाननिघ्नैव तु वस्तुसत्ता ।
ज्ञानं यथा भासयतेऽर्थसत्तां सत्तापि गृह्णाति तथा चिदंशम् ॥२४४॥

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grāhya and grāhakatva dharmas (viṣayas and receiver of viṣayas) are present. Similarly Vāk also receives and also gives the svarūpa of the śabda which is used to identify the viṣaya. That is why Bhartṛhari says in his Vākyapadiya,

"ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ति तेजसो यथा । तथैव सर्वशब्दानामेते पृथगिव स्थिते ॥"

Jñāna shines only when viṣaya is connected to it. It is the grāhya vastu that builds the svarūpa of grāhaka. Only when the pot is there I say 'अहं जानामि'. Bhūtajyotis only illuminates bhūtas and makes it visible. But jñānajyotis gives jñāna of even darkness. It is both grāhya and grāhaka. But the grāhaka's grāhakatva requires the presence of grāhya, just like prakāśa's prakāśakatva requires the viṣaya to be illuminated, that is, requires prakāśya. Therefore Jñānaprakāśa gets converted into prakāśa and prakāśya. Grāhya is called sattā and grāhaka is called jñāna. All grāhya has one sattā only and that is why it is called sāmānya.

241. The grāhaka (jñāna) is of two kinds viz. Jīva and Īśvara. Jīvajñāna supports (vidhartā) Antarjagat and Īśvarajñāna supports Bahirjagat. Jīvajñāna gives sattā to his own Jagat and Īśvarajñāna gives sattā to his Jagat. The grāhya is this sattāmaya Viśva. Grāhya and grāhaka always go together. Sattā and Upalabdhi are the same thing. But Sattā takes place only after Jñāna. In both the Jagats ज्ञायते अतः अस्ति applies.

5. Jīvajñāna is dependent on Bāhyasattā.

242. But what is seen outside is all Īśvarajñānamaya. We call that Bahirjagat. We can get Upalabdhi of Jagat only when this Bahirjagat is there. If a pot is not there outside, Jīva can never get Upalabdhi of it. Therefore Jīvajñāna is dependent on bāhyasattā.

243. Our Antarjagat is of two kinds. One is आचुम्बितजगत् and another is आकल्पितजगत्. When my jñanaraśmis go out and touch the vastu which is outside and return back to me I get Upalabdhi of that vastu. This is आचुम्बितजगत्. But we can imagine various things in our mind even when they are not there outside. This is called आकल्पितजगत्. Apūrvaśilpa only is called Ākalpitajagat and Pratirūpaśilpa is called Ācumbitajagat. Because Ākalpitajagat is built even without the presence of such a thing outside the sattā of Ākalpitajagat takes place after Jñāna whereas in the case of Ācumbita Jagat the sattā is jñānapurvikā.

जीवात्मभेदात्तु यथा विभिन्नज्ञानार्थसत्ताजनका वयं स्मः ।
सन्त्येव वस्तूनि तथा चिदंशग्राहीणि तैरस्त्यहमर्थसिद्धिः ॥२४५॥
तदीश्वरज्ञानगतार्थरूपं जगद् भवेज्ज्ञाननिबन्धनं तत् ।
जीवात्मकज्ञानमिदं तु क्लृप्तं तद्वैपरीत्याज्जगदर्थमूलम् ॥२४६॥
न चेज्जगत् स्यान्न तदाहमाख्या जीवाश्चिदाभासमया भवेयुः ।
सूर्य्यस्य यद्वत् प्रतिबिम्बक्लृप्त्यै जलस्य काचस्य भवत्यपेक्षा ॥२४७॥

In the case of Ākalpitajagat we can say 'ज्ञायते अतः अस्तिः । Whereas in the case of Ācumbitajagat we can only say 'अस्ति अतः ज्ञायते' । But in the case of Īśvarīya Jagat (i.e. Bahirjagat) it is ony Ākalpita Jagat. There Sattā takes place after Īśvarīya Jñāna. 'ज्ञायते अतः अस्ति' only applies there.

6. Jñānamaya Jīva is dependent on Bāhyasattā.

244. We said in the case of Ākalpitajagat, it is under the control of Jīvajñāna only and not on bāhya sattā. But if we go deeper into it, in this case also Jīvajñāna in the beginning is dependent on Bahirjagat only. Jīvas are many. They come, live and die. This stream of appearance and disappearance of Jīvas goes on but the Jagat is always there. Therefore Jīvajñāna is dependent on sattā or rather Jñāna which is dependent on sattā is Jīvasvarūpa. Sattā takes Cidamśa and makes Jīva jñānasvarūpa.

We are an amśa (part) of Cidātmā. To get pratiṣthā this amśa requires some vastu which has sattā. Without that sattātmaka vastu, Jīvātmā cannot take his svarūpa.

245. We are Jīvātmās because on a base which is some sort of matter (piṇda), Cit has entered and we have become jñānasvarūpa. Without some sattāsiddha vastu, which can receive the Cidamśa and become jñānasvarūpa the Jīvātmās cannot come into existence. Therefore Jīva who is jñānamaya jñānasvarūpa is dependent on bāhyasattā.

246. Īśvarīya Jñāna creates Bahirjagat and therefore the sattā of that Jagat is dependent on Īśvarīya jñāna. On the other hand Jīva's svarūpa is arthamūlaka. That is Jīvātmaka jñāna is dependent on the sattā of Bahirjagat.

247. If the Jagat were not there, the question of Aham's existence does not arise. Jīva is considered to be Cidābhāsa. It is the reflection of Cit. Just like some surface like glass of water surface is required to produce the reflection of sun, in the same way sattā of some material is required for reflection of Cidamśa. Therefore Jñānamayā Jīva requires some bahya sattā in order to get its svarūpa. But Ākalpitajagat is dependent on Jīva jñāna.

Ojha closes the discussion of this topic here.



अथ त्रिसत्याद्वैतवादः ॥३॥

७. जडजीवेश्वराणां विशिष्टाद्वैतम् ।

इत्थं स्वरूपात् पृथगस्ति विश्वं जीवात्मक्लृप्तानि जगन्ति सन्ति ।
जीवा जगन्मूलतया च सन्ति प्रभुश्च तेषामयमीश्वरोऽस्ति ॥२४८॥

जडजीवेश्वरभेदान् त्रीण्यधिकरणानि सर्वधर्माणाम् ।
आहुस्तान्यधिभूतं चाध्यात्मं चाधिदैवतं चेति ॥२४९॥

जडाश्च जीवाश्च तथेश्वरश्च त्रिभिर्विशिष्टं यदिहैकरूपम् ।
तद् ब्रह्म तच्च द्विविधं परं चावरं च नातः परमस्ति किञ्चित् ॥२५०॥

* अचित्तु कृत्स्नं पृथगेकमेकं सात्मास्ति जीवेन चिता प्रवेशात् ।
जीवश्च कृत्स्नः पृथगेक एकः सात्मेश्वरेणास्ति तदित्थमैक्यम् ॥२५१॥

* "तस्माद्, युक्तेन्द्रियग्रामो युक्तचित्तमिदं जगत् । आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे" (श्रीमद्भागवतपुराण ११।७।९)
इति भागवते त्रयाणामेषां जगज्जीवेश्वराणामैक्यभावना विधीयते ।

Trisatyādvaitavāda (3)
7. Viśiṣṭādvaita of Jada, Jīva and Īśvara

Viśiṣṭādvaita deals with Īśvara, Jīva and Jagat as three satyas. Rasa and bala are two different vastus. But since bala has its origin in Rasa Advaita is never questioned. But balavad Rasa state and Rasavad bala states are possible. Therefore from the Upāsanā point of view, we can consider Īśvara not as pure Ātmā but as Ātmanvī who is Śarīraviśista Ātmā. This Ātmanvī Īśvara is subject to limits and therefore suitable for Upāsana while pure vyāpaka Ātmā cannot be the object of Upāsanā. Īśvarātmā's śarīra is this Jagat. Jīvātmās śarīra is his own small śarīra with all its parts. Jagat also is an Ātmā because Rasa percolates every part of this Jagat which is jada (insentious) (तत् सृष्ट्वा तदेवानुप्राविशत् ।). Jagat therefore comes under the category of Rasavadbala or Rasaviśiṣta bala. But everything has come from Ātmā only and therefore there is no challenge to Advaita.

Antarjagat has its origin in Jīva. Bahirjagat has its origin in Īśvara. Therefore Īśvara has Sattā, Jīva has Sattā and Jagat also has sattā.

Jīvas are many. Īśvara is the controller of Jīvas. Īśvara builds the bahirjagat. He is Satya. Jīva is also Satya. Jagat also is satya. In other words Viśiṣṭasvarūpa of Brahman is Īśvara, Jīva and Jagat. Jīva has his svarūpa because of the sattā of Jagat. Īśvara is the controller of both Jagat and Jīva.

249. The Viśiṣtādvaitavādin leaves out Parameśvara and considers that the entire Prapanca as consisting of three Satyas viz. Īśvara, Jīva and Jagat and these three come under the categories Adhidaivata, Adhyātma and Adhibhūta respectively. Actually both Adhyātma and Adhibhūta come under Adhidaivata only because he contains both inside him.

250. Actually all the insentious things, Jīva and Īśvara are three Ātmanvīs who constitute the Viśiṣtasvarūpa of Brahman. Īśvara is the ruler of this Prapanca. This Brahman is of two kinds viz. Para and Avara and there is nothing else other than these.

251. All the jada things like, pot, picture, mountain etc. go under the name Acit. Jīva and Īśvara belong to a different class. This Acit prapanca, viz. Antarjagat, Bahirjagat etc. become possessed of

जीवस्य देहोऽस्ति जडैः कृतोऽयं जीवैः कृतो देह इहेश्वरस्य ।
जीवः शरीरे विभुरेवमीशो जीवे विभुस्तन्मय एष जीवः ॥२५२॥

चिताऽचिता चोपहितोऽयमीशश्चितोऽचितश्चानिशमेक ईष्टे ।
अथो विशिष्टं तु चिताऽचिता चेश्वरं हि तं ब्रह्मपदेन वच्मि ॥२५३॥

जीवस्य नाना प्रभवन्त्यवस्थाः स्वप्नादिका बन्धयुतोऽपि सोऽस्ति ।
अनन्तकल्याणगुणस्तु दोषैरस्पृष्ट एवेश्वर एष भाव्यः ॥२५४॥

क्षुधापिपासारहितो विशोको विमृत्युरेवं विजरो विपाप्मा ।
स सत्यसंकल्पकसत्यकामोऽप्यस्तीश्वरस्तत्कृपया तु जीवः ॥२५५॥

जीवोऽस्वतन्त्रोऽस्य हि भुक्तिमुक्ती स्वतन्त्र एवेश्वर आतनोति ।
तदीश्वरानुग्रहतस्तु जीवाऽप्यदोषकल्याणगुणाकरः स्यात् ॥२५६॥

Ātmā because of the entry of Jīva who is cetana. Therefore the entire Jagat is Ātmamaya. All the Jīvas are different from Īśvara. Jīva possesses Ātmā because of Īśvara's Cit. Jīva is the abhāsa (reflection) of Īśvara's Cit. That is why he is called Cidābhāsa. All these three constitute one vastu. Jagat is Sātmā because of the entry of Jīvas Ātmā into it. When there is no bandhana (binding) in the Ātmā it is Īśvara. When there is granthibandhana it is Jīva. When there is very intimate granthibandhana it becomes Jagat. Īśvara, Jīva and Jagat all together make one entity. Īśvara is Jagadviśiṣta. Brahman is balaviśiṣta. Since bala has its origin in Rasa only, Advaita is never challenged. This entire Jagat is Sātmā because of Jīvacit. Jīva is Sātmā because of Īśvaracit. This is Viśiṣṭādvaita. That is why Vyāsa says in Bhagavatapurāṇa.

"तस्माद् युक्तेन्द्रियग्रामो युक्तचित्तमिदं जगत् । आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥" (भा.पु. 11.7.9)

Jagat is therefore supported by Īśvarātmā (Īśvarīya Jñāna). That is why the Jīva also which is an amśa of Īśvara should see the Jagat sitting on his Ātmā. That is why it is said "जगदात्मनीक्षस्व विततम्'. In other words consider Jagat as Ātmā and Ātmā is Īśvara. Therefore it is clear from the above statement of Bhagavata Purāna Jagat, Jīva and Īśvara are one only.

252. Our śarīra is made up of jada vastus like bone, flesh etc. Jīvātma is cetana his śarīra is jada, Īśvara's śarīra is made up of all the Jīvas. Just like trees are the śarīra of forest, just like the soldiers form the śarīra of an army in the same way Jīvas form the śarīra of Īśvara. Just like the Jīva is the master of our śarīra, Īśvara is the master of Jīvas.

253. Īśvara has both Jagat which is Acit and Jīva who is Cit in him. Just like we rule over our Antarjagat Īśvara rules over his Bahirjagat. He is the lord of both Cit and Acit. Both creation and destruction take place at his will. He controls all the activities of Jīva and Jagat. He is Brahman who is Cit-Acit viśiṣta.

254. Though the above three are one, they are individualised in their svarūpa. Jīva is dāsa and Īśvara is Svāmī. We cannot identify each of them on the other. There are differences between them. Jīva is affected by the three avasthās. Jīva is never independent. But Īśvara has different dharmas. He is untouched by any of the doṣas which affect Jīva. That is why Patanjali says in his Yogasūtras,

"क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेषः ईश्वरः" ॥ (यो.सू. 1.23)

255. Īśvara is unaffected by hunger and thirst. He is devoid of duhkha. He is immortal. He never experiences senility. He is free from sins. He is Satyasankalpa, Satyakāma. Jīva lives at his mercy.

द्रष्टा हि तत्कर्मण एष ईश्वरो यदानुगृह्णाति तदैष जीवतः ।
सर्वाणि कर्माण्यपमृज्य बन्धनादुन्मोच्य साम्यं निजमत्र पश्यति ॥२५७॥
निर्दोषकल्याणगुणाकरत्वतः प्राकाम्यतः साम्यमिहास्य जायते ।
न त्वेष मुक्तो जगतः प्रसर्जनं रक्षां क्षयं चेश्वरवत् करिष्यति ॥२५८॥
ब्रह्म द्विधा प्रागुदितं परं चावरं च तत्रास्त्यनिरुक्तमाद्यम् ।
अव्यक्तमव्याकृतसूक्ष्मरूपं तदस्य विश्वस्य हि बीजमस्ति ॥२५९॥
स्थूलं तु यद्विश्वमिदं विभाति ब्रह्मावरं तत् परिकार्य्यमेतत् ।
इदं परस्मादुदितं परस्मिन् स्थितं परस्मिंश्च विलीयते तत् ॥२६०॥
तत्रावरस्यास्ति परेण तेनाभेदस्तदेकं ह्यभवद् द्विधेदम् ।
उद्भूय तस्मात् परतोऽवरं तत् पुनः परस्मिन् भवति प्रलीनम् ॥२६१॥
प्रतिक्षणं तत्परतोऽवरोद्भवः परत्र चापैत्यवरं प्रतिक्षणम् ।
मध्येऽन्यथा रूपतयोद्भवः क्वचिद्विच्छिद्यते क्वापि नवं प्रवर्तते ॥२६२॥
विशिष्टतोऽस्मात् परतो विशिष्टं त्वेवावरं विश्वमिदं बभूव ।
विशिष्टयोश्चास्ति तयोर्न भेदस्तस्माद् विशिष्टाद्वयमेतदाहुः ॥२६३॥

256. Jīva is a dependent. Bhukti and mukti of Jīvas are decided by Īśvara. If he has the blessings of Īśvara, he becomes one of auspicious gunas and free from doṣas.

257. Only through the blessings of Īśvara Jīva becomes equal to Īśvara. He can never become Īśvara. According to Ramānuja Jīva gets Aparāmukti. He gets Sālokya, Sāmīpya and Sarūpya states. But he cannot get Sāyujya with Īśvara which we call, Parāmukti or Samavalayamukti. That is why Ojha says 'साम्यं निजमत्र पश्यति' ।

258. Ojha explains in what respects Jīva becomes equal to Īśvara. In respect of having auspicious guṇas free from doṣas he becomes equal to Īśvara. In respect of Prākāmyatva, that is all his Ūrmis (hunger thirst etc.) disappear. The avasthās disappear. He enjoys all good things. He is free to move anywhere. But he is still dependent on Īśvara. But he cannot produce the Jagat destroy the Jagat or protect the Jagat like Īśvara.

259. We have already said Brahman has two states Para and Avara. Parabrahma is anirukta (unmanifest). It is this Anirukta Brahman that is the origin of Avara Brahman. From that Avyakta state, this vyakta (manifest) Jagat has come into existence. Avara Brahman Karya Brahman and Para Brahman is Kāraṇa Brahman.

260. This Viśva which we see in gross state is Avarabrahman. It is Parabrahman which has transformed into this state. That is Avara Brahman has his origin in Parabrahman. At the end it merges with this origin. Parabrahman is the Prabhava, Pratiṣthā and Parāyaṇa of Avara Brahman.

261. We should note that there is difference between Para Brahman and Avara Brahman. Dvaitabhāva does not have place there. One is the transformed state of the other. It has its origin there and it gets merged with it when it is destroyed.

262. When does Avara Brahman take its birth from Para Brahman? Ojha explains. There is no such time fixed for this. Every moment, Avara Brahman is formed out of Para Brahman. It gets back to

विशिष्टमेतद्ध्यवरं परं वा सत्यैस्त्रिभिर्भिन्नतमैः स्वरूपात् ।
अचिच्चिदीशैरुदितं विशिष्टत्रिसत्यमेतत् प्रवदन्ति तस्मात् ॥२६४॥

८. जगज्जीवेश्वराणां सत्यत्वात् तद्विज्ञानस्य त्रिसत्योपनिषत्त्वम् ।

नैवं स्थिते विश्वमसत्यमेतज्ज्ञानं च सत्यं विषयाश्च सत्याः ।
ज्ञानं च जीवेश्वरभेदतः स्याद् द्विधा तयोर्विश्वमपि द्विधा स्यात् ॥२६५॥
एकः स ईशो बहवस्तु जीवा एकं बहिर्धा जगदीश्वरस्य ।
अन्तर्जगन्त्यत्र बहूनि तु स्युर्नातः परं किञ्चिदिहास्ति वेद्यम् ॥२६६॥
सन्नीश्वरोऽसौ जगदुच्यतेऽसज्जीवस्त्वयं स्यात् सदसत्स्वरूपः ।
वदन्ति तस्माद् भुवनं भविष्यद् भूतं च विज्ञाः सदसत्पदेन ॥२६७॥
अहं हि सत्यं तदतः परेऽपि जीवा अहंत्वादविशेषसत्याः ।
यस्मान्न तेषामुपपत्तिरन्या तस्माज्जगत्सत्यमिति ब्रवीमि ॥२६८॥
इत्थं जगज्जीवतदीश्वराख्यं तत्त्वत्रयं सत्यमिदं परीक्ष्यम् ।
तत्रापि मुख्यः परमेश्वरोऽयं जीवा जगच्चेदमुपासते तम् ॥२६९॥
इत्थं त्रिसत्ये जगतस्तदीशितुः सत्यत्वमस्तीह परीक्षयेक्षितम् ।
ब्रह्माहमस्मीत्यहमर्थसत्यता त्वद्धातमां भाति ततोऽन्ययोरपि ॥२७०॥

Para Brahman every moment. In between the form changes. Some things disappear and some new things appear.

263. From Viśiṣta Para Brahman (Parātpara) Viśiṣta Avarabrahman Viśva has come into existence. Therefore there is no question of Dvaita bhāva here. What was unmanifest has become manifest. That is why this mata is called Viśiṣṭādvaita.

9. Because Jagat, Jīva and Īśvara are three Satyas, their Vijñāna is called Trisatyopaniṣat

264-265. According to this mata Jīva, Jagat and Īśvara constitute three satyas. Because of Īśvara and Jīva, this Viṣva also is of two kinds (Antarjagat and Bahirjagat).

This Viśva therefore cannot be called Asatya. This Jñāna is Satya and Viṣayas also are Satya.

266. Īśvara is one. Jīvas are many. The Bahirjagat which is that of Īśvara is one only. Because the Jīvas are many. Antarjagats are many. Other than these things there is nothing else to be known.

267. Īśvara is known by the word Sat. Jagat is known by the word Asat (jada) and Jīva is known by the word Sadasat (i.e. Śarīra is jaḍa and Ātmā is Sat). There is nothing here other than Sadasat. That is why Dārśanikas call past, present and future as Sadasat.

268. Jīva who is known by Aham is Satya. All other Jīvas also because of Ahamtva are Satyās. Since there is nothing else here except Jagat for Jīvotpatti the Jagat also is Satya.

269. These three Satyas viz. Jagat, Jīva and Īśvara deserve careful study by us. Īśvara is the most important of these three and both Jīva and Jagat worship him.

इमं त्रिसत्योपनिषद्विशेषं प्रतीत्य तस्यान्तरभेदक्लृप्त्या ।
उपासनाधर्म उपासकानां प्रवर्ततेऽनेकविधो जनेषु ॥२७१॥

270. If we examine Īśvara and Jagat, we come to the conclusion they are Satyas with regard to Jīva, he is Aham vastu and it is through him only jñāna of Īśvara and Jagat is possible. Therefore Jīva also is Satya.

271. It is on the basis of this difference Upāsakas worship their Upāsya Devatas in various ways.

Ojha closes this section here.



अथ उपासनावादः ॥४॥

९. आत्मनि हृद्ग्रन्थिवशाद् बन्धप्रकारः । १

एकत्र बिन्दौ कतिचिद्बलानीतरेतरेण ग्रथितानि चेत् स्युः ।
हृद्ग्रन्थिरेष प्रथितस्ततोऽसावात्मा रसो बद्ध इवावभाति ॥२७२॥

बलानि यावन्ति भवन्ति पूर्वाण्यपूर्वमत्र ध्रियते बलं चेत् ।
प्रवर्द्धयत्यात्मनि चेद्रसं तद् ग्रन्थिं द्वितीयं तु तदा वदामः ॥२७३॥

तिरः शरः कन्दुकमेवमूर्ध्वं प्रक्षिप्यते तत्र हितं बलं तत् ।
न वर्द्धयत्यत्र रसं मृदश्चेत् काचो भवेद् ग्रन्थिरसौ द्वितीयः ॥२७४॥

हृद्ग्रन्थिमोकेन च बन्धमोकः स्यादात्मनस्तत्र रसो निसर्गात् ।
स्वयं स बद्धः स्वयमेव मुक्तो जगत् कदाचित् स कदाचिदात्मा ॥२७५॥

यदस्त्यखण्डं विभु चैकरूपं बन्धान्मितिं प्राप्य तु तत्र खण्डाः ।
यथा यथा चैध विमुक्तिमेयात् तद्ग्रन्थिभेदात् स विकासमेयात् ॥२७६॥

IV. Upāsanāvāda

9. Ātmā gets bound because of hṛdgranthi.

272. Our Ātmā is jñānasvarūpa. That is Rasarūpa. It is by nature asanga (detached). When Mayābala gets active in a particular place in the ocean of Rasa, then that part of the Rasa is enveloped by bala. It becomes an active centre of Rasa bala union. The first bala which strikes this union and forms a centre of disturbance is called hṛdbala. The next stage is more balas pile up on this and when the conditions are favourable building up of balas takes place and lead to a state of balavadrasa. This is what takes place in the case of Ātmā when balas build on it and bind the Ātmā which becomes balaviśista Rasa. This is called hṛdgranthi. In this condition Ātmā which is normally asanga, appears to be bound to viṣayas.

273. What is granthibandhana? Ojha explains.

Every vastu has many balas present in it. When some outside balas come and join this vastu in such a way that the base of the Ātmā of the vastu increases, that is if the Rasa part of the vastu increases, this sambandha is called granthibandhana sambandha. In this case build up of balas on the vastu takes place in such way that the Rasa content of Ātmā increases. This is called Citi of balas. As more and more balas are piled, everytime the Ātmā goes on changing because of increased Rasa content.

274. On the other hand when we shoot an arrow or throw a ball, then the bala that is given to them does not increase the Rasa. After travelling a certain distance, the bala gets lost in that vastu. On the other hand when due to the entry of other balas silicon becomes glass then it is granthibandhana.

275. But in the case of Ātmā, release from the bond takes place in a natural way. This is called granthivimoka. It is Ātmā which becomes Jagat. The same Ātmā comes back to its original form when Jagat is destroyed.

276. Ātmā is limitless in the beginning. Because of bandha which Mayābala causes it becomes limited and limited sections come into existence. When it gets released from the bandha, it gets back to its akhanda svarūpa.

आत्मा यदा बन्धमुपैत्यकस्माद् ग्राह्यस्तदा स्यादयमर्थसंज्ञः ।
बन्धप्रभावेण विभुः स आत्मा देहे धृतः सन् भवतीह देही ॥२७७॥

अल्पज्ञतां याति शरीरबन्धादत्यन्तबन्धाज्जडतामुपैति ।
बद्धं पुनर्बन्धमुपेत्य बन्धं पुनः पुनश्चेल्लभते जगत्तत् ॥२७८॥

मनो यदि प्राणगतिं प्रपन्नं वाक्त्वं गतं स्थूलदशामुपैति ।
तल्लीयते तेन विचित्तता स्यात् प्राणे श्लथे स्यादिह पारवश्यम् ॥२७९॥

यथा यथा बन्धमुपैति तस्मिंस्तथाधिकं स्यादिह पारवश्यम् ।
यथा विमुच्येत मनो विकासात् तथा क्रमेणैष भवेत् स्वतन्त्रः ॥२८०॥

प्राणादियं वाक् प्रथमे तु बन्धे वागन्यबन्धाद् भवतीह वायुः ।
वायुः पुनर्बन्धमुपेत्य तेजो बन्धाज्जलं तत् पृथिवी च बन्धात् ॥२८१॥

पृथ्वी च बन्धादिह वृक्षपत्रं बन्धाच्च बन्धो मुहुरित्थमेति ।
भवेत् कथंचित् क्रममुक्तिरेषां पृथ्वी पुनः प्राणविधामुपैति ॥२८२॥

१०. बन्धमुक्त्युपायक्रियाया उपासनात्वम् । २

जीवस्तु नात्यन्तमयं प्रबद्धः स्फुटं स विज्ञानमयोऽत्र दृष्टः ।
तथापि देहे ध्रुवमेष बद्धः प्रतीयते पाप्मनि मानयोगात् ॥२८३॥

277. When Ātmā gets bound by chance, then it becomes Jagat (artha). Because of the Jagat Ātmā becomes Vibhu (lord) of this Jagat. When he becomes limited and occupies a śarīra he becomes dehī, possessor of śarīra.

278. When Ātmā gets into bandhana, he becomes alpajña that is he become Sacetana prāṇī and has a śarīra. If the bandhana is severe then he become jada (acetana). If the bandhana takes place again and again then he gets transformed into Jagat.

279. We define Ātmā as Manomaya, Prānamaya and Vangmaya. Ātmā which is pure Rasa becomes Manas by first granthibandhana. Further granthibandhana, leads to prāṇa creation and when the granthibandhana again takes place on prāṇa then Vāk comes into existence which is acetana (vicitta) and becomes dependent. It has no action by itself.

280. The greater the bandhana the greater will be the dependence of the created thing. But in the pratisancara process, bandhavimoka takes place and it reaches back to the condition of Manas and becomes independent.

281. Prāṇa when it undergoes bandha becomes Vāk. Vāk becomes Vāyu by undergoing another bandha Vāyu becomes Agni by bandha again then from Agni, waters are formed by bandha. Then Pṛthivī comes into existence by another bandha.

282. Then Pṛthivī gives rise to trees and leaves by bandha, and in this way bandha after bandha brings into existence new things. In the reverse process we get back to prāṇa state.

10. Bandhamuktikriyā is Upāsanā

283. It is bandha that is the cause of modification of Ātmā into Jagat. Since bandhana affects the Jīva, it is Jīva who has to resort to Upāsanā for getting out of bandhana.

मुक्तः क्रमाद् बन्धमुपैति बद्धो विमुच्यते च स्वयमुत्क्रमेण ।
इत्थं स्वभावादिह बन्धमोक्षे पर्य्यायतः संभवतो विचित्रौ ॥२८४॥

यया तु बन्धाद् भवतीह मुक्तो जीवः क्रियामाहुरिमामुपास्तिम् ।
उपासनातो बलवान् विमोक्षः पुनर्न बन्धः क्रमते ह्यमुष्मिन् ॥२८५॥

जीवात्मकज्ञानमुपास्तियोगात् तदीश्वरज्ञानसमत्वमेति ।
बन्धस्य तस्मिन् पुनरप्रसक्तेर्न जीवतामेति स एकरूपः ॥२८६॥

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बन्धस्य तस्मिन् पुनरप्रसक्तेर्न जीवतामेति स एकरूपः ॥२८६॥

इत्येवमुक्तं बलवद्रसज्ञैर्निसर्गसंभावितबन्धमुक्तेः ।
उपायभूतं सदुपास्तिकर्म्माथवाऽत्र वक्ष्याम्यधिकं च किञ्चित् ॥२८७॥

११. ऐश्वरमनसि जैवमनःस्थिरीकारस्योपासनात्वम् । ३

मनोऽस्ति जीवस्य तु चञ्चलं स्थिरं शान्तं नितान्तं परमेश्वरस्य तत् ।
स्थिरीकृतं वृत्तिनिरोधतो मनो जीवस्य योगं लभते परेश्वरे ॥२८८॥

Though Jīva is subjected to bandhana he is Vijñānamaya and therefore by his own effort he can release himself from bandhana. Actually because he is confined to a śarīra the all pervasive Ātmā appears to be confined.

284. Vyāpaka Ātmā in the sancarakrama gets modified into Jagat. But in the Pratisancarakriyā, Ātmā gets back to its own svarūpa and gets released from all bonds. It is really a wonder that it goes on occuring again and again and it is difficult to understand how this cycle takes place.

285. That kriyā by which the Jīva gets released from bandhana is Upāsanā. In the Sancarakrama Ātmā has to go upto the stage of Jagat. In the Pratisancarakrama it gets back to its original state of Ātmā through the same stages through which it has to pass in the Sancarakrama.

When the Jīva gets released from bandhana through Upāsanā, it does not have to go through the Sancara process again and does not have to take various births. In the Kramika mukti that is Ātmā has to go through all stages upto Jagat. But through Upasanā Ātmā can break this natural process and return to Pratisancara process. This is the difference between kramika mukti and mukti through Upāsanā. Therefore Upāsanā assumes great importance.

286. Upāsanā enables the Jīva to make his Ātmajñana attain equality with Īśvarajñāna. He gives up his Jīva form and gets into Īśvarabhāva. He gets into Īśvara's jñāna and becomes on with that: As long as he was Jīva, he was tossed here and there in the ocean of samsāra. Now he has entered into a śānta samudra and becomes quiet. Upāsanā means sitting near Īśvara. He becomes one with Īśvara when he mixes with Īśvara jñāna.

287. In this way wise man advise Upāsanā for Jīva as a means of getting rid of bandhana to attain mukti. This is the main purpose of Upāsanā but there is something more to be explained on this subject.

11. Getting Jīvamanas fixed in Aiśvaramanas is Upāsanā

288. Jīvamanas is extremely restless because it is confined to a śarīra. But Īśvara's manas is

चक्षुः स्थिरं चेत् प्रतिबिम्बमस्थिरं त तत्र योगः प्रतिबिम्बचक्षुषोः ।
स्थिरीकृतः स्यात् प्रतिबिम्ब एष चेत् सांनिध्यमायाति स चक्षुषि स्वयम् ॥२८९॥

वदन्ति योगं तमुपासनां मनः सांनिध्यमायाति हि जैवमैश्वरे ।
तत्संयमादीश्वरशक्तिरञ्जसा जैवे समायाति ततोऽष्टसिद्धयः ॥२९०॥

यो येन योगं लभते ध्रुवं तयोरूने भवेत् पुष्कलधर्म संक्रमः ।
उपास्यशक्तिर्ध्रुवमत्र संचरत्युपासके साधु स चेदुपास्यते ॥२९१॥

१२. क्रिया-भक्ति-ज्ञानयोगाः । ४

योगस्त्रिधा कर्ममुखेन, भक्त्या, ज्ञानेन कर्मास्ति महत्त्वहेतुः ।
भक्तिः सुसाधाथ तृतीयमेषां जीवस्य तस्येश्वरसार्ष्ट्यहेतुः ॥२९२॥

न स्वार्थमिच्छन् न परार्थमिच्छन् निष्कारणं यद्विदधाति कर्म ।
* सामान्यतः सर्वजनस्य यत् स्याद्धितावहं नाम स कर्मयोगः ॥२९३॥

एकान्ततः स्वार्थमिहानपेक्ष्य प्रस्तौति यद्विश्वजनीनकर्म ।
समृद्धिमायाति हि तेन विश्वं सोपासना सिद्ध्यति विश्वमूर्तेः ॥२९४॥

* तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः इति योगसूत्रविरोधादप्रामाण्यं तु नाशङ्क्यम्, अस्यार्थस्येश्वरप्रणिधानरूपत्वात् । अतएवाह 'एकान्ततः' – इति ॥

extremely quiet. Īśvara is vyāpaka. He is āptakāma, Satyakāma and Satyasankalpa. Therefore when Jīva by effort controls his mind and fixes it on Īśvara then his manas becomes bound to Īśvara manas. Citta vṛttinirodhana kriyā is Upasanā in which the Jīva manas attains yoga with Īśvara manas.

289. We may keep our eyes steady on a water surface which is showing the reflection of the sun. But if the water surface is disturbed, then the reflected image also is disturbed and therefore yoga of the reflected image with the eye does not take place. If the water surface is made quiet then the reflected image easily becomes pratyakṣa automatically.

290. That is why wise men say that Upāsana is the yoga of Jīva manas with the manas of Īśvara when the latter is just in front of Jīva's manas. By that binding Īśvaraśaktis flow to the Jīva and he attains the eight Siddhis.

291. When a powerful vastu joins another which is weak, the power of the former vastu passes on to the weaker vastu. When a very hot iron piece is brought into contact with a small iron piece, the former's heat immediately passes on to the latter. In other words the dharmas of the stronger vastu gets into the smaller vastu. In the same way, Śakti of Upāsya devata passes on to the Upāsaka.

12. Kriyā-Bhakti and Jñāna Yogas

292. Yoga with Īśvara can be achieved through Karma, Bhakti and Jñāna. Īśvara is Jñāna-Kriyā-Arthamaya and Jīva also Jñāna-Kriyā-Arthamaya. Artha yoga is a kind of Bhakti yoga. This Bhakti yoga is also called Buddhi yoga which is the main subject taught in Gītā. Bhakti is easily achievable by the Jīva. It is through Jñāna, that Jīva can build Īśvaratva in him.

293. Karmayoga is done for the good of all without expecting any gain for oneself or for

१ २ ३ ४
यो मन्त्रयोगो लययोग एवामनस्कयोगो हठयोग एवम् ।
५
यो राजयोगश्च त एव योगाः सर्वे प्रसिध्यन्ति हि भक्तियोगाः ॥२९५॥

१३. आत्मार्पणरूपा प्रपत्तिर्भक्तियोगः । ५

प्रपत्तिरेषात्मसमर्पणं यन्महेश्वरायैव करोति जीवः ।
युङ्क्ते स्वमंशं परतः परं वा स्वस्मिन् द्विधात्मार्पणमित्थमस्ति ॥२९६॥
उपासना सा यदि जीवतन्त्रं जीवोऽर्पयेदीश्वरतन्त्रमध्ये ।
प्रजापतेः शिल्पमयं स्वशिल्पैः संसृज्य संस्कृत्य करोति ऋद्धम् ॥२९७॥
वनोदयः प्राकृतधर्म ऐशे तन्त्रे निविष्टः स हि शिल्पयोगात् ।
आरामतामेति तदित्थमैशे स्वबुद्धियोगोऽस्ति स भक्तियोगः ॥२९८॥
अपूर्वभावे यदि जीवबुद्ध्या क्लृप्ते निवेश्येश्वरभावभेदम् ।
अपूर्वमर्थं विदधद्बहिर्धा पुष्णाति विश्वं स च भक्तियोगः ॥२९९॥

another person.

294. When Karma is done without any desire for personal gains, then it creates prosperity in the Viśva and Īśvaropāsanā also becomes meaningful.

295. Mantrayoga, Layayoga, Amanaskayoga (nirvikalpa samādhi), Hathayoga and Rājayoga all are various forms of Bhaktiyoga.

13. Prapatti which has the form of Ātmārpaṇa is Bhaktiyoga

296. Prapatti is nothing but Ātmasamarpaṇa. Whatever the Jīva does is meant for Īśvara. Ātmasamarpaṇa can be of two kinds. The rays of the sun are present in the sun. This is the first kind of Ātmasamarpaṇa. In the second case, the rays are not different from the sun. The rays are nothing but the sun. But if we go deeper into these, we find that in the first case Īśvara still remains different from Viśva and is not visible. But actually Ātmasamarpaṇa has to be done to Īśvara who is Pratyakṣa. Thi is real Ātmasamarpaṇa.

This Viśva is Īśvarasvarūpa. Therefore Īśvara is pratyakṣa and not Parokṣa. By dedicating one's manas, prāṇa and Vāk to Viśva, he does Ātmasamarpaṇa and that is Prapattiyoga.

Another type is considering oneself as Īśvara. In this case he has also to imagine Viśva is he himself. Therefore everything in this Viśva is himself and in this case Viśva sevā becomes Ātmasamarpaṇa. In Bhakti yoga there is no question of aspiring for rewards. Niṣkāma buddhi is necessary in Bhakti yoga and Ātmasamarpaṇa which is of two kinds - स्वमंशं परतः युङ्क्ते and परं स्वस्मिन् युङ्क्ते ।.

In this Ātmāsamarpaṇa, Jīva dedicates his Ātmā to the Viśva in the sense, he makes his own contribution to improve the prosperity of the Viśva. He increases the Āyatana (activity space) of Viśva. For example new discoveries like rail links, air links and road links, bringing uncultivable lands under cultivation, construction of dams for irrigation and crop production all these go towards prosperity of the Viśva and this is Ātmasamarpaṇa or Prapatti yoga.

298. Building rest houses in forests, converting waste lands into gardens etc. mean entering in Īśvara sṛṣṭi and make it more useful to society by one's own contributions. This constitutes Bhaktiyoga.

जीवस्थभावोऽस्य बहिर्जगत् तन्मृद्ग्रावतूलादिभिरैशभावैः ।
भक्त्या युतं बाह्यजगद्गतं स्यात् वासोघटाद्यं स हि भक्तियोगः ॥३००॥
जीवो य आत्मानमपूर्वभावस्वरूपमैशेऽर्प्पयतीह भावे ।
तेनायमात्मा परमेश्वरस्थो भक्त्या भवेत् तेन स भक्तियोगः ॥३०१॥

१४. अपरा भक्तिः प्रेम्णा, परा भक्तिः श्रद्धया । ६

उपासनं तद् द्विविधं प्रपद्येऽवरं परं चेति मनोविशेषात् ।
स प्रेम यत्रास्ति मनोऽवरं तत् परं तु स श्रद्धमनः कृतं स्यात् ॥३०२॥
रजोऽनुयोगान्मनसि स्वतः स्यात् प्रेमा, व्यपाश्रित्य गुणांस्तु सोऽस्ति ।
प्रेमा गुणानीक्षत एव तांस्तानत्यल्पमात्मानममुं स पश्येत् ॥३०३॥
गुणाननेकान् युगपन्न शक्तो द्रष्टुं ततस्तन्मनसि ध्रुवं स्यात् ।
त्यागग्रहात्यन्तिककर्म्मयोगौ नैकान्तता स्यादवरं ततस्तत् ॥३०४॥

299. Creating many new things using the natural substances and making Viśva more prosperous constitutes Bhaktiyoga.

300. The outer Jagat is nothing but Īśvara. Making use of this Bahirjagat, Jīva builds his own Jagat where he can plan many artificial things made of natural subtances available in Īśvara's Jagat. Then he transfers them to Īśvara's Jagat and makes it prosperous. Locomotives, buildings, wireless, Telephone, Telegraph, Television etc. are all first planned in the Antarjagat and transferred to Bahirjagat to make it more prosperous. This is Bhaktiyoga.

301. All new bhāvas of Jīva when dedicated to Viśva which is Īśvarasvarūpa will mean that Jīvātmā becomes a bhakti of Īśvara Jagat and that constitutes Bhaktiyoga.

14. Aparā Bhakti takes place through Prema Parā Bhakti takes place through Śraddhā

302. That which softens the manas is called Prema. This Prema results in various states of the manas. They are Śraddhā, Vātsalya, Sneha, Kāma (desire) and Rati. When 'Prema' is directed from a lower thing towards a higher thing, it is called Śraddhā. For example the bhakti or Prema which we show towards our teacher is called 'Śraddhā'. On the other hand the affection of teacher towards the student is called 'Prema' or 'Vātsalya' when the two parties have equal status, then we call it sneha. These states of manas apply to cetana class. Kāma applies to both jada and cetana class. We may like a book. We may like an ornament. These go under Kāma. Rati is only shown towards a woman. Premopāsanā is of a lower order. Śraddhopāsanā is of a higher order. In the case of Śraddhopāsanā manas does not get bound to it but it takes of the form of Upāsya. On the other hand in Premopāsanā the manas is bound to the object of Upāsanā.

303. Prema takes place out of passion (Rāga). Rāga is associated with Rajoguṇa. Therefore Premopāsanā amounts to guṇopāsanā which means Anātmopāsanā. The Upāsaka completely misses his goal of Ātmopāsanā. Therefore it not only belongs to a lower class but also contains doṣas like worshipping guṇas which are acetana. It binds the manas with anātma vastus.

304. Moreover Premopāsanā involves engaging the manas in various guṇas and therefore it does

नानागुणप्रत्ययतश्च तत्र क्षिप्तं मनस्तत्र न योगसिद्धिः ।
उपास्यनात्मेतरतश्च पश्यन्नास्मिन् गतः स्यादवरं ततस्तत् ॥३०५॥
प्रेमा मनोबन्धनहेतुरस्मान्नाद्वैतसंपत् परदेवतायाम् ।
आनन्दमत्रानुभवत्ययं नानन्दः स्वयं स्यादवरं ततस्तत् ॥३०६॥
दृष्ट्वा गुणानेव गुणाश्रये यदि स्थितिं दृढामेति मनोऽथ तत्र चेत् ।
दोषान् गुणान् वा न परं व्यपेक्षते श्रद्धा तदा सास्ति मनोऽत्र तन्मयम् ॥३०७॥
प्रेमा यदैति स्वयमातिशय्यं श्रद्धा तदा रूपमुदेति भिन्नम् ।
तद्रूपवत् तत्र मनः स्थितं स्यान्न प्रेमवत् तत्र मनोऽस्ति बद्धम् ॥३०८॥
श्रत्सत्यमाहुर्विषयास्तिताया अबाधिताया ग्रहणं दृढं चेत् ।
तदन्यथात्वग्रहणातिरेकाच्छ्रद्धानमुक्तं मनसः प्रतिष्ठा ॥३०९॥
श्रद्धेश्वरे प्रत्ययसंप्रवाहतश्चिरं स्थिरं भाति निरन्तरं यदि ।
श्रद्धा तदा स्याद् दृढभूमिरित्यतो महामहिम्नोऽल्पमहिम्नि संस्रवः ॥३१०॥

१५. श्रद्धोपासनोदाहरणम् । ७

यो नीलिमा व्योम्नि तमन्धकारं ह्युपासते वायुघनं तु केचित् ।
उपास्महे कृष्णकरप्रसारं चिदात्मनो ज्ञानमयं वयं तु ॥३११॥

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not attain concentrated attention (Ekāntatā). Therefore it is of a lower class. It becomes a Karmayoga where the manas gets active in various things and never attains steadiness.

305. Ātmā is one only. In Pramopasana, yoga of manas with Paramātma does not take place because it is roaming about with many guna pratyayas. Therefore it is an inferior type of Upāsanā.

306. In Premopāsanā Advaitabhāva with Īśvara does not take place. Prema binds the manas. The Upāsaka experiences Ānandamātras but does not himself become Ānanda.

307. When the manas which is turned towards the guṇas, gets concentrated on the supporter of these guṇas or the possessor of these guṇas and leaves off its attention towards the guṇas or doṣas, then Śraddhā develops towards the gunī and that becomes Śraddhopāsanā in which the manas takes the form of gunī.

308. When Prema reaches its highest stage then it becomes Śraddhā. Then it becomes Śraddhopāsanā in which manas is no longer bound but it takes the form of the object of Upāsanā (Upāsya).

309. Śrat means Satya. When manas receives Viṣaya in its true state then it is Śraddhopāsanā. Manas gets pratiṣthā in it and gets concentrated on it. This is Parā Bhakti.

310. When for a long period the manas gets concentrated in Īśvara manas. Then it gets a strong support there (dṛdhabhūmi). Then the manas stream of Īśvara which is big freely mixes with the small manas stream of Jīva. Therefore Śraddhopasanā belongs to a higher class.

15. Examples of Śraddhopāsanā

311. Some people worship the blue colour of the sky which represents Pārameṣṭhya Viṣnu. Actually

उपासते केपि समस्तमेतज्जगद्धि दुःखं क्षणिकं च शून्यम् ।
उपास्महे किन्तु समग्रमेवानन्दात्मकं शाश्वतिकं च पूर्णम् ॥३१२॥

१६. श्रद्धोपासनायाःसमानप्रत्ययप्रवाहरूपत्वम् । ८

आत्मा मनश्चेन्द्रियवर्ग एषां योगेन यज्ज्ञानमुदेति तत्र ।
प्रमेयरूपो भवति प्रमाता तं प्रत्ययं वैषयिकं प्रतीमः ॥३१३॥

स प्रत्ययश्चेत् क्रियते समानप्रवाह एवं यदि तत्र धत्ते ।
श्रद्धामनारोपकृतामनन्यामभ्यासतस्तर्हि मनस्तथा स्यात् ॥३१४॥

मनो भवेत् यद्विषयस्वरूपं तस्यात्मनोऽप्यत्र तथा स्थितिः स्यात् ।
१ श्रद्धामयोऽयं पुरुषोऽस्ति तस्माद् यच्छ्रद्ध एषोऽस्ति स एव सोऽस्ति ॥३१५॥

२ उपासनं नाम समप्रवाहः संप्रत्ययो निश्चलवृत्तिरूपः ।
३ तस्माच्छ्रुतिः प्राह यथा यथा तं ह्युपासते तन्नु भवन्ति हीति ॥३१६॥

१७. ज्ञानयोगस्वरूपम् । ९

ये ये पदार्था जगति प्रसिद्धाः प्रत्यर्थमेषां पृथगस्ति विद्या ।
विद्या जगत् तत् परमेश्वरस्थं तत्प्रेक्ष्य साक्षात् कुरुते परेशम् ॥३१७॥

१–श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः–इति भगवद्गीता १७।२ ।
२–उपासनं नाम समानप्रत्ययप्रवाहकरणम्–इति शाङ्करभाष्यम् ४।१।७ ।
३–तं यथायथोपासते तथैव भवन्ति–इति छान्दोग्योपनिषत् ।

it represents his aprakāśasvarūpa. The Upāsaka thinks it represents the dark rays emanating from Cidātmā who is jñānamaya.

312. Some people worship the Jagat as Kṣanika and duhkhamaya. Yet some others worship it as Ānandamaya, Nitya and Pūrṇa.

16. Śraddhopāsanā has Samānapratyayasvarūpa

313. When we get knowledge of a thing, there, Ātmā, Manas and Indriyas join together and produce that knowledge. Three things are involved viz. Prameya, Pramātā and Pratyaya. The Pramātā (draṣtā) takes the svarūpa of Prameya (dṛsya) and we get the pratyaya (jñāna) of the viṣaya.

314. If that Pratyaya is converted into a samāna pravāha, that is the draṣtā gets a constant awareness of the dṛṣya by converting himself into dṛṣyasvarūpa then by practice Manas gets converted into Dhāraṇā Dhyana and Samādhi at the same time and becomes dṛṣyarūpa. This is Śraddhopāsanā.

315. If this practice goes on for a long time, the bhāvanāmaya Upāsyadevatā becomes pratyakṣa to the Upāsaka. The Lord says in Gītā,

"श्रद्धामयोऽय पुरुषः यो यच्छ्रद्ध एव सः ।"

316. Śankara says,

"उपासनं नाम समानप्रत्ययप्रवाहकरणम् ।" (ब्रह्मसूत्रभाष्यम्).

अर्था हि यावन्त इमेऽखिलानां विद्याः पृथङ् नावगमाय शक्याः ।
आत्मानमेव स्वमतः प्रविद्यादेकं स कृत्स्नाणुजगन्मयोऽर्थः ॥३१८॥
आत्मानमेकं यदि कोऽपि विद्याद् यथार्थतः सर्वजगत् स विद्यात् ।
साक्षात्कृतस्तेन महेश्वरः स्यात् स एक भूतोऽत्र परात्मनि स्यात् ॥३१९॥

१८. उपासनोपयोगः । १०

उपासनैषा त्रिविधोपदिष्टाऽवरात्मनः स्यात् परमात्मयोगः ।
सर्वत्र धर्मस्य हि तस्य लाभः स्वल्पोऽपि रक्षेन्महतो भयान्नः ॥३२०॥
नोपासना काचिदिहास्ति तादृशी जीवस्य यत्रात्मबलं न वर्द्धते ।
उपास्य दुःखी यदि दुर्बलस्तदा विधिच्युतेः सास्त्यकृतेति भाव्यताम् ॥३२१॥

॥ इत्युपासनावादः ॥ ४

॥ इति तृतीयकाण्डे विशिष्टाद्वैतविज्ञानं नाम प्रथमं पर्व ॥
(विशिष्टत्रिसत्योपनिषत्)
॥ १ ॥

Tha is all the time the manas is set on the Upāsyadevatā. There is a continuous stream of Pratyaya flowing from the Upāsya to Upāsaka. The manas takes the form of the Upāsya.

Cf. 'तं यथा यथोपासते तदेव भवति ।'

17. Jñānayogasvarūpa

317. In every vastu in the Jagat, some Vidyā is present. Each is created by that Vidyā. If we understand this Vidyā and develop something by ourselves using this Vidyā, then through this new development we are making Īśvara Pratyakṣa. This is Jñānayogopāsanā.

318. In this Jagat there are many Vidyās. But it is not possible for us to learn all Vidyās. Since all these Vidyās are present in the Ātmā it is wise to understand this Ātmā. Therefore leave off everything else and try to practice Ātmopāsanā.

319. When Ātmā is known there is nothing else to be known. If we know Ātmā, we know the entire Jagat. When we understand him we become one with him.

18. The use of Upāsanā

320. We have explained three kinds of Upāsanā. By these Upasanas, we get into the Dharmas of Īśvara. Whatever little is our achievement to that extent we benefit.

321. None of these Upāsanās we have dealt with here is such that it will not increase one's Ātmabala. If however the Upāsanā makes him duhkhī, then it is no Upāsanā at all.

With this Ojha closes his discussion of Viśistādvaitavijñānam.



अथ ईश्वरैकसत्योपनिषत् द्वितीयं पर्व १

तत्रादौ

त्रिपुटीतादात्म्यम् ।

१. जगज्जीवेश्वराणां त्रित्वनिरासः ।

इत्थं त्रिसत्यं प्रवदन्ति सन्तः सन्तोषमायान्ति तु तत्र नान्तः ।
परे महान्तः प्रतिजानते ते सत्यं हि संभाव्यत एकमेव ॥१॥

अस्तीश्वरस्तज्जगदस्ति नित्यं जीवाश्च तेषां च जगन्ति सन्ति ।
इत्थं त्रिसत्याः प्रविदन्ति तत्र ब्रूमस्त्रिधात्वं तदसत्यमस्ति ॥२॥

ज्ञानात् पृथग् ज्ञेयकुलं तदित्थं प्राहुस्त्रिसत्या न तथा तु विज्ञः ।
ज्ञानादभिन्नः खलु तद्विवर्तः स ज्ञेयवर्गो न पृथक्पदार्थः ॥३॥

२. प्रमाणस्येश्वरतन्त्रत्वम् ।

विभाति हि ज्ञानमिदं चतुर्भिर्भागैः प्रमाता प्रमितिः प्रमाणम् ।
प्रमेयमेतेषु च मातुरेव प्रमाणभिन्नत्रयमस्ति रूपम् ॥४॥

Triputītadatmyam

1. Rejection of Tritva of Jagat-Jīva and Īśvara.

1. We have finished Upāsanā kānda and have now reached Jñānakānda. For the purpose of Upāsanā Trisatyavāda is suitable. But then in the end we have to resort to Advaitavāda only. Therefore we shall show that how these three Satyas actually constitute one Satya only.

Some Darśanikas after in depth analysis of the various Vādas have come to the conclusion that Satya vastu is one only. Jīva Jagat and Īśvara all put together constitute one Satya only. Jñāna, Jñātā and Jñeya, Pramāta, Pramiti and Prameya, Dhyāta, Dhyāna and Dhyeya etc. are not three vastus but one only. Jñātā becomes Jñāna and Jñāna becomes Jñeya. Jñāna are the rays which emanate from its source which is Jñātā. This Jñāna when it comes into contact with Jñeya, it takes its svarūpa. Therefore how are they different from each other. Actually they are one vastu only.

2. Wick and its prakāśa are one only. Sūrya, Prakāśya, Prakāśa are one only. In the same way Jñātā, Jñāna and Jñeya are one only. Īśvara, his Jagat both are there. Jīvas and their Jagats are also there. People say they are three Satyas. But that is not true.

3. What you call Jñeya is actually a vivarta (modified form) of Jñāna. The various vṛttis of Jñāna is Jñeya. Just like on the sea surface many waves develop, dance and disappear in the same way on Jñāna, Jñana vṛttis develop and dance and then disappear. Therefore the Jñeya group is not different from Jñāta. They are only vivartas of Jñāna.

2. Pramāna is Īśvaratantra.

4. When we say 'घटमहं जानामि' (I know the pot) three things come together to give this knowledge. They are caitanya associated with antahkarana, Caitanya associated with antahkaraṇavṛtti and caitanya

अहं प्रमाता प्रमितिस्तदंशुव्याप्तप्रकाशो बहिरर्थपृक्तः ।
यया प्रणाल्यांशुरयं बहिर्धा याति प्रमासधनमिन्द्रियं तत् ॥५॥

एकोऽपि यद्रूपरसादिभिन्नाऽऽत्मना स निष्पद्यत आत्मरश्मिः ।
भिन्नेन्द्रियद्वारवशात् तदाहुस्तदिन्द्रियं भिद्यत आत्मरश्मेः ॥६॥

जीवात्मतन्त्रेतरदिन्द्रियं यद्रूपादि भिन्नप्रतिपत्तिमूलम् ।
बाह्यार्थवत् स्यात्तदपीश्वरीयज्ञानोद्भवं वस्तु न जीवक्लृप्तम् ॥७॥

३. प्रमितेः प्रमात्रा भेदाभावः ।

अथ प्रमाता प्रमितिः प्रमेयं जीवात्मक्लृप्तं त्रयमत्र रूपम् ।
तत्र प्रमातुः प्रमितिर्न तावत् प्रभिद्यते बिम्बविकाशरूपा ॥८॥

ज्ञानं प्रकाशो ध्रुवमेकनाभेरुत्थाय सर्वां दिशमभ्युपैति ।
ज्योतिर्घनो नाभिगतः स आत्मा ज्ञाता ततो ज्ञानमयं प्रकाशः ॥९॥

ज्योतिर्घनाज्ज्योतिरिदं पृथग्वत् प्रतीतमप्यस्ति न तद्विभिन्नम् ।
स्वं मण्डलं बाह्यमथान्तरं च द्विधा विभज्य प्रतितिष्ठतीदम् ॥१०॥

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associated with viṣaya, they unite together to produce the knowledge. But Naiyāyikas say there are four things involved in the production of Pratyaya. They are Pramātā, Pramāṇa, Pramitī and Prameya. Pramāṇa is provided by the Indriyas. Leaving Pramāṇa the other three are only svarūpas of pramātā only. It is Pramātā who gets modified into Prameya and Pramiti. Indriyas are Īśvara vastus and they cannot be considered as belonging to Jīva because they are subject to doṣas if we take them to be Jīva vastu.

5. From the central source region, Jñāna emanates in the form of rays. This Prakāśa of the jñāna since these rays pass through the Indriyas the indriyas constitute pramāṇa. Sūrya is Indra. This Indra is my Ātmā. The path taken by Indra to reach the viṣaya is called indriya, 'प्रमातुः आत्मनः (इन्द्रस्य) साधनं प्रमासाधनं प्रमाणम्'.

6. Because the ruler of this path (indriya) is some one different from Ātmaraśmis Pramāṇa is different from Pramiti.

7. Indriyas like bāhyavastus do not belong to the Jīva. They belong to Īśvara.

3. Pramiti is not different from Pramātā

8. Pramātā, Pramiti and Prameya belong to Jīvātmā. Pramāta and Pramiti are the same just like wick and Prakāśa are the same vastu. Jñātā when he blossoms in the form of rays, is called Jñāna. The disc of the sun and the rays of light that emanate from it are not different from each other.

9. Jñāna is Prakāśa svarūpa. It spreads on all sides from a source region which may be called its kendra. That kendra is called Ātmā. He is the Jñātā from whom jñānamaya prakāśa raśmis emanate.

10. Jyotis is āgneyavastu. It has two samsthās viz. Citya samsthā and Citenidheya samsthā. These are also called Antah Pṛṣṭha and Bahihpṛṣṭha. Citya is piṇda and from that prakāśa spreads in all directions in the form of rays. These rays are not different from the piṇda which is the source of these rays. In the same way there is no difference between Pramātā and Pramiti.

४. अन्तर्बहिर्भेदात् प्रमेयस्य प्रमात्रा भेदाभेदौ ।

ज्ञाने तु यद्भाति जगत् तदुक्तं तत्र द्विधा संप्रतिपत्तिरस्ति ।
यदस्ति किञ्चिद्बहिरर्थरूपं तदेव मज्ज्ञानगृहीतमस्ति ॥११॥

यद्वाऽन्यदस्त्यन्यदिदं विभाति बहिर्जगद्धीश्वरक्लृप्तमस्ति ।
न तत् प्रपश्यामि न तन्ममैतज्ज्ञाने प्रवेशं क्षमते गुरुत्वात् ॥१२॥

५. अथ जीवान्तर्जगतोरैक्यम् ।

जपानुरागः स्फटिके विशुद्धे यथा यथा ज्ञानगतास्तदर्थाः ।
इत्थं वदन्तीति वदन्तु किन्तु ब्रूमो वयं नात्मपृथग् जगत्तत् ॥१३॥

यदत्र पश्यामि किमप्यवैमि तदस्ति सर्वं मम बोधक्लृप्तम् ।
आत्मैव तद्रूपमगात् कथं स्वं स्वस्मिन् गतं स्यात् तदभिन्नमेतत् ॥१४॥

बहिः स्थितार्थेन यदैष जीवात्मरश्मिरायाति कदापि योगम् ।
स तत्परिच्छेदमवाप्य सद्यस्तादृक् स्वरूपं प्रतिपद्य भाति ॥१५॥

ज्ञानं गिरिर्ज्ञानमिमे च वृक्षा ज्ञानं तदन्तर्विवराणि कक्षाः ।
ज्ञानं तदूर्ध्वं तदधस्तदग्रं यज्ज्ञायते ज्ञानमिदं समग्रम् ॥१६॥

६. अथ ज्ञानज्ञेयसंबन्धनिर्धारणम् ।
(ज्ञेयस्य ज्ञानस्वरूपत्वम्)

तत्रापि च त्रैधमिदं प्रसक्तं ज्ञानात् पृथक्सत्तया प्रजज्ञे ।
ज्ञेयं पिता पुत्रवदुद्भूतं वा तदेकसत्तं दधिदुग्धवद्वा ॥१७॥

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4. Pramātā and Prameya have differences as well as oneness because of Antarjagat and Bahirjagat.

11. Whatever appears in Jñāna is called Jagat. It is of two kinds. What is outside is called Bahirjagat. The same thing appears in my mental screen as my Āntarjagat.

12. I do not really see the Bahirjagat which is built by Īśvarīya Jñāna. My jñānamandala is incapable of supporting that heavy Jagat.

5. Jīva and Antarjagat are one.

13. Jñāna is nothing but reflection of Viṣayas. Just like the colour of Japākusuma (Chinese rose) gets reflected in a quartz crystal in the same way Viṣayas are reflected in Jñāna. This is what people say. But I say that Antarjagat is not different from Ātmā which is Jñānasvarūpa.

14. Anything cannot have Pratiṣthā on itself. But since Antarjagat is a product of Jñāna only, how can it be supported by Jñāna? We say ādhārādheya bhāva applies to substances which belong to different classes. Therefore since Antarjagat is supported by Jñāna, Jñāna and Antarjagat are not different from each other. Since Ātmā is jñānasvarūpa. Ātmā and Antarjagat are not different.

तद्भिन्नसत्तं तदभिन्नसत्तं क्षीरं यथा वा शरफेनयुक्तम् ।
एषां तृतीये मम संप्रपत्तिर्ज्ञानस्थितज्ञेयविधाप्रतीतेः ॥१८॥
तत्रापि च द्वैधमिदं यदुक्तं तद्भिन्नसत्तं तदभिन्नसत्तम् ।
अंशप्रभेदात्तु पृथक् तदूह्यं वित्यंशमात्रं हि बभूव वेद्यम् ॥१९॥
अभिन्नसत्तं हि तदंशमात्रं तत्रापि च द्वैधमनुब्रुवन्ति ।
जात्यन्तरं बोध्यमुदेति बोधाद् यद्वाऽखिलं बोध्यमयं स बोधः ॥२०॥
ज्ञाने पृथक्सत्ततयाऽऽहितं तज्ज्ञानातिरेके जगदस्त्यसत्यम् ।
ज्ञानस्य रूपं हि तदात्मलाभो ज्ञानातिरेकेण पृथङ् न तेषाम् ॥२१॥
सत्यं यदि स्याज्जगदेकरूपं सदावतिष्ठेत न चान्तरस्य ।
भेदा भवेयुः स्वगता न वैषां बोधादबोधो भवतामभावः ॥२२॥

15-16. Everything I see are jñāna only. Whatever I become aware of is Jñāna only. It is Ātmaraśmi that gets converted into the svarūpa which I see.

6. Determination of the sambandha between Jñāna and Jñeya.

17-18. What is the sambandha between Jñāna and Jñeya. Are Jñāna's sattā and Jñeya sattā separate? Or are they like the one between father and son? Or, are they like the one between milk and curds? Or are they like the one between cream and milk. According to Ojha the third case where bhinnasattā and abhinna sattā are both there seems to be the one between Jñāna and Jñeya. We become aware of the Jñeya because it appears in our Jñānamandala. Therefore Viṣaya sattā is dependent on Jñāna. Therefore we can call this sambandha abhinnasattāka. Again when we forget what viṣayas we saw, then also the sambandha is abhinnasattāka. However in the case of that part of Jñāna which remains in draṣṭārūpa, the sambandha is bhinnasattāka while what part gets converted into Viṣaya has abhinnasattāka sambandha. Therefore we say both bhinnasattāka and abhinnasattāka sambandhas exist in the case Jñāna and Jñeya. ('तद् भिन्नसत्तं तदभिन्नसत्तं क्षीरं यथा वा शरफेनयुक्तम्).

19. A part of the Jñāna is separated and that part becomes Jñeya. As far as this part is concerned Jñāna Jñeya sambandha is abhinnasattāka. Here mutual ādhārādheyabhaa is present. That is why Ojha says, 'अंशप्रभेदात्तु पृथक् तदूह्यं वित्यंशमात्रं हि बभूव वेद्यम्' । What remains as Draṣtā has bhinnasattāka sambandha with Jñeya.

20. Here is an objection. Since in the above Jñāna and Jñeya belong to different classes Jñāna is amṛta, Jñeya mṛtyu. From bodha a different class of vastu viz. bodhya has come. Therefore we cannot say Jñāna and Jñeya are the same. This is one type of objection.

You have said only a part of Jñāna has converted itself into Jñeya. The rest of Jñāna remains draṣtā only. This we cannot agree. To say that one part only becomes viṣaya does not seem to be correct. Even if you say that whole jñāna becomes converted into viṣaya then also. If there are hundred vastus how does Jñāna become converted into all these at one time? To answer this Ojha says that there is absolutely no difficulty in Jñāna getting converted into many vastus. As Viṣaya, they are one only. If you have objection to my saying that only a part of Jñāna is getting converted and not the whole, then we agree that entire jñāna gets converted into Jñeya in which case there is no question of having a different class of vastu coming into existence. That is why Ojha says '**यद्वा अखिलं बोध्यमयं स बोधः ।**'.

21. Jñeya sattā is dependent on Jñāna sattā. Jñāna is the Prabhava, Pratiṣthā and Parāyaṇa for

ज्ञानं तु सत्यं जगतः स आत्मा दिग्देशकालैस्तु न मीयते सः ।
अस्यानवच्छिन्नतयाऽऽत्मनोऽर्थास्तादात्म्यभूताः प्रतिभान्ति बोधे ॥२३॥

ज्ञानं स्थितं निर्विकृतं विकारेष्वसत्सु सत्स्वेषु सदैकरूपम् ।
ज्ञानं हि सत्यं तदसत्यमस्मिन् स्थितं ततः सत्यवदेव भाति ॥२४॥

इत्थं यदन्तर्जगदस्ति तन्मे ज्ञानं तदेवाहमिति प्रसिद्धम् ।
ज्ञानं हि मद्रूपमथास्य विश्वं मज्ज्ञानरूपं तदभिन्नमेकम् ॥२५॥

७. ज्ञेयस्य ज्ञानरूपत्वे आक्षेपः ।

अत्राहुरेके किल संभवेदिदं नेक्ष्येत यद्यर्थगणस्वतन्त्रता ।
यद्यात्मनि द्रष्टरि दृश्यसंनिधावसंनिधौ वा न विशेष उद्भवेत् ॥२६॥

ज्ञानाद्यदि ज्ञेयकुलं न भिद्यते प्रजागरस्वप्नसुषुप्तयस्तदा ।
न संभवेयुः क्वचिदात्मनो दशा अर्थान्वयानन्वयतस्तदुद्भवाः ॥२७॥

Jagat. It is Jñāna that has become converted into Jñeya. If Jñāna is removed from Jagat, it becomes asatya. Jñāna constitutes Ātmalābha for Jagat. Jagat just does not exist without Jñāna.

22. If Jagat were nitya like Jñāna, then its nonexistence should never happen and changes also should not happen. Therefore it does not have independent sattā and nityatā like Jñāna. It is because of the Sattā of Jñāna, this Jagat which is asat appears to be Satya. It is also subject to svagatabheda.

23. Jñāna is satya. It is the Ātmā of martya Jagat. It is vyāpaka and is not restricted by space time limitations. It pervades the entire Jagat. All viṣayas attain tādatmya with Jñāna and therefore we get knowledge of them.

26. Jñāna is satya and gives sattā to this Jagat which is Asat. Jñeya is Jñāna only and has no existence outside Jñāna which remains all the time and is of the same form. Jagat looks satya because it is supported by Jñāna which is Satya.

25. To conclude Ojha says that my Antarjagat is nothing but Jñāna. This Jñāna is nothing but myself (अहम्). This Viśva has the svarūpa of Jñāna. Therefore Trisatyavāda does not seem to be entirely correct. For the purpose of vyavahāra it is all right.

7. Objection to declaring Jñeya as Jñānarūpa.

26. Some people object to our declaration of Jñeya as Jñānasvarūpa. They say the very fact that the vastus appear separate to us shows that they are different from Jñāna. Again as the Jīvas are many their antarjagats also are many. Therefore there should be some difference from one man to another in the description of a vastu if the vastu has become his jñānasvarūpa. But it is not so. Everybody describes the vastu in the same way. Therefore we have to think that Jñāna and Jñeya are different vastus. It is Jñeya that gives svarūpa to Jñāna. Only when a vastu is presented to us we get jñāna of it. This means artha group is independent of jñāna. If what you say is true, then whether the vastu is presented before it or not, there will be no change in the Draṣṭa's state. But we see when vastus are presented before us, the Jñāna which was quiet immediately become aware of the nānatva of the vastus and its state changes. Therefore Jñeya belongs to a class different from Jñāna.

27. Again if Jñāna is not different from Jñeya the three avasthās jagrat, svapna suṣupti cannot take

सार्थो हृषीकैर्मनसा सहायवानात्माऽश्नुतेऽर्थांस्तु बहिर्जगद्गतान् ।
स जागरः, स्वप्नदशा त्वनिन्द्रियो मनःस्थमर्थं यदि भासयत्ययम् ॥२८॥
अनिन्द्रियो यद्यमना बहिर्जगच्चान्तर्जगच्च प्रतिचेष्टते न चेत् ।
नास्ति द्वितीयं न ततोऽर्थभासनं सुषुप्तिरद्वैतदशा तदात्मनः ॥२९॥
अर्था अहंज्ञानसमुद्भवा यदि त्वात्मप्रतिष्ठा न पृथक् स्युरात्मनः ।
अद्वैततोऽर्थानवभासनात्मिका सुषुप्तिरेषा न तदोपपद्यते ॥३०॥

८. तदाक्षेपनिरासः ।

अत्रोच्यते मानसकोशवानयं ह्यात्मा स जीवः परमेश्वरोऽपि वा ।
इन्द्रो मनो व्योम बहिस्तथान्तरं तत्रार्थरूपोदय आत्मरश्मिभिः ॥३१॥
यथा बहिर्धा जगदाश्रयायाकाशो बहिर्धा किल भूमिकास्ति ।
अन्तस्तयान्तर्जगदाश्रयायाकाशो मनो नाम च भूमिकास्ति ॥३२॥
यथा रवे रश्मिकुलं पराहतं वायौ प्रकाशं जनयेदितस्ततः ।
तथा मनस्येव पराहतैरमी अर्था भवन्त्यात्मगभस्तिभिः स्वतः ॥३३॥

place to the Ātmā. In the waking state the Ātmā is aware of the presence of Viṣaya and in the svapna state as well as in deep sleep state, this connection between Viṣaya and Jñāna is cut off. Therefore Viṣaya and Jñāna belong to different classes.

28. In every Ātmā prajña mātrās, prāṇa mātrās and bhūta mātrās are present. Prajña mātrās are present in manas. Prāṇa mātrās are present in the indriyas and bhūta mātrās are present in rūpa, rasa, gandha sparśa and śabda which constitutes bhūtas. When the Ātmā with the help of its prajña, prāṇa and bhūta mātrās gets into contact with the viṣayas of bahirjagat in the waking state, this is said to Jagrada vastha. In the svapnāvastha the prāṇa matras do not come into action but only manas gets in touch with vāsanātmaka Jagat.

29. In the deep sleep state Ātmā gets separate from both Antarjagat and Bahirjagat. This would mean that it is viṣaya sambandha that causes the three avasthas in Ātmā when the sambandha is with Īśvarajagat, it is jagradavasthā. When the sambandha is with Antarjagat it is svapnāvasthā. When both these are absent it is suṣuptyavasthā in which the Ātmā enjoys Advaitadaśā.

30. Therefore if it is Ahamjñāna that creates Jñeyajagat then Jñeyasvarūpa Ātmā will not get pratiṣthā. That is it has to have pratiṣtha on itself. Jñeya cannot be different from Jñāna. Only Advaita bhāva will remain all the time and Ātmā can have only suṣupti state. It cannot have the other two states. But they do occur. Therefore Jñeya cannot be Jñānasvarūpa.

In the next section Ojha clears this objection.

8. Removal of objection

31. Just like Jīva has manomaya kośa Īśvara also has a much bigger manomaya kośa which is called Indra. It pervades Paramākaśa whereas the Ākáśa where Jīva manas resides is called Daharākāśa. It is on this Paramākāśa Īśvara's Bahirjagat which is artharūpa is caused by Ātmaraśmis of Īśvara.

32. Just like the base of Īśvara's Bahirjagat exists in Paramākāśa in the same way, Jīva's manas

बहिर्मनस्यात्मगभस्तयो गताः प्रजागरार्थं जनयन्ति बाह्यतः ।
अन्तर्मनस्यात्मगभस्तयः स्थिताः स्वाप्नान्तिकार्थानुपपादयन्ति तान् ॥३४॥

यदा मनः केन च भूयसा मनोऽर्थकारिता हृत्तमसाभिभूयते ।
धूमावृतव्योमनि दीपकप्रभावदात्मनो ज्योतिरिहापवृज्यते ॥३५॥

अप्राप्य योगं मनसायमात्मा नार्थान् स उत्पादयते ततोऽयम् ।
वक्ताऽपि नो वक्ति न लोकते वा द्रष्टापि मन्तापि न मन्यते वा ॥३६॥

यत्त्वाहुरात्मा विभुरस्ति सर्वगो न तस्य योगो मनसा विहन्यते ।
अत्रोच्यतेऽर्कप्रतिबिम्बवद्भवेज्जीवात्मसंस्थावरणं च केनचित् ॥३७॥

मनोऽपि चाकाशमिदं तदात्मनः प्रोद्भूय चालम्ब्य तमेव तिष्ठति ।
न चात्मनोऽन्यत्र मनोऽस्ति भासते तत्रार्थवर्गः पुनारात्मनो भवन् ॥३८॥

forms the base of his Antarjagat in his Daharākāśa.

33. There are two vastus called Ṛta and Satya. Ojha defined Ṛta as 'अहृदयं अशरीरं ऋतम् ।' and Satya as 'सशरीरं सहृदयं सत्यम् ।'. From Ṛta state we pass on to Satya state whenever a concrete substance comes into existence. From a luminous Satya vastu rays emanate. From Ṛta vastu waves spread on all sides when disturbed.

Sūrya is a luminous Satya vastu. Therefore rays emanate from it fall on the earth and get back into the atmosphere and this atmosphere is illuminated by the scattered light. This is called Gāyatra Prakāśa, while what comes to earth is called Sāvitra prakāṣa. In the same way when Ātmāraśmis fall on the Indra of Paramākāśa or manas of daharākāśa then the Bahirjagat of Īśvara and Antarjagat of Jīva come into existence.

34. Manas gets established both in the Paramākāśa outside and Daharākāśa of Jīva inside. During Jāgradavasthā the Ātmaraśmis of Īśvara fall on the Manas outside and the various things of Bahirjagat are created. Jīva's Ātmaraśmis falling on the manas of Daharākāśa produce Jagat of Svapnavasthā. Because manas is of two kinds, Jagradavasthā and Svapnāvasthā take place.

35. In the Suṣuptyavasthā, the artha producing śakti of manas is lost due to the darkness in the hṛdaya region, Ātmaraśmis get absorbed in themselves (स्वस्मिन् अपीता भवति), just like a lamp's jyotis is completely masked by smoke.

36. For producing artha (viṣayas), manas should have yoga (union) with Ātmā. This yoga does not take place in suṣupti and therefore all the Śaktis of Ātmā are kept within itself. Though it is capable of talking, hearing, seeing, thinking, it does not speak, does not hear, does not see, and does not think during suṣupti state.

37. Some Dārśanikas say, that Ātmā is Sarvajña. He is vyapaka. Nothing can prevent his motion anywhere. Whether there is yoga or no yoga with manas, the presence of Ātmaraśmis anywhere cannot be blocked. The reply to this, is simple. Jīva is the ābhāsa (reflection) of Cit. If in the way there is a blocking vastu the reflection is prevented just like sun's reflection on water surface is prevented by a blocking vastu like dense tree branches. Prajñana manas of Jīvātmā does not get the image of Cit when some āvaraṇa is there. This is what causes the absence of yoga between manas and Ātmā. It has nothing to do with the vyāpakatā of Ātmā. It is just suṣupti of Ātmā.

38. Manas is Ākāśasvarūpa. It gets out of Ātmā and remains with the support of Ātmā. Manas has

अहं मनोमण्डलमध्यवर्त्ती स चिद्घनो मण्डलगाश्चितोऽर्थाः ।
एवं त्रिवृद्रूपमहंपदार्थं मन्ये ध्रुवं तत् त्रयमेकवस्तु ॥३९॥

९. अथ ईश्वरबहिर्जगतोरैक्यम् ।

तथैव विज्ञानघनः स ओमिति प्रवर्तते मध्यगतस्तदाश्रितम् ।
अनन्तवैज्ञानिकनित्यमण्डलं तन्मण्डले ज्ञानविजृम्भणं जगत् ॥४०॥
यदस्ति मज्ज्ञाननिमित्तमन्तर्गूढं तदैशं जगदीश्वरो वा ।
एकं महाज्ञानमिदं बहिर्धा जगत् तदेतन्न किमप्यवेक्षे ॥४१॥
तत्रापि रूपाणि भवन्तु नाना ज्ञानं तु रूपोपहितं न भिन्नम् ।
रूपाण्यसत्यानि विनाशवत्वान्नश्यत्सु नो नश्यति तद्धि सत्यम् ॥४२॥
ज्ञानं हि सत्यं जगतः स आत्मा दिग्देशकालैस्तु न मीयते सः ।
अस्यानवच्छिन्नतयाऽऽत्मनोऽर्थास्तादात्म्यभूता इह सन्त्यदृष्टाः ॥४३॥
यद्वात्र नाशप्रतिपत्तिकर्मैतद्रूपनाशाः परिवर्तनानि ।
तद्रूपभेदा अपि निर्विशेषं तदैश्वरं ज्ञानमतस्तदेकम् ॥४४॥

no support other than Ātmā. The arthavarga also belongs to Ātmā only. The same Ātmāraśmis when reflected from Manas have produced this arthavarga.

39. I (Jīvātmā) sit at the centre of this manomandala. It is cidghāna (full of cit). The arthavargas are present in the manomandala. This Aham vastu is a triad. It contains in itself Jñātā, Jñeya and Jñāna. It is one vastu only with all these three.

9. Unity of Īśvara and Bahirjagat

40. Just like Jīva, Īśvara also is Vijñānaghana. He spreads in his Jñānamandala as 'ओम्'. Jivas are like avayavas of this Īśvara. He is nothing but a limitless Jñānamandala. This Jagat is nothing but a reflection of Jñāna in this mandala.

41. My Āntarjagat's instrumental cause (nimittakārana) is the Bahirjagat which is built by Īśvara. This Bahirjagat is the one big Jñānasvarūpa. I see only the Jagat built by my jñāna on the basis of the Bahirjagat which I do not see at all.

42. The various rūpas which I see in this are built on this Jñāna which is not different from them. The rūpas go on changing all the time but Jñāna remains all the time and is present now. It was present in the past and it will be present in the future also. It does not disappear with the rūpas which go on changing and therefore constitute asatyas.

43. Īśvara is jñānasvarūpa. Bahirjagat is Jñānamaya. That is why we do not see the Bahirjagat. We cannot see Jñāna sitting on Jñāna. This itself is a pramāna for the Jñānamayatva of Bahirjagat. Just like Antarjagat is not different from Jīvajñāna, Bahirjagat is not different from Īśvarajñāna. Therefore it is Satya. Īśvara is the Ātmā of this Jagat. He is limitless in space and time. The arthas which are limitless have attained tādātmya with Ātmā. We do not see them.

44. The jñāna which resides in rūpas is one vastu only though the rūpas are many. It is satya and nitya while the viṣayas are anitya and ever changing. It is this Jñāna that gives us nāmātva pratīti when

ज्ञानं गिरिर्ज्ञानमिमे च वृक्षा ज्ञानं तदन्तर्विवराणि कक्षाः ।
ज्ञानं तदूर्ध्वं तदधस्तदग्रं यज्ज्ञायते ज्ञानमिदं समग्रम् ॥४५॥

यत्तु त्रिसत्या इह वेद्यवेत्रोः पृथक्त्वमाहुर्न तदस्ति साधु ।
बोधो हि बोद्धुः स च बोध्यवर्गो बोधस्य रूपान्तरमप्यनन्यत् ॥४६॥

यदिन्द्रियं जीवगतं तदीश्वरादुपाप्तमासीदति नेश्वरे तु तत् ।
कुतश्चिदायाति ततोऽत्र वित्तयो वेद्यानि वेत्ता त्रिवृदेक ईश्वरः ॥४७॥

ओमेव विज्ञानमहाप्रकाशो विज्ञानमेवास्ति जगत् तदित्थम् ।
तादात्म्यमाप्तं जगदस्ति भिन्नं न हीश्वरादीश्वर एव विश्वम् ॥४८॥

यतोऽमितत्त्वं तत एव चास्मिन्नानन्त्यमस्माच्च निराकृतित्वम् ।
एकत्त्वमस्मादविशेषताऽस्मात् सतोऽसतो वा न स भिद्यतेऽर्थः ॥४९॥

१०. अथ जीवेश्वरयोरैक्यम् ।

सत्यं यदोंनाम विदन्ति नित्यं विज्ञानमानन्दमनन्तमेकम् ।
तद् ब्रह्मशब्देन वदन्ति तस्मादहं य आत्मैष स नास्ति भिन्नः ॥५०॥

यदीश्वरः सर्वगतः स एकः सर्वप्रतिष्ठास्ति तदैष जीवः ।
तत्र प्रतिष्ठां लभतेऽथवाऽयं स्वे स्वे तु सर्वेश्वरवन्महिम्नि ॥५१॥

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the vastus go on appearing and disappearing. There is no 'Asti Nāsti' outside Jñāna. Jñāna which is nirviśeṣa is one only and the viṣaya nānātva also is Jñāna only. There is nothing also except Jñāna.

45. The mountain is nothing but Jñāna. These trees also are Jñāna only. The inner details like holes, dry parts etc. are all Jñāna only. Jñāna is above, Jñāna is below. Whatever we are aware of is Jñāna only.

46. The Trisatyavādins (followers of Ramānuja) differentiate between Vettā and Vedya. But it is not correct. Bodhya, Boddhā and Bodha are all one. They are only other forms of Bodha.

47. The indriyas we have and which are aids to Pramāṇa are given to us by Īśvara. But Īśvara does not have them. Where will they come from of Īśvara has them. Therefore Vitti, Vedya and Vettā all exist in Īśvara. There is no question of Īśvara having indriyas.

48. It is ओम् that constitutes Vijñānasvarūpa Mahajyotis. It is Vijñāna that has become this Jagat. This Viśva is nothing but Īśvara with whom it has attained Tādātmya.

49. Īśvarajñāna is unlimited. Therefore the Jagat made up of his Jñāna is limitless. Īśvara jñāna has no form (nirākāra). Jagat also is nirākāra. That is why we cannot see this Jagat. Whether you consider Jagat as Sat or Asat it is not different from Jñāna. Īśvara and Īśvarajagat both are one vastu only.

10. Jīva and Īśvara are the same

50. सत्यं ज्ञानमनन्तं ब्रह्म । नित्यं विज्ञानमानन्दं ब्रह्म । describe the svarūpa of Brahman. Dārśanikas identify Brahman with 'ओम्' śabda. 'अहम्' vastu has born out of this Brahman and is not different from it Whatever Samsthā exists in 'ओम्', the same exists in 'अहम्'. Both are centred in Jñāna. The only difference is Jīva is born out of Īśvara. Aham is born out of 'ओम्'. One is Paramaprajāpati and the other is Pratimā prajapati.

न स्वे महिम्न्येष पृथङ्महेशाव्याप्तप्रदेशानुपलम्भहेतोः ।
यदीश्वरे तर्हि जगद्वदेते जीवा अपि स्युर्जगदैतदात्म्यात् ॥५२॥

अनन्तविज्ञानघनः स ईशस्तस्यैव मात्राभिरिमे तु जीवाः ।
अहं परे चेति पृथक्तया स्युः समष्टितद्व्यष्टिकृतोऽत्र भेदः ॥५३॥

तदीश्वरज्ञानगताश्चिदंशा बुद्ध्या धृता ईश्वररूपसाम्यम् ।
आयान्ति तद्वद् विषयं भजन्ते ते स्युश्चिदाभासमया हि जीवाः ॥५४॥

यथास्य सूर्य्यस्य विकाशमण्डलं ह्येकं तदादर्शविभेदतः पृथक् ।
विभिन्नपात्रेषु जलेषु भेदतो भायाच्चिदाभासविभिन्नता तथा ॥५५॥

सूर्य्याद्यथा सूर्य्यसमानरूपा बिम्बाः समन्तात् परियान्त्यनन्ताः ।
त एव काचे च जले च दृष्टाः पृथग्वदाभान्ति तथा वयं स्मः ॥५६॥

व्याप्नोति यावत्तु विकाशमण्डलं स तावदात्मा रविरेक इष्यते ।
प्रागवारिधौ पश्चिमवारिधौ तथा भिन्नोऽपि बिम्बो न रवेर्विभिद्यते ।५७॥

Therefore one is not different from the other.

51. A question now arises whether Jīva has his Pratiṣthā in Īśvara or does he have Pratiṣthā on his own mahimā like Paramaprajāpati (Sarveśvara)? Kārya Kāraṇa bhāva is of two kinds. One is bhinnasattāka and another is abhinnasattāka. Milk is the Pratiṣthā of curds. Milk itself has become curds. This is abhinnasattāka kārya-kāraṇabhāva. On the other hand father and son have bhinnasattāka kārya kāraṇabhāva. The answer to this is provided in the next verse.

52. Because Jīva has tādātmya bhāva with Īśvara, Īśvara constitute the pratiṣthā for Jīva. There is no place which is devoid of Īśvara, in which Jīva can establish his Pratiṣthā independent of Īśvara. Just like the pratiṣthā of Jagat is Īśvara, the Pratiṣthā of Jīva also is Īśvara because he has tādātmyabhāva with Īśvara.

53. Īśvara represents limitless Vijñāna. Jīva is born only with his mātrās. When we take Jīvas as a collection (Samaṣti) it is Īśvara only. Only when we consider Jīvas individually, the question of myself, others etc. arise.

54. All the dharmas of Īśvara reach the Jīvas who carry the Cidamśa of Īśvarajñāna through buddhi. They start building their Antarjagat just like Īśvara builds his Bahirjagat on his Jñāna. That is why Jīva is called 'अहम्'. Jīvas are the reflections of Cidamśa of Īśvara.

55. Just like the sun being one only throws his image in different vessels filled with water and becomes several suns in the same way a single Cit (which represents Īśvara) because of differences in the receivers (grāhakabheda) gets converted into different svarūpas. Jīva is nothing but प्रज्ञानधृतचिदंशः and therefore though they are many they are not different from Īśvara. If any one of the reflected images gets destroyed nothing happens to other images. In the same way, the sattā of one Jīva is not dependent on the sattā of another Jīva but certainly dependent on Īśvarasattā.

56. Sūrya is one and from him rays carrying his rūpa spread on all sides and wherever a reflecting surface is available, they get reflected and produce images which appear to be separate from the sun. In the same way the Cit of Īśvara is received by buddhis on the earth bring into existence the various Jīvas. Just like the image of sun is not different from the sun the Cidamśa Jīva is not different from the Īśvara though they look different from Īśvara.

ज्ञानप्रकाशा इह यावदास्थितास्तावान् स एकः परमेश्वरः स्थितः ।
स वै चिदाभासतया पृथक् पृथग् दृष्टोऽप्युपाधीतर एक ईश्वरः ॥५८॥

अखण्ड एकः परमेश्वरः स्थितः साम्येन भात्येष समन्ततः सदा ।
क्वचित् क्वचित् किन्तु कदाचिदासते चिद्ग्राहिणस्तेन विभाति खण्डवत् ॥५९॥

तमोरजःसत्त्वगुणातिरेकात् जज्जन्ममृत्युव्यतिरेकतश्च ।
यज्जीवनानात्वमुशन्ति तन्न ज्ञानेऽहमर्थं हि तदर्थबाधात् ॥६०॥

या त्वात्मनः सा प्रकृतिः पुरोक्ता यया प्रकृत्याऽहमयं धृतः स्याम् ।
सर्वे गुणास्तत्र वसन्ति जन्मादयोऽपि तस्या न चितः कदापि ॥६१॥

प्रत्यात्म सैषः प्रकृतिर्विभिन्नोपतिष्ठते किन्तु जगत्तदस्ति ।
अथो चिदाभासत आसु योऽसावहं स जन्मादिविकारशून्यः ॥६२॥

उपाधिभेदादिह भेदक्लृप्तावपि स्वयं चिन्न विभेदमेति ।
सर्वे चिदाभासगताश्चिदंशा एकश्चिदात्मा परमेश्वरोऽस्ति ॥६३॥

११. प्रतिबिम्बसमर्थनम् ।

अत्राहुरेके परमेश्वरस्य न संभवन्ति प्रतिबिम्बभूताः ।
जीवा यतो नास्ति जगत् न च स्वं स्वस्मिन् कदाचित् प्रतिबिम्बितं स्यात् ॥६४॥

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57. Sūrya is one only in the entire region which is pervaded by sun's prakāśa mandala. Whatever images are produced by any reflecting surface, are not different from the sun, whether reflection takes place in the Pacific ocean or in Atlantic ocean.

58. Īśvara because of differences in buddhi and because of confinement to a place (Upādhi) appears as individual Jīvas. But he is Upādhiśūnya and is pure Cit and it is his Cidamśa that is reflected in the Jīva. Wherever Jñāna prakāśa takes place, this one Īśvara is present there.

59. This Īśvara is Akhanda and is equally present in all places where his Jñāna mandala exists. Here and there his reflections on Citgrāhi buddhis take place and there Jīvas come into existence. It is because of this Īśvara appears to have been subjected to Upādhi and limitations.

60. Aham vastu is Jīvātmā. It is jñānasvarūpa. All mṛtyu dharmas affect the bhūta part (buddhi part) of Jīva and not the Aham vastu which is pure jñānasvarūpa. The Sānkhyamata vādīs say Jīva nānātva take place because of variations in the three gunas but their view is not correct. Buddhis may be many but Cit is one only. Therefore the Jñāna kala of Aham vastu is never affected by gunas.

61. The prakṛti part of Ātmā is buddhi. It is buddhi which is artha, that supports the Aham vastu of Ātmā. It is buddhi which receives the Cit and converts it into Jīvasvarūpa. The three gunas and janma mṛtyu dharmas reside in buddhi only. All differences take place in buddhi. Buddhi is Jagat. It is not Ātmā. Cit is never affected by mṛtyu dharmas.

62. Ojha elaborates the same further. Prakṛti establishes itself in the Ātmā in different forms. The same Prakṛti takes different forms and receives the Cit. That is why there are differences in gunas. Buddhi is therefore many but not Cit which is Aham vastu and which shines in buddhi. It is free from all vikāras.

63. Just like a collection of trees constitutes the forest, in the same way a collection of Jīvas

सूर्य्यातिरिक्ते मुकुरे जले वा रश्मिः परावर्तित एव रूपम् ।
दधाति किन्त्वत्र परेशतोऽन्यन्नो वै परावर्तनहेतुरस्ति ॥६५॥

अत्रोच्यते नास्ति जगन्न तावद् यथात्र पश्यामि तथा तदस्ति ।
ज्ञानेतरत्त्वं जगतो निरस्तं ज्ञानाद्विना सिद्धमिदं न भिन्नम् ॥६६॥

यच्चाप्यसत्यत्त्वममुष्य मन्यामहे तदप्यस्य निजास्तितायाः ।
निराक्रिया ज्ञानगतां तु सत्तामालम्व्य सर्वं जगदेतदस्ति ॥६७॥

सृष्ट्वा यथार्को व्यवहारपक्षे रश्मिं परावर्तयतेऽपि तस्मिन् ।
तथा परेशः परमार्थपक्षे सृष्ट्वेदमत्र प्रतिबिम्बितः स्यात् ॥६८॥

१२. ईश्वरैकसत्यतास्थापनम् ।

आनन्द एवेश्वररूपमग्र्यं ज्ञानं बलं द्वौ भवतस्तदंशौ ।
याः शक्तयस्ता हि पृथग्बलानि समुच्चयाच्छक्तिघनस्तु सत्ता ॥६९॥

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constitutes Īśvara. Jīva and Īśvara are not different from each other. When Upādhi differences take place Cit is never affected. All the Jīvas are only Cidābhāsas. Cidātmā is one Īśvara only.

11. Pratibimbasamarthanam

64. The Trisatyavādin is not yet satisfied by your arguments. You have said that the Bahirjagat is jñānasvarūpa and is not different from Īśvara whose Jñāna has brought it into existence. Jīva and Jīva's Antarjagat also are jñānasvarūpa. How then can Jñāna get reflected on Jñāna? Therefore Jīva is not identical with Īśvara. Jīva, Jagat and Īśvara remain as three satyas. Only possibility is sun's pratibimba after reflection from Jagat can fall on sun himself.

65. The rays of the sun are reflected by any vastu like mirror or water surface and these vastus are necessarily different from the sun whose rays are reflected and then only they can carry the image of the sun. When you say that both Jagat and Jīva are not different from Īśvara then there is no vastu other than Īśvara that can cause the reflection. This is not possible. Therefore Jīva and Jagat do exist as separate Satyas.

66-67. Ojha now replies. You have not understood my concept of Jagat. I never said Jagat is not there. It is there when I said that Jagat is jñānasvarūpa. I am only repeating the statement in Śruti which says 'ब्रह्मैवेदं सर्वम्'. This entire Jagat takes Jñānasattā and gets the state of Asti. Jagatsattā is not separate from Jñānasattā. If you remove Jñāna, Jagat is not there. 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' does not mean that Jagat is mithyā.

68. You have asked that if Jagat were Jñānasvarūpa, how pratibimba occurs on it because for causing image a vijātīya vastu is required. The anser is, everything in this Jagat gets illuminated by sun's rays and becomes Pratyakṣa. Pratyakṣa kārya takes place only through jñānaraśmis which are returned by the illuminated vastu. How does sūrya become pratyakṣa? The rays of the sun fall on the vastus, get reflected, reach the sun and come back to our eyes. In the same way Parameśvara produces jñānamaya buddhi and that gets reflected on Parameśvara himself. In other words Pratibimba of one on itself can happen.

Note - This Pratibimba samarthana we will explain more fully in our Introduction.

ज्ञानानि जीवाः प्रभवन्ति सर्वे बलानि सर्वाणि जगन्ति सन्ति ।
कथं नु तानीश्वरतः पृथक् स्युर्ब्रह्मैव सर्वं नु जगत् सजीवम् ॥७०॥
ग्राह्यं ग्रहीत्रित्थमिदं द्विधास्ति स्वभावतो ब्रह्म ततो द्विधेदम् ।
प्रदृश्यते जीवजगद्विभेदान्न वस्तुतो जीवजगद्विभेदः ॥७१॥
जीवो जगच्चेत्युभयं तदेकप्रभूतमस्तीत्यत एव मन्ये ।
सर्वं जगत् प्रत्ययनिष्ठमेकं तादात्म्यमापन्नमिदं विभाति ॥७२॥
न तर्कतः किन्तु स ईश्वरो मे प्रतीकतोऽन्वक्षमिवोपलब्धः ।
सत्तां परिज्ञानमथो सुखं वा नाद्धातमां पश्यति को जनेषु ॥७३॥
या निर्विशेषा परमेह सत्ता निःशेषविज्ञानसमुच्चयो यः ।
परास्ति या सर्वसुखस्थकाष्ठा सत्ता चिदानन्दघनः स ईशः ॥७४॥
गोत्वं पशुत्वं च सचेतनत्वं द्रव्यत्वमर्थत्वमिति क्रमेण ।
संपद्यते यः परमोऽत्र भावः स ईश्वरः सा परमात्र सत्ता ॥७५॥

12. Establishing that Īśvara alone is Satya

69. We have already established the identity between Jīva and his Antarjagat. We have also established the identity between Īśvara and Bahirjagat. All these four are not different from each other. Now we have to establish Īśvara alone is Satya. This one Satya gets converted into Jīva and Jagat. Ānanda is the first svarūpa of Īśvara. It has two components viz. Jñāna and bala. All his śaktis are bala only. His sattā is nothing but the collection of all Śaktis. All the vastus which we call jada are nothing but Īśvara's balāmśa.

Īśvara's Jñānāmśa gets converted into Cetana sṛṣṭi i.e. Jīvasṛṣṭi. Therefore Jīva and jada Jagat cannot be different from Īśvara. Since everything here is Brahman, from that Ānanda this entire prapanca which is Jīva Jagat svarūpa has come into existence. It will remain here for some time and at the end get merged with that Ānandasvarūpa Brahman.

"आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति" इति । (तै. उप. 3/6)

71. Jñāna and Sattā are only Vivartas of Brahman. Just like the sword is not different from iron, just like cloth is not different from threads, just like pot is not different from earth in the same way Jīva and Jagat are not different from Brahman. From this Brahman which is Ānandasvarūpa, Jñāna comes out in the form of rays. The same have become Jñeya and we see them and understand them. In other words it is grāhaka that has become grāhya. These are only two facets of Brahman. Though Jīva and Jagat appear different, there is no difference between them.

72. Jīva and Jagat have come out of Brahman who is Ānandasvarūpa and Jñānasvarūpa. They have tādātmya with Īśvara. The very fact that this Jagat does not shine outside my Jñāna shows that it is Jñānasvarūpa.

73. Sattā, Vijñāna and Ānanda are the svarūpas of Īśvara. Through these pratīkas we can have direct darśana of Īśvara. Every prāni exhibits these. Through logic it may be difficult to establish Īśvara.

74. Īśvara is Saccidānandaghana. Mahāsattā, Mahāvijñāna, and extreme Ānanda are his svarūpas.

यास्तूललोष्टाश्मकशैलवज्रादिशक्तयोऽत्रोत्तरशक्तिनिघ्नाः ।
तासां पराशक्तिरशेषशक्तिः स ईश्वरः सा परमात्र सत्ता ॥७६॥

एकस्य मज्ज्ञानमतः परस्याधिकं तथान्यस्य ततोऽधिकं च ।
यतोऽधिकं नास्ति भवेद्ध्रुवं सा मात्रा पराऽसौ परमेश्वरोऽस्ति ॥७७॥

एकस्य मोदादधिकः परस्य ततः परस्यापि ततः परस्य ।
यतोऽधिको नास्ति भवेद्ध्रुवं सा मात्रा परासौ परमेश्वरोऽस्ति ॥७८॥

मात्रा मिता यावदिहानुभूयते तावत्ततोऽन्यामपि धीरपेक्षते ।
स्वविश्रमाय ध्रुवमभ्युपैति धीर्मात्रामनन्तामिमितां स ईश्वरः ॥७९॥

*आनन्दमोमक्षरमस्ति सत्यं नित्यं हि विज्ञानमनन्तमेकम् ।
वयं चिदाभासमयास्तदंशा जगत्तु तत्कर्म्मचितो विवर्तः ॥८०॥

ब्रह्माऽद्वितीयं तत एकमेवेत्याचक्ष्महे विश्वमिदं समस्तम ।
ब्रह्मैकमेवं वयमप्यनन्ता ब्रह्मैव नातः परमत्र विद्मः ॥८१॥

१३. ऐक्यसमन्वयः ।

जीवात्मनाऽन्तर्जगदस्त्यभिन्नं परात्मनैवं च बहिर्जगत्तत् ।
जीवात्मनां यत् परमात्मनैक्यं मन्यामहे तेन तदेकसत्यम् ॥८२॥

*(ओम् = अक्षरम्)

75. He attains gotva, paśutva and cetanatva drvyatva, arthatva one after another. The sattā of all these things constitutes his Paramasattā.

76. Īśvara's Paramasattā is revealed to us through the various Śaktis in this Jagat. He constitutes the collection of all these Śaktis.

77. My jñāna is superior to another's jñāna. His jñāna is superior to another's jñāna. Where the Jñāna reaches the uppermost limit and there is no higher jñāna state than that, that one represents Parameśvara.

78. The Ānanda mātra experienced by various persons differ in magnitude. The highest state of Ānanda represents Parameśvara. (see तै.उप. 2.8.1).

79. The buddhi of humans is limited. He goes on having a desire to know more and more things. In that sense he buddhi is never contented and therefore he goes on changing his buddhi from object to object. But if he turns his attention to Īśvara where the buddhi matra is limitless he gets stuck there and does not aspire for more knowledge.

80. ओम् Akṣara is Ānanda, Satya, Nitya and Vijñāna. It is one limitless vastu. We are the Cidābhāsamaya amśas of that vastu. This Jagat is its modified form of Karmaciti (pile of Karmas).

81. Brahman is without a second. This Viśva is nothing but that one Brahman. We the Jīvas though are many are also that one Brahman only. Other than Brahman we do not know anything here.

13. Aikyasamanvaya

82. Antarjagat is not different from Jīva Bairjagat is not different from Parātmā. Jivātmās are one

वाक् प्राणतः प्राणकला मनस्तः प्रादुर्भवत्येवमिमा अवस्थाः ।
एकस्य तासामिदमैतदात्म्यं मन्यामहे तेन तदेकसत्यम् ॥८३॥
अस्तीति बोधोऽपि च सोऽस्ति, बोधो रसः, स बोधोऽपि च बोद्धृबोध्ये ।
रसोस्ति, सत्तापि रसो, न चान्यन्मन्यामहे, तेन तदेकसत्यम् ॥८४॥
ये ये त्रिसत्यैस्त्रिविधा इहोक्ताः सर्वे विशेषास्त इमे भवन्ति ।
सामान्यतस्ते ध्रुवमुद्धृताः स्युः स निर्विशेषः परमो न आत्मा ॥८५॥
सर्वे विशेषा असदेव रूपं तत्राविशेषस्य सदेव रूपम् ।
असन्मयं सद्धयखिलं प्रतीमस्तस्मात् समस्तं सदसद् वदामः ॥८६॥

१४. उपासना

यदीश्वरे स्वात्मसमर्पणं धिया विधाय स्वातन्त्र्यधियं विमुञ्चति ।
सोपासना तत्र च पीठिकात्रयी क्षुद्रैस्तु सेवा क्रियते प्रभोरिव ॥८७॥

'अस्ति'–इति बोधरूपम्	= अस्तीत्येव ज्ञायते	ज्ञानेनानुगृह्यते सत्ता	ज्ञानेनाप्यविनाभूता सत्ता	१
'बोधः' अस्ति	= तदिदं ज्ञानं सत्तावत्	सत्तयाऽनुगृह्यते ज्ञानम्	सत्तयाप्यविनाभूतं ज्ञानम्	२
'रसः' इति बोधरूपम्	= रस इति कृत्वा ज्ञायते	ज्ञानेनानुगृह्यते रसः	ज्ञानेनाप्यविनाभूतो रसः	३
बोधो बोद्धा बोध्य इति रसाः	= तदिदं ज्ञानं रसः	रसेनानुगृह्यते ज्ञानम्	रसेनाप्यविनाभूतं ज्ञानम्	४
रसः अस्ति	= बलाधारः कश्चिदस्ति	सत्तयाऽनुगृह्यते रसः	सत्तयाप्यविनाभूतो रसः	५
सत्ता रसः	= ज्ञानक्रियालम्बनत्वात्	रसेनानुगृह्यते सत्ता	रसेनाप्यविनाभूता सत्ता	६

with Parātmā. Therefore Paramātmā is the only Satya.

83. This Ekasatya is nothing but Avyaya Puruṣa who has three kalās. His Vāk kalā has come from his Prāṇa kalā and his Prāṇa kalā has come from Manas. All these have tādātmyabhāva with that one Satya. Therefore he constitutes Ekasatya.

84. This Ekasatya represents Sattā. Sattā Vijñāna and Ānanda are all one and the same Jñāna also is Sattasvarūpa (बोधः ज्ञानमपि अस्ति अर्थात् सत्तास्वरूपः). Experience of Ānanda also is Jñānasvarūpa (बोधः रसः अर्थात् रसः ज्ञानमेव). Boddhā, Bodha, and Bodhya are all Rasa only. That is Jñāna is Rasasvarūpa. Rasa also is Sattāsvarūpa. In this way all the three constitute all the three. That is why we declare it is एकसत्यम्.

85. The three viśeṣas which Ramānuja preaches, are all inside the Samānya when the Viśeṣas are removed from the Samānya what remains is Nirviśeṣa. It is this Nirviśeṣa that is our Ātmā and not the Viśeṣas.

86. The aviśeṣa that remains in Viśeṣas is that single Sat. It is inside this Sāmānya we see the Prapanca which is Asatmaya. That is why we can call this Prapanca Sadasat.

14. Upāsanā

87. When we dedicate our Ātmā to Īśvara intellectually (बुद्धिपूर्वकं व्याजरहितं समर्पणम्) and give up all

भावक्रिया द्रव्यगतं निरस्यते द्वैतं त्रिधाऽद्वैतमिदं विधीयते ।
स्वप्नत्रयं तत्क्रमतो विधूयते मन्यैः कृता मध्यमपीठिका हि सा ॥८८॥

"विकल्पिताऽवस्तुतया विलोकयत्यैक्यं यदा कारणकार्य्यवस्तुनः ।
यदीश्वरे मृद्घटयोरिवात्मनोऽप्यैक्यं तदद्वैतमुपैति भावतः ॥८९॥

ददाति भुङ्क्ते स्वपिति प्रबुध्यते यद्यन्मनो वाक्तनुभिः करोत्ययम् ।
नाहं करोमीति यदीश्वरेऽखिलं पश्येत् क्रियाद्वैतमिदं स पश्यति ॥९०॥

सर्वात्मकेशैक्यधिया यथात्मनस्तथेतरेषामपि सर्वदेहिनाम् ।
स्वार्थांश्च कामांश्च समानमीप्सति द्रव्याश्रिताद्वैतमिदं स पश्यति" ॥९१॥

(भागवते ७ १ -

यां भूतशुद्धिप्रतिपन्नया दिशा विलोप्य भूतप्रतिपत्तिमीश्वरे ।
विलापयत्यात्मसमस्तविग्रहं स ईश्वरीभावमुपैति योगतः ॥९२॥

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our independence, then it is called Upāsanā. This Upāsanā is of three kinds viz. Avara, Madhyama and Uttama. People belonging to Avara class behave like servants to a master. They give him all personal services like giving bath to him, feeding him, giving him massage, decorating him, pleasing him with stotras and dances etc. They always think that they belong to a lower class. This is Avaropāsanā.

88. Bhāva, Kriyā and Dravya (Artha) are three things and if we remove the dvaitabhāva from them then Advaitabhāva comes into existence and this is Upāsāna of the Madhyama class of people. Vyāsa says in Bhāgavatapurāṇa

'भावाद्वैवं क्रियाद्वैवं द्रव्याद्वैवं तथात्मनः । वर्तयन्स्वानुभूत्येह त्रीन्स्वप्नान्धुनुते मुनिः ।" (भा.पु. 7.15.62)

When the dvaita bhāva is removed, the three svapnas in which he thinks that there are three Satyas collapse. In the waking state also he gives up dvaitabhāva in these three. This is Madhyamopāsanā.

89. The Upāsaka gives up Kāryakāraṇa bhāva and sees the identity of his Ātmā with Īśvara. For him there is no difference between him (his Ātmā) and Īśvara. In other words he achieves Advaitasampatti. Whatever differences are seen between him and Īśvara is simple jñāna only. Just like pot is not different from earth, cloth is not different from threads, sword is not different from iron, he sees no difference between him and Īśvara. The Kārya Kāraṇa bheda ceases to exist for him. This is Bhāvādvaita. This is what Bhagavata Purāna says in the next śloka.

"कार्यकारणवस्त्वैक्यदर्शनं पटतन्तुवत् । अवस्तुत्वाद्विकल्पस्य भावाद्वैतं तदुच्यते ॥" (भा.पु. 7.15.63)

कार्यकारणवस्तुनः विकल्पिताऽवस्तुतया (विकल्पितस्य घटवस्त्रादेर्वस्तुतः वस्तुशून्यत्वात्) यदा ऐक्यं अभेदं विलोकयति एवमेव मृद्घटयोरिव ईश्वरे यदा आत्मनः ऐक्यं विलोकयति तदा एष उपासकः भावतः अद्वैतमुपैति ।

90. The next one is Kriyādvaita. The Bhagavata Purāṇa says,

यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनो वाक् तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥ (भा.पु. 7.15.64)

The same verse is put in different words by Ojha. The meaning is clear.

91. Third is Dravyadvaita. The Bhagavata Purāṇa says,

आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत्स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥ (भा.पु. 7.15.65)

The same thing Ojha puts in his own words in this verse. The meaning is clear.

"विज्ञानमेतद्धनुरस्त्युपासना शरोऽथ लक्ष्यं तु तदक्षरं परम् ।
आयम्य तद्भावगतेन चेतसा संधाय विध्येत् स हि तन्मयो भवेत् ॥९३॥
आत्मा शरो वा प्रणवो धनुः कृतस्तदक्षरं लक्ष्यमुदीक्ष्य शिक्षितः ।
यद्यप्रमत्तः कुशलं प्रबोधयेत् शरो यथैवं स हि तन्मयो भवेत्" ॥९४॥

(मुण्डके २।२)

"अक्षाणि चित्ते तदु वाचि मातृकाक्रमे तु तां तं प्रणवस्वरेऽथ तम् ।
बिन्दौ च नादे तमिमं लिनात्यपि प्राणे महत्यात्मनि तं तमीश्वरे" ॥९५॥

(भागवते ७।१५)

92. The next stage is Uttama Upāsana. This is the domain of 'देवो भूत्वा देवं भावयेत्' । अहं ब्रह्मास्मि is Uttama Upāsanā. I have undergone Prāṇa pratiṣthā and have bhūtaśuddhi. I am now not different from Īśvara. Just like a stone which undergoes Prāṇa pratiṣthā through Veda mantrās and becomes Īśvara in the temple, in the same way I have undergone these processes and my Ātmā is no different from Īśvara. The Upaniṣad says,

"आत्मा ह्येषां स भवति योऽन्यां देवतामुपास्ते अन्योऽसावन्योऽहमस्मीति न स वेद ।" (बृ.उप. 1.4.10)

The ideas is the Īśvara dharmas get transferred to the Upāsaka automatically in this Advaita state. This is Ātmopāsanā. The Upāsaka gets all the Īśvarīya bhāvas and becomes virtually Īśvara with all the parts of Īśvara passing onto him.

93. Vijñāna is a kind of bow. Upāsanā is the arrow. The target is Para Akṣara. Having fixed the arrow in the bow, the Upāsaka becomes the arrow itself and fixes his mind on the Upasya Akṣara and succeeds in reaching and merging with it.

94. The Mundakopaniṣat says,

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत । आयम्य तद्भावगतेन चेतसा लक्षणं तदेवाक्षरं सौम्य विद्धि ॥ (मु.उप. 2.2.3)

Make the Ātmā (Prajñāna manas) arrow. Make ओम् the bow. Fix your mind on ओम्. Fix Akṣara as the target (lakṣya). Then the arrow will reach the lakṣya after getting out of ओम् and manas becomes merged in Akṣara.

95. Fix the indriyas on manas. Fix the manas Prāṇa and Vāk in a line and make them one vastu. This is what is called fixing the manas in mātṛkākrama. In other words क च ट त प etc. constitutes mātṛkākrama and therefore keep the manas and indriyas together and fix the manas on Akṣara Brahman. All Śabda sṛṣṭi and Artha sṛṣṭi are present inside this Akṣara Brahman. Fix the Akṣara samaṣti on ओम् which is seated in your Jñānamandala. Stop all attentions to outside viṣayas and turn mind and indriyas inwards and concentrate the mind on ओम्. वर्णमातृकाक्रम consists of individual letters. But ओम् is the collective form of all these. Inside ओम् all letters are present. Just like Agni and Soma is responsible for Arthasṛṣṭi, they are also responsible for Śabdasṛṣṭi. Indriyas manas Ātmā, buddhi, Śarīrāgni and Vāyu all take part in the production of varṇas. Paṇini says,

आत्मा बुद्धया समेत्यार्थान् मनो युङ्क्ते विवक्षया । मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् ॥
सोदीर्णो मूर्घ्यभिहतो वक्त्रमापद्य मारुतः । वर्णाञ्जनयते तेषां विभागः पञ्चधा स्मृतः ॥ (पाणिनीयशिक्षा)

The Vāyu which impinges on chest, throat and head takes three forms viz. Prātassavana,

एषोत्तमा त्वात्मसमर्पणक्रिया सोपासना विज्ञतमाधिकारिणाम् ।
यत्र त्विदं द्वैतमशेषतो न चेद्विलुप्यते भक्तिरियं न सोत्तमा ॥९६॥

देवर्षिरित्थं निजगाद नारदो भक्ताग्रणीस्तत्प्रतिपन्नया दिशा ।
उपासको भक्तिवशान्महेश्वरे सायुज्यमाप्नोत्यभयं च विन्दति ॥९७॥

या भेदधीः सा ध्रुवमस्त्यसत्या तामास्थितः श्रेयसि नैति योगम् ।
सत्यं त्वभेदं प्रतिपद्य जीवः स्यादीश्वरः शान्तिघनः प्रसन्नः ॥९८॥

Mādhyadinasavana and Sāyamsavana. In the navel Āgneya Viṣṇu resides. Agni is Gāyatrī. Therefore Prātassavana is associated with Gāyatrī. In the chest Vāyu resides. He is Indra and is associated with Triṣṭup. Therefore Mādhyandina savana is called Traiṣṭubhasavana. Āditya resides in the Śiras and therefore Sāyamsavana is called Jāgata savana. Paṇini says,

मारुतस्तुरसि चरन् मन्द्रं जनयति स्वरम् । (अनुदात्तः) प्रातस्सवनयोगं तं छन्दो गायत्रमाश्रितम् ॥
कण्ठे माध्यन्दिनयुगं मध्यमं त्रैष्टुभानुगम् । (स्वरितः) तारं तार्तीयसवनं शीर्षण्यं जागतानुगम् ॥ (उदात्तः)

Therefore Paṇini advises,

प्रातः पठेन्नित्यमुरस्थितेन स्वरेण शार्दूलरुतोपमेन । माध्यं दिने कण्ठगतेन चैव चक्राह्वसंकूजितसन्निभेन ॥
तानं तु विद्यात् सवनं तृतीयं शिरोगतं तच्च सदा प्रयोज्यम् । मयूरहंसान्यभृतस्वराणां तुल्येन नादेन शिरःस्थितेन ॥

(See Ojha's वर्णसमीक्षा for very detailed information on Varṇas)

The entire Varṇamatṛkā resides inside 'ओम्'. From throat to lip, there are three stages viz. beginning middle and end. अ represents the first stage उ represents the middle stage and म् represents the end stage. These three give rise to all the varnas. Ātmā is Manahprānavāngmaya. This is also implied in 'ओम्'. Manas is asanga and that is indicated by अ Prāṇa is neither gross nor subtle but just produces Vikāra. It is represented by उ which is the vikāra (change) of अ. म् represents Vāk which is gross state of Prāṇa. वौक् is the form of Vāk which contains both Manas and Prāṇa inside it. It is also called वौषट्. Prāṇa carries all the letters and that is the svarūpa of Ātmā. अ, उ and म् are Varṇas. They contain only Dhvani and not Svara. They contain only Prāṇa mātrās. क च ट त व which are known as Varṇakrama takes place with the aid of manas. Manas is Vijñānavastu.

Ojha says, place अ, उ, म् on Svara. That is, place them in Sphota ओम्. Place Sphota in Nāda (in the unlimited Jñānamandala). Then place Nāda in the central Jñāna bindu. Then place it in prāṇa. Place prāṇa on Mahānātmā. This last step is mentioned in Upaniṣad,

"अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥" (कठोप. 1.2.22)

In the same way, Vyāsa also says,

इन्द्रियाणि मनस्युभौ वाचि वैकारिकं मनः । वाचं वर्णसमाम्नाय तमोङ्कारे स्वरे न्यसेत् ।
ओङ्कारं बिन्दौ नादं तं तं तु प्राणे महत्यमुम् ॥" (भा.पु. 7.15.53)

96. This is Utamopāsanā practiced by Ātmaikasatyavādins. These are people who have reached the highest state of Jñānī. Where bheda continues, that Upāsānā is not Uttamopāsanā. That is in Uttamopāsanā Dvaitabhāva completely disappears.

97. This is what Nārada said. Because of this Uttamopāsana, the bhakta gets Sāyujya with Īśvara and becomes free from fear.

अणोरणीयान् महतो महानयं विश्वेश्वरो विश्वमिदं विधारयन् ।
ज्ञानात्मकः संशयमुच्छिनत्ति यः स्वान्तेऽर्प्यतेऽस्मिन्नयमास्पदे धियः ॥९९॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्म्माणि तस्मिन् दृष्टे परावरे ॥१००॥

॥ इति ईश्वरैकसत्योपनिषत् संपूर्णोऽयमुत्तमकाण्डः ॥

१५. उपसंहारः ।

वेदग्रन्थविमन्थनप्रतिफलप्रज्ञावदातश्रमः
श्रीमान्यो मधुसूदनः समभवद् वेदार्थबोधक्षमः ।
वेदार्थप्रतिपत्तिशून्यमनसां विज्ञानशिक्षाक्रम–
श्रद्धार्थं कृत एष संशयसमुद्धारोऽमुनाऽत्युत्तमः ॥१॥

कालाक्षिगोभूमितवैक्रमाब्दे (१९२३) जातोऽष्टमेऽब्दे गुरुणोपनीतः ।
स पञ्चविंशे कृतविद्य एतं पञ्चाशदब्दो व्यदधान्निबन्धम् ॥२॥

यज्ञेतिहास्तुतिभिः स वेदान् विज्ञानतश्च प्रतिभज्य तेषु ।
विज्ञानभेदान् दश देवलोके पुरा प्रसिद्धान् यततेऽभिनेतुम् ॥३॥

निर्म्माति भागैर्दशभिः स विद्यावाचस्पतिः श्री मधुसूदनोऽयम् ।
यं ब्रह्मविज्ञाननिबन्धमस्मिन् पूर्णोऽभवत् संशयभङ्गभागः ॥४॥

॥ इति मधुसूदनविद्यावाचस्पतिप्रणीते ब्रह्मविज्ञानशास्त्रे
संशयतदुच्छेदवादः सम्पूर्णः ॥

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98. This is a beautiful statement. This is the sum and substance of entire Vedic culture. It is the sum and substance of all the sayings of our sages. Open your eyes, arise and do the needful.

99-100. This Viśveśvara is smaller than the smallest and bigger than the biggest and supports this Viśva. This Jñānātmaka Īśvara clears all our doubts if only we dedicate our buddhi to him and concentrate all our mental faculties on him.

Ojha then quotes Mundakopaniṣad to support his statement.

We have come to the end of this part of Ojha's exposition of Brahmavijñāna. He has cleared many of our doubts. He has shown us the way to break the hṛdayagranthi and march ahead towards attaining Īśvarahood.

In my opinion, this work of Ojha is one of the most outstanding contributions to Sanskrit literature taking its rank among the contributions of our sages.

